



Senior Reg. 8
1951-1952

P. 419

with

identifications

pu

Breed + Detroit

on Dative

Lesson VI, VII, VIII, IX

1/2 P19

1/2 P22

1/2 P25

1/2 P28

Test P. 297 line 290



The Lake Classical Series

The Aeneid of Vergil

BOOKS I-VI
SELECTIONS VII-XII

WITH AN INTRODUCTION, NOTES,
AND VOCABULARY

BY

CHARLES KNAPP, PH. D.,
*Professor of Greek and Latin, Barnard College,
Columbia University*

Revised Edition

SCOTT, FORESMAN AND COMPANY
CHICAGO ATLANTA DALLAS NEW YORK

Copyright, 1900, 1928, by
SCOTT, FORESMAN AND COMPANY

Copyright renewed, 1928,
by Charles Knapp

415.6

Printed in the United States of America

PREFACE

Under date of September 1, 1901, in the Preface to the first version of my edition of the *Aeneid*, Books I-VI, and Selections from Books VII-XII, I wrote as follows:

This book aims to supply the student of Vergil with materials out of which he may construct one consistent interpretation of the *Aeneid*, and from which he may gain an adequate appreciation of its purpose, its relation to the times in which it was composed, its merits and its demerits. The . . . selections from the latter half of the *Aeneid* . . . are confined closely to the story of the conflict between Aeneas and Turnus.

It is hoped that the selection of topics in the Introduction will commend itself to all students and teachers of Vergil. Certainly, a right understanding of all these subjects is of profound importance to the interpretation and appreciation of the poem. The Introduction is thus a vital part of the book. It should . . . be constantly employed in detail by [the student] as he works through the notes.

For convenience, I have adopted the text of W. Klouček . . . , except in three or four places where this text seemed to me impossible. I have, however, declined to follow Klouček in bracketing certain verses and in making some transpositions of verses. I have also determined the punctuation throughout for myself. . . . The marking of the vowel quantities ought to commend itself without the need of argument. A marked text puts the modern boy in the position in which an intelligent Roman boy was when he began his study of Vergil. It is perfectly possible for any teacher who uses this book to drill his pupils as thoroughly as he pleases in the rules for quantity. In one particular, at least, i.e. the marking of the vowel before a mute and a liquid, the practice of this book ought to be most helpful in bringing out facts often imperfectly understood.

In the Commentary the references to parallel passages in Latin authors have been confined to passages from the *Aeneid* and such

parts of Cicero and Caesar as have been read by all pupils. References within the *Aeneid* itself are made to parts already read by the student. In the Vocabulary I have tried to indicate the fundamental meanings of words and the line along which their meanings were developed.

In writing the Commentary my fundamental reliance has been upon my own study of the poem. The first draft of the notes was written out with little direct reference to other commentaries. This done, I compared my notes with those of all the more common English and German editions. American editions I have put aside entirely while preparing my book; any resemblances between them and this book are due to use of the same authorities, ancient or modern

In the twenty-seven years that have elapsed since these words were written, I have studied the *Aeneid* (and other works of Vergil), over and over. I have made little use of commentaries; I have, however, read books and articles without number that bore on the interpretation of the *Aeneid*. My chief effort, however, was to do *the* thing which is the main task of an editor of any work, ancient or modern, namely, to *know* the work he is editing, that he may interpret his author by the best of all possible commentaries, the author's own words in kindred or contrasted passages. My studies brought a change of view concerning many passages; they pointed out the need of rephrasing some notes, sound in themselves; they suggested the addition of material to Introduction, Commentary, and Vocabulary, that would help to a better understanding of the poem.

I therefore welcomed the opportunity to revise the book.

Every line of the earlier Introduction, Commentary, and Vocabulary has been scrutinized repeatedly, with minutest care; innumerable changes and additions have been made. The work has been set up in type exactly as if the volume of 1901 were not in existence. In the revision I have, however, held steadfastly to the general plan outlined in the paragraphs quoted above from the earlier Preface. That plan still seems to me sound. Besides, it has been warmly endorsed by teachers.

In the revised edition even greater emphasis has been laid on the study of Vergil's language—but always only as a means to an end. That end is the interpretation, and, in consequence, the right appraisal of Vergil's great poem and the proper enjoyment of its excellencies and its beauties. Though the fact is forgotten far too often, it is axiomatic that literary interpretation and aesthetic appreciation of a great work of art in literature are utterly impossible for one who does not know the language in which the work is written. It is equally axiomatic that the fuller and the surer is the reader's mastery of the language of the work, the swifter, the fuller, the surer will be his appreciation of the work, the greater his enjoyment of its excellencies and its beauties.

Though the topics treated in the Introduction to the present volume are exactly the same as those discussed in its predecessor, many additions and improvements have been made. In particular, the part that deals with the *Aeneid* (§§ 51-96) has been greatly strengthened. More emphasis has been laid on the national—the Italian—character and on the religious character of the poem (§§ 62-70, 71-73). The discussion of the merits of the *Aeneid*, and of the criticism of the poem has been made more precise (§§ 74-89, 90-96). In the Commentary much—very much—has been written concerning Vergil's own interpretation of his chief characters. This statement is true especially of notes on Book IV, concerning the poet's interpretation of the conduct of Aeneas and that of Dido, and of many comments on the Selections from Books VII-XII, e.g. comments which deal with Vergil's conception of the character of Turnus. Finally, the notes will prove that Aeneas was a real human being, capable of reverting, as he does in Books II, X, and XII, to elemental savagery, and that what many a critic of high rank has described as the absence of all feeling in Aeneas is in reality a splendid thing, none too common at any time in the world's history, the complete mastery by a strong man of the passions to which lesser men give free rein.

In matters of detail very many changes have been made. In the Notes there are references to passages later than the passage immediately under discussion; with resultant profit both to teacher and to pupil. References to the *Iliad* and the *Odyssey* have been included; since, unhappily, few pupils know Greek, and since, still more unhappily, far too few teachers know Greek, good prose translations, in English, of the *Iliad* and the *Odyssey* have been named (page 138).

In the marking of vowel-quantities, I have, in the revision, followed the Hale-Buck *Latin Grammar*, Section 679. The conservatism of the list there given, especially in the matter of hidden quantities, is highly commendable.

The wealth of cross-references in the book, in Introduction, Commentary, and Vocabulary, constitutes one of its most valuable features. Such references make immediately available great masses of information; they help pupil and teacher to find, without waste of time, similar expressions or passages which they recall, without being able to locate the passage involved. They will also aid both pupil and teacher to develop right methods of study.

CHARLES KNAPP

Barnard College, Columbia University,

August 15, 1928

CONTENTS

	PAGE
PREFACE	3
LIST OF ILLUSTRATIONS.....	11
TENNYSON'S <i>To Virgil</i>	19
INTRODUCTION	21
A. The New Empire.....	21
I. Events from the Death of Julius Caesar.....	21
II. Augustus's Policy of Reconciliation.....	27
1. Augustus Emphasizes Peace and Security.....	28
2. Augustus Emphasizes the Grandeur of Rome.....	29
3. Augustus Revives the National Worship.....	30
4. Augustus Encourages Literature.....	31
B. The Augustan Age and Vergil.....	33
I. Poetry and the Empire.....	33
II. Styles of Poetry. Leading Poets.....	34
III. Vergil.....	36
1. Vergil's Life and Studies.....	36
2. Vergil's Works.....	41
(A) The <i>Eclogues</i>	41
(B) The <i>Georgics</i>	42
(C) The <i>Aeneid</i>	43
I. The Composition and Publication.....	43
II. The Story.....	44
III. The Purpose.....	48
1. The National Element.....	48
2. The Personal Element.....	51
3. The Religious Element.....	52

	PAGE
B. The Augustan Age and Vergil— <i>Continued</i>	
IV. The Sources.....	54
V. The <i>Aeneid</i> As an Epic Poem.....	59
VI. The Merits.....	60
VII. The Fame.....	61
C. The Grammar and the Style of Vergil.....	64
I. Inflectional Forms.....	64
1. Forms of Declension.....	65
2. Forms of Conjugation.....	67
3. Miscellaneous Forms.....	68
II. Syntax.....	69
1. The Noun.....	69
(A) The Genitive.....	69
(B) The Dative.....	70
(C) The Accusative.....	72
(D) The Ablative.....	75
2. The Verb.....	78
(A) Tenses.....	78
(B) The Voices.....	78
(C) The Imperative.....	79
(D) The Infinitive.....	79
(E) The Participle.....	83
III. Style.....	84
1. The Use of Words.....	84
(A) Nouns.....	84
(B) Adjectives and Participles.....	87
(C) Conjunctions.....	90
(D) Verbs.....	91
(E) Miscellaneous.....	92
2. The Order of Words.....	92
3. Miscellaneous.....	96

	PAGE
D. The Prosody of Vergil.....	100
I. The Dactylic Hexameter.....	100
II. Reading Latin Verse Aloud.....	103
III. The Metrical Licenses of Vergil.....	105
IV. Miscellaneous.....	110
E. The Mythology of Vergil.....	112
I. Introductory.....	112
II. The Olympian Gods.....	116
III. Other Deities.....	120
IV. The Relations of the Gods with Men.....	126
F. The Manuscripts of Vergil.....	131
G. A Brief Bibliography.....	132
LIST OF ABBREVIATIONS.....	138
THE <i>AENEID</i>	
Book I.....	139
Book II.....	208
Book III.....	275
Book IV.....	328
Book V.....	380
Book VI.....	437
Book VII.....	501
Book VIII.....	519
Book IX.....	534
Book X.....	565
Book XI.....	598
Book XII.....	614
VOCABULARY.....	1

LIST OF ILLUSTRATIONS

	PAGE
1. THE YOUNG AUGUSTUS	24
<p>The original, which represents Augustus in late boyhood or in early manhood, is in the Vatican Museum, Rome.</p>	
2. VENUS	46
<p>This is the bust of a statue now in the Vatican Museum, Rome. The Roman work is a copy of the famous statue known as the Venus of Cnidus, wrought by Praxiteles (see Illustration 6). The statue owes its name to the fact that it was set up originally in Cnidus, a town in Caria, a district of Asia Minor. The Venus here portrayed is the Venus of the <i>Aeneid</i>, goddess of beauty and of love (§ 316). She not only has beauty herself, but she can bestow it upon others, as upon Aeneas (i. 588-593). It is not specifically stated in iv. 141-150 that the beauty there ascribed to Aeneas was bestowed upon him by Venus, but we may infer (§ 254) that such was the case. It may be noted that the Venus represented here is of a less vigorous type, physically and spiritually, than the type represented in the Venus of Melos (Illustration 7).</p>	
3. JUPITER	116
<p>The original is in the Vatican Museum, Rome. Only the head and the bust, however, are antique. In his right hand the god holds a number of thunderbolts (in viii. 426-432 Vergil describes the Cyclops as shaping a <i>fulmen . . . tōtō genitor quae plurima caelō dēicit in terrās</i>). For the launching of a thunderbolt by Jupiter see the account of Salmoneus's daring and of his punishment, vi. 585-594, especially 592-594, <i>At pater omnipotēns dēnsa inter nūbila tēlū contorsit, . . . praecipitemque (eum = Salmōnea) immānī turbine adēgit</i>. Compare also Ovid's account (2. 310-312) of the death of Phaëthon, slain by Jupiter, that the world might not wholly perish by fire: <i>dextrā librātum fulmen ab aure mīsit in aurīgam, . . . et saevīs compescuit ignibus ignīs</i>. For the eagle that crowns the staff in the left hand of the god see § 313.</p>	

4. JUNO 126

The original of this Illustration is known as the Barberini Juno, because it was for a long time in the possession of the Barberini family, in Rome. The statue is now in the Vatican Museum, Rome. The figure well portrays Juno in her noble aspects, as the goddess who could speak of herself as *ego, quae divum incēdō regīna, Iovisque et soror et coniūnx* (i. 46-47).

5. PARIS 142

The original is in the Vatican Museum, Rome. The Illustration throws much light on such passages as iv. 215-217, and ix. 614-618 (see notes there). In the former, Iārbas, mad with jealousy, as the result of the report brought to him by Fama about Dido and Aeneas (iv. 173-197), condemns Aeneas as a *sēmivir*, wearer of a *Maeonia* (i.e. Phrygian, foreign, effeminate) *mitra*; the turban worn by the Paris of the statue is such a *mitra*. The general appearance of effeminacy presented by the statue fits *sēmivir*. In ix. 614-618 Numanus Remulus is taunting all the Trojans, because they will not come out of their fortified camp and fight on the open plain. The Trojans, he says, are over-careful in their dress; they wear *picta crocō et fulgentī mūrīce vestis* (614). As further proof that the Trojans are *vērē Phrygiae, nōn Phryges*, he declares (616) that their *tūnicae manicās et habent redimīcula mitrae*. The tunic worn by the Paris of the statue has sleeves to the wrists. But the *mitra* shows no *redimīcula*. The swathing of the legs of the statue is another sign of non-Roman luxury and effeminacy (xi. 777).

In his right hand Paris holds the famous golden apple, ultimate source and cause of the Trojan War (§ 56).

6. MERCURY 168

The head here given is part of the statue known as the Hermes of Praxiteles. The statue, which is a famous ancient work of art, was discovered in 1877, by German scholars who were conducting excavations at Olympia, the district in Elis, Greece, where, every four years, great games were held in honor of Jupiter (see vi. 587-594, with notes, especially on *mediae . . . urbem*, 588). The original, which is now to be seen in the Museum at Olympia, was a full-length statue, which represented Mercury (Hermes) as holding the infant (Dionysus =) Bacchus on his left arm. Praxiteles, it may be noted, was born at Athens; he lived between 390 and 335 B.C.

7. VENUS OF MELOS 198

The statue represented here, known as the Venus of Melos, or as the Venus di Milo, is now in the Louvre, Paris. It has been described as "perhaps the most admired single existing work of antiquity." The statue was found in 1820, on Melos, a small island belonging to the group of islands known as the Cyclades (iii. 124-127). Scholars believe that the statue was carved about 400 B.C. Venus is not portrayed here as goddess of love and beauty, but rather as a goddess of a finer, nobler type, both physically and spiritually, than that represented in Illustration 2.

8. LAÖCOÖN AND HIS SONS 227

The group of statuary known as the Laöcoön Group was discovered in Rome, in 1506, in or near the ruins of the Baths of Titus. It stands now in the Vatican Museum, Rome. A Roman author tells us that the Laöcoön Group was the work of three Greek sculptors, natives of the Island of Rhodes. These sculptors, named Agesander, Polydorus, and Athenodorus, lived toward the close of the second century B.C. The group, when found, was somewhat mutilated. The attempt to 'restore' it, i.e. to make it appear as it did when it was finished by its creators, was not entirely successful. Scholars have held, on good grounds, that the right hand of Laöcoön ought to be against the back of his head.

According to the conception of the sculptors, the older son still has a chance to escape, but he seems more concerned with his father's fate than with his own. The younger son has already succumbed, and his hand rests helplessly on the head of the serpent that has caused his death. Laöcoön himself is struggling mightily; cf. ii. 216-224. A comparison of Vergil's account (ii. 212-224) will show that his narrative differs somewhat from the portrayal by the sculptors. See especially note on ii. 223. The *iubae . . . sanguineae* given by Vergil to the snakes (ii. 206-207) seem not to appear in the sculptured group.

9. MINERVA 260

The original is in the Museo Capitolino, Rome. The goddess wears a helmet, and carries a small shield (*parma*). Helmet and shield fit her character as *armisona* (iii. 544), as *armipotēns* (ii. 425), and as *praeses bellī* (xi. 483). It was as a goddess of war that she aided the Greeks against Troy (cf. Sinon's words, ii. 162-182, especially *Omnis spēs Danaūm et*

coepti fidūcia bellī Palladis auxiliū semper stetit, 162-163). A study of the statue makes one feel that the goddess could easily blaze into wrath such as is ascribed to her by Vergil in ii. 172-175.

The *aegis*, or marvellous breastplate of the goddess (§ 315), is clearly shown. Cf. *Trītōnia . . . Pallas . . . , nimbō effulgēns et Gorgone saeva*, ii. 615-616, with note on *nimbō . . . saeva*. The head of the Gorgon, Medusa, is at the center of the *aegis*. See also viii. 435-438. For the Gorgon see the description in Ovid, 4. 741-752, of the fearful power of the Gorgon's head. Ovid speaks of the *anguiferum . . . caput . . . Medūsae . . .*, 4. 741-743. The snakes are plainly visible on the statue.

10. MARS 276

The original is known as the Mars Ludovisi, because it was formerly part of the collection in the Villa Ludovisi at Rome: it is now in the Museo delle Terme, Rome. The original group of which this statue formed a part was a Greek work of the fourth century B.C. The group represented Venus with her right hand on the left shoulder of Mars and entreating him not to enter battle (in some stories, Venus was wife of Mars). The god is yielding to her entreaties. Note the sword in his left hand, with an animal's head forming the hilt; mark the *clipeus* by his right side. At the feet of Mars is Cupid, son of Venus. See comments on Illustration 19.

11. THE WRESTLERS 296

The original, a Greek work of the fourth century B.C., is now in the famous Uffizi Gallery, Florence, Italy. The picture well illustrates iii. 281-282, *Exercent patriās oleō lābente palaestrās nūdātī sociī*. Ovid gives a somewhat different description of wrestlers, when, as he recounts the story of Niobe's discomfiture, he tells how two of her sons, engaged in wrestling, were slain by a single arrow; cf. 6. 239-244, *Phaedimus . . . et . . . Tantalus . . . trānsierant ad opus nitidae iuvenāle palaestrae, et iam contulerant artō luctantia nexū pectora pectoribus, cum, tentō concita nervō, sicut erant iūncitī, trāiēcit utrumque sagitta*. Contrast *contulerant . . . pectora pectoribus* with the posture of the wrestlers in the Illustration.

12. APOLLO 310

The original of the Illustration is in the Vatican Museum, Rome. It pictures Apollo as Musagetes, 'Leader of the Muses,' or as Citharoedus, 'The Harp-Player.' The statue was carved,

perhaps, by Scopas, a sculptor who lived in Aetolia, in North-western Greece, and at Athens during the latter half of the third century B.C. Apollo is here strongly feminine in feature and in figure. He is *crīnītus* (§ 317); his hair is crowned with laurel. He wears a long robe. With his right hand he is touching the strings of his lyre, using a *pecten* (see note on *pectine*, vi. 647). The suspended figure on the right arm of the lyre represents Marsyas, who attempted to rival Apollo in musical skill, but was defeated and flayed alive by the god.

With the Illustration may be compared the passages in the *Aeneid* which describe Apollo as god of music and of the dance; see iv. 145-146, xii. 393-394. Mark the epithet *pulcher*, applied to him directly in iii. 119. In iv. 141-150 we find an elaborate simile in which Aeneas and Apollo are compared in beauty and in vigor. The Illustration will throw light also on the description of Orpheus (vi. 645-647; note especially *longā cum veste*, 645).

13. MERCURY 346

This is a copy of a bronze statue now in the Museo Nazionale, Naples. The ancient statue was a product of a famous Greek school of sculpture of the fourth century B.C. With the Illustration compare iv. 238-241; the *tālāria* mentioned there are shown in the picture. The statue portrays the god as resting. The wings mentioned by Vergil in i. 300-301 are not visible in the statue; possibly by *ālārūm* Vergil meant the *tālāria*. In many ancient statues or representations of Mercury the god wears a winged cap, and carries his *cādūceus*, or magic staff (called *virga* by Vergil; its marvelous powers Vergil recounts in iv. 242-245).

Ovid gives *tālāria* to Perseus; cf. *liquidum mōtīs tālāribus āēra findit*, 4. 667. In 10. 591 Ovid gives *tālāria* to Atalanta; see, however, the note there.

14. A CHARIOTEER 390

The statue here presented is in the Vatican Museum, Rome. The body is Roman, but the head is Greek. With the Illustration compare carefully the description of a Roman charioteer given in the note on *haeret resupīnus*, i. 476. On the statue one sees clearly the reins wound about the body, and the knife. Compare, also, v. 140-147, esp. 144-147, in which the Trojan vessels engaged in the boat race are said to have outstripped in their speedy initial onrush the first furious dash of chariots from the *carcerēs*, or starting-barriers. Vergil's references, direct or

indirect, to the chariot races reflect the Roman interest in this sport, which had, in Roman estimation, first place among games. Ovid, too, was deeply interested in the chariot races of the Circus at Rome. From the beginning to the end of the Phaëthon story he had such races in mind. Behind the account in Ovid, 2. 314-318, of the destruction of the chariot Phaëthon had essayed to drive, lie, we may be sure, Ovid's recollections of the destruction of chariots he had witnessed.

We may compare here, too, the expression *immittere habēnās*, borrowed, no doubt, from the language of the races. In v. 817-818, a passage which describes Neptune driving his chariot over the waters, we have the words *manibus . . . omnīs effundit habēnās*. Cf. *Furit immissis Vulcānus (= ignis) habēnīs*, v. 662. with notes, and *classi . . . immittit habēnās*, vi. 1, said of Aeneas.

15. A BOXER 408

This is a copy of a bronze statue of a pugilist: the original is now in the Museum of the Baths of Diocletian, Rome. The boxer is represented as resting after an encounter. Note the swollen ear (see note on *aurīs*, v. 435), the terrible *caestūs* (cf. *crūdō . . . caestū*, v. 69, with note on *crūdō*, v. 404-408, and *caestus* in Vocabulary). The massive limbs of the boxer represented by the picture will illustrate such passages as v. 368-377, and v. 421-423. As one looks now at the *caestūs* worn by the figure represented in the statue, he can easily understand such a passage as v. 401-416, especially *immānī pondere*, v. 401, and *sanguine cernīs adhūc sparsōque infecta cerebrō*, 413). He can see, also, why ancient boxers *Abdūxere retrō longē capita ardua cōictū*, v. 428.

16. NEPTUNE 431

The original of this Illustration is in the Lateran Museum, Rome. Some of the symbols of the sea-god are clearly shown. Note the trident (i. 145-146), the prow of a ship (the right foot of the god rests thereon), and the dolphin. The Roman poets were deeply interested in the quick, intricate movements of the dolphin. Long before Vergil's days a poet described the dolphins as *repandirōstrum incurvicervicum pecus Nēreī*, 'Nereus's (= Neptune's) creatures with broad upturned (i.e. snub) noses, and twisted (wry) necks.' In v. 592-595 Vergil compares the maneuvers of Ascanius and his comrades in the *Lūdus Trōiānus* (see note on v. 602, at the end) with the gambols of dolphins

(594-595). On the shield (§ 72) that Vulcan wrought for Aeneas (viii. 620-728) there was a *maris . . . imāgō aurea*, with *flūctūs cānī* (viii. 671-672); in that sea *argentō clārī delphīnes in orbem aequora verrebant caudīs aestumque secābant* (viii. 673-674). Compare what is said of the dolphin in Illustration 19. Ovid, too, mentions the dolphin. Compare 2. 267-266 (part of the story of Phaëthon): *nec sē super aequora curī cōnsuētās audent delphīnes in aurās*.

17. JUPITER 486

This copy of a very famous original is called the Jupiter of Otricoli, because it was found, at the end of the eighteenth century, at Otricoli, a town in Italy, north of Rome. The original is now in the Vatican Museum, Rome. This is the finest of all the extant representations of Jupiter; it conveys admirably that impression of calm and conscious power which one derives from passages like i. 229-296, or from the epithets so frequently used of Jupiter. See §§ 312-313.

18. JUNO 506

The Illustration is a copy of a colossal bust of Juno, known as the Ludovisi Juno, because it was for some time in the Villa Ludovisi, Rome. It is now in the National Museum, Rome. The original Greek work, critics believe, was created in the early part of the fourth century B.C.

The calm face and dignified pose of the head make this Illustration a worthy companion to Illustration 4.

19. AUGUSTUS, THE CONQUEROR OF THE WORLD 530

The original of this Illustration was found in 1863, at a place called Porta Prima, north of Rome, in the ruins of a villa which, it is believed, belonged to Livia Drusilla, wife of Augustus. It is now in the Vatican Museum, Rome. Augustus is represented as the conqueror of the world. The picture thus admirably illustrates such passages as vi. 792-805, and viii. 678-728. Observe the elaborate *lōrica* or breastplate. In the center is Mars (on the left) receiving a standard from a conquered Parthian (see notes on *super . . . Indōs*, vi. 794, and on viii. 721-728). At the top of the breastplate heaven is portrayed, with the sun-god riding in his chariot. At the right foot of Augustus is a Cupid seated on a dolphin. The Cupid is symbolical of Augustus's kinship with Venus, mother of all the Aeneadae, but especially of the *Gēns Iūlia*. For Cupid as son of

Venus see i. 664-667; in 667 Venus, addressing Cupid, speaks of Aeneas as *frāter . . . Aenēas . . . tuus*; in 667-669 Venus, reminding Cupid of his knowledge of Aeneas's hardships, concludes with the words *nostrō doliuistī saepe dolōre*.

For the dolphin see the comments on Illustration 16. It may well be that the dolphin in Illustration 19 was meant to typify the sea, and so to remind all who saw the statue that Augustus had won victories on sea as well as on land; he had defeated Sextus Pompeius in a naval fight (§ 13), and had gained the great victory of Actium (§ 15) over Antony and Cleopatra. The statue can thus be brought into close connection with the description of the shield of Aeneas (§ 72); see especially viii. 671-713.

20. DIANA 547

The original, commonly known as the Diana of Versailles, because it was long kept at Versailles, France, is now in the Louvre, Paris. The goddess appears as a huntress, running with a hind (the hind is, perhaps, a *famulus* or attendant spirit; see note on *famulum*, v. 95). Having heard some sound near by, she is reaching back to draw an arrow from her quiver. The picture illustrates i. 314-320; see also note on *Phoebī soror*, i. 329.

21. AN AMAZON 604

The original, representing a wounded Amazon, is now in the Vatican Museum, Rome. A quiver hangs by the Amazon's side: originally, a bow hung below the quiver. By the Amazon's right foot may be seen a *pelta lūnāta* (i. 490), and a *bipennis*, or battle-ax. The figure also illustrates *exsertae . . . mammae*, i. 492, and *ūnum exserta latus*, xi. 649. Cf. too xi. 655-663, the passage in which Camilla and her *lēctae comitēs* are compared with *Thrēīciae . . . Amāzōnes*.

TO VIRGIL

(A poem written by Tennyson, at the request of the people of Mantua, on the
Nineteenth Centenary of Vergil's death, 1881.)

Roman Virgil, thou that singest Ilion's lofty temples robed in fire,
Ilion falling, Rome arising, wars, and filial faith, and Dido's pyre;

Landscape-lover, lord of language more than he that sang the Works and
Days,
All the chosen coin of fancy flashing out from many a golden phrase;

Thou that singest wheat and woodland, tilth and vineyard, hive and horse
and herd,
All the charm of all the Muses often flowering in a lonely word;

Poet of the happy Tityrus piping underneath his beechen bowers;
Poet of the poet-satyr whom the laughing shepherd bound with flowers;

Chanter of the Pollio, glorying in the blissful years again to be,
Summers of the snakeless meadow, unlaborious earth, and oarless sea;

Thou that seest Universal Nature moved by Universal Mind;
Thou majestic in thy sadness at the doubtful doom of human kind;

Light among the vanish'd ages; star that gildest yet this phantom shore;
Golden branch amid the shadows, kings and realms that pass to rise no
more;

Now thy Forum roars no longer, fallen every purple Caesar's dome—
Tho' thine ocean-roll of rhythm sound for ever of Imperial Rome—

Now the Rome of slaves hath perish'd, and the Rome of freemen holds her
place,

I, from out the Northern Island sundered once from all the human race,

I salute thee, Mantovano, I that loved thee since my day began,
Wielder of the stateliest measure ever moulded by the lips of man.

INTRODUCTION

A. THE NEW EMPIRE

I. EVENTS FROM THE DEATH OF JULIUS CAESAR

The *Aeneid* and the Empire.—The *Aeneid* stands in most intimate relation to the new Rome which began with the supremacy of Octavianus, grandnephew of Julius Caesar, and to the policies by which that supremacy was distinguished. A brief review of Roman history between the death of Julius Caesar, in 44,¹ and the Battle of Actium, in 31, and an outline of the purposes of the administration which was ushered in by the latter event will therefore form a fitting beginning of this Introduction.

The Liberators.—The high hopes based on the death of Caesar by the Liberators—so the conspirators called themselves—were frustrated by Marcus Aemilius Lepidus, Caesar's *Magister Equitum*, and Marcus Antonius, better known as Mark Antony, a warm friend of Caesar, and consul with Caesar in 44. The Liberators were glad to make arrangements with the Senate by which they were allowed to go free, unpunished for the murder of Caesar, and all Caesar's acts, including current and future appointments to governorships of provinces, were confirmed. It was agreed, too, that Caesar's will should be regarded as valid in all respects. Caesar's appointments included the assignment, for 43, of Macedonia to Antony, of Gallia Cisalpina to Decimus Brutus, and of Syria to Publius Cornelius Dolabella, who, after the death of Caesar, became Antony's colleague in the consulship, for 44.

¹Unless it is otherwise stated, B.C. is to be understood with all dates given in this book.

3 Octavius.—When Caesar's will was read, it was found that he had adopted¹ Gaius Octavius, grandson of his younger sister, and had made him his chief heir. In March, 44, Octavius was at Apollonia, in Illyricum, on the east side of the Adriatic Sea. Caesar had sent him to this place for training in military affairs. On hearing of Caesar's death Octavius set out at once for Italy. He was then in his nineteenth year; he had been born on September 23, 63. When, on his arrival in Italy, he received a copy of Caesar's will, he boldly called himself *Gaius Iulius Caesar Octavianus*,¹ and notified all parties in Rome that he would claim to the full his inheritance. Moving slowly through Italy, he constantly gained new adherents. On reaching Rome, he succeeded, by the liberal use of money, in winning the favor of the people. To this result he was helped by the fact that the people had always been friendly to his great-uncle, Julius Caesar.

4 The Situation in Rome.—Meanwhile, the Liberators (§ 2) had been forced to remain in obscurity in Rome, and, finally, to leave the city. As a result, all power had come into Antony's hands. Determined to push his advantage, he prevailed upon the people to transfer to him the province of Gallia Cisalpina, which had been assigned, by Julius Caesar, for 43, to Decimus Brutus (§ 2), and to give Macedonia to Brutus. He induced the people also to give him four legions that had been gathered by Julius Caesar in Macedonia as part of an expedition he was planning against the Parthians. Later, he persuaded the people to authorize him to transfer these legions from Macedonia to Italy, on the ground that they were needed in Italy against Decimus Brutus, who had gone to Gallia Cisalpina, claiming it as his province (§ 2), and was thus, so Antony maintained, menacing the State. Antony was empowered to

¹Among the Romans a person adopted took the full name of his adopter, adding thereto a second *cognōmen* ending in *-ānus*, formed out of the clan (*gēns*) name of his true father. When it is said that Julius Caesar adopted Octavius, it is meant that Caesar made Octavius his heir, on condition that Octavius should assume his name. After his adoption Octavius was known, generally, as Caesar. It is, however, convenient to call him Octavianus, to differentiate him from Julius Caesar.

drive out of Gallia Cisalpina any one who should lay claim, unlawfully, to its government.

In the last days of 44, then, the situation was as follows. **5** The Liberators (§ 2) had accomplished nothing except the death of Julius Caesar. They had neither the courage nor the wit to profit by that event. Decimus Brutus alone had shown any energy; he was in Gallia Cisalpina, claiming it as his province (§§ 2, 4). Octavianus and Antony had gathered large forces. Lepidus (§ 2) was moving on Spain with four legions, to oppose Sextus Pompeius, son of Pompey the Great, who had been winning in Spain much power. Antony was in Gallia Cisalpina, calling upon Decimus Brutus to surrender to him that province (§ 4). The two chief conspirators, Marcus Brutus and Gaius Cassius Longinus, his brother-in-law, had, at the suggestion of Antony, received from the people a special commission to collect grain in Sicily and in Asia for the State; they had left Italy for the East, ostensibly to carry out their commission, but in reality to seize the Eastern provinces before Dolabella (§ 2), to whom Syria had, by the same legislation, been assigned as a province, should reach Asia.

Cicero.—The famous orator, Marcus Tullius Cicero, had **6** hailed the death of Julius Caesar as the dawn of a new era of liberty, but, when time revealed the incapacity of the Liberators and disclosed the real designs of Antony, he again despaired of the commonwealth. Presently, however, he boldly opposed Antony, and, in his so-called Philippic Orations, denounced him in the strongest terms. The second of these Orations, published after Antony had set out for Gallia Cisalpina (§ 5), made a profound impression. Popular opinion and the Senate both now turned against Antony; Decimus Brutus was declared the rightful claimant of the governorship of Gallia Cisalpina. As a further means of checking Antony, all the acts of Octavianus were, on the motion of Cicero, approved by the Senate.

- 7 The Rise of Octavianus.**—By January, 43, Antony was besieging Decimus Brutus at Mutina (now Modena), in Gallia Cisalpina. The Senate sought to relieve Brutus, at first by diplomacy, later by force. In the latter efforts, the Senate was successful; the success was due, in part at least, to the help furnished by Octavianus. Antony finally withdrew across the Alps, intending to meet Lepidus (§ 5), who had been in Spain, and to enlist him against the Senate. In this plan he was successful.
- 8** In the two battles near Mutina (§ 7), in which Antony had been defeated and forced to withdraw, both consuls of the year 43 were killed. The Senate, ignoring Octavianus completely and showing no appreciation of his help against Antony at Mutina (§ 7), now entrusted Decimus Brutus with full command in Gallia Cisalpina, and with the task of pursuing Antony. When Brutus ordered Octavianus to oppose Antony, Octavianus refused; he was unwilling to subordinate himself to Brutus. The Senate in consequence turned against him; it called Sextus Pompeius (§ 5) to command all its naval forces, and directed all officials between the Ionian Sea and the River Euphrates to obey the orders of Marcus Brutus and Cassius,
- 9** who were then in the East (§ 5). In self-defense, Octavianus put himself in secret communication with Antony. Finally, when an order reached him from the Senate directing him to fight Antony and Lepidus, he moved with his army to Rome, to demand for himself the consulship. Finding opposition to this demand useless, the Senate made Octavianus guardian of Rome, with power to appoint any one he chose to represent him in this capacity whenever he should be absent from the city. Octavianus was created consul also, with his cousin Quintus Pedius as his colleague. The Senatè also decreed that, at the end of his consulship, he should retain command of his troops, and have precedence over all succeeding consuls.
- 10 The Second Triumvirate.**—Octavianus, now supreme in Italy, at once caused the Liberators (§ 2) and Sextus Pompeius



THE YOUNG AUGUSTUS

(§§ 5, 8) to be condemned as criminals and outlaws. In September, leaving Pedius (§ 9) in charge at Rome, he went north, ostensibly to oppose Antony and Lepidus, but really to open negotiations with them. Presently, at the suggestion of Pedius, the Senate restored Antony and Lepidus to favor. In October or November, 43, Octavianus, Antony, and Lepidus, after a conference of three days, came to an understanding. They called themselves thenceforth *Triumvirī Reī Publicae Cōstituendae*, i.e. a board of three commissioners, with equal authority, for settling the affairs of the State. They claimed for themselves official standing, decreeing that their office should be equivalent in dignities and powers to the consulship, and should continue for five years. Finally, they divided among themselves the Western provinces. This agreement is commonly known as The Second Triumvirate.

The Battles of Philippi.—Marcus Brutus and Cassius, who 11 had established their authority in Thrace and Macedonia (§§ 5, 8), now met in Asia, in order to make preparations against Octavianus and Antony, who had left Italy to attack them. The hostile forces finally, in November, 42, fought two battles, separated by an interval of three weeks, near Philippi, a town on the borders of Thrace and Macedonia. Brutus and Cassius were defeated, and committed suicide. Most of their followers went over to the Triumvirs (§ 10), but some fled to the remaining forces of the Liberators, then quartered in Asia. These forces Antony undertook to conquer, and Octavianus returned to Italy, to carry out promises made by him and by Antony to assign lands in Italy to the soldiers who had fought at Philippi.

The Passing of Lepidus.—On reaching the East, Antony 12 came under the spell of Cleopatra, Queen of Egypt, and gave himself up, largely, to pleasure. In 40, Octavianus and Antony were on the point of open rupture, but a break was avoided by the Treaty of Brundisium, in which the East, from the Adriatic to the Euphrates, was given to Antony, the West to Octavianus. Antony was to crush the Parthians (§ 4),

Octavianus to conquer Sextus Pompeius (§§ 5, 8, 10). Antony married Octavia, sister of Octavianus. Lepidus received Africa. In 38, The Second Triumvirate (§ 10) was renewed for five years.

- 13** The defeat of Sextus Pompeius was accomplished at last by Octavianus, in 37, largely through the help of Marcus Vipsanius Agrippa, his school-companion and friend, who had been with him at Apollonia (§ 3). The victory had one very important result. While Lepidus and Agrippa were besieging Messana (now Messina), which was held by Plennius, one of the lieutenants of Sextus Pompeius, Lepidus began to intrigue with the Pompeians, and finally set himself up against Octavianus. His own troops, however, deserted him, and he was forced to beg for mercy. He was, of course, deprived of his share in The Second Triumvirate (§§ 10, 12). Sextus Pompeius fell into Antony's hands, in 35, and was put to death.

- 14** **The Overthrow of Antony.**—Octavianus was now sole leader of the Caesarean party, and this party, by reason of Antony's relations with Cleopatra, had come to be regarded as the champion of all that was for the best interests of Rome. Popular disgust with Antony's conduct was increased by the disastrous failure, in 36, of his expedition against the Parthians (§ 12). Meanwhile, Octavianus had won public esteem not only by establishing a firm government in Italy, but also by winning successes in defense of Roman soil, either personally or through his lieutenants, in Dalmatia, Illyria, and on the Alpine frontier.

- 15** By 33 it was plain that war between Octavianus and Antony could not long be averted. When the second term of The Second Triumvirate (§ 12) expired, the agreement was not renewed. Finally, when Titius and Plancus, officers of Antony, deserted him and revealed the fact that in his will he had bestowed upon Cleopatra and her children by him part of the treasures and the domain of Rome, popular feeling forced Octavianus into a declaration of war. With consummate skill, however, Octavianus caused this declaration to be made not against Antony, but against Cleopatra, thus putting himself into the

position of a Roman defending his country against a foreign foe, and Antony into that of a Roman supporting a foreigner against his fatherland. The opposing forces met, finally, in a naval battle, near Actium, in Greece, on September 2, 31. The result is well known. Before the victory of Octavianus was at all certain, Cleopatra fled with her ships. Antony, thinking that a panic had begun, and that the day was lost, followed her at once, leaving his forces to their fate. Antony and Cleopatra made their way to Alexandria. Soon, finding resistance to Octavianus hopeless, they committed suicide. Octavianus reduced Egypt to the form of a province, which he kept under his own direct control. He was now undisputed master of the Roman world. He did not at once return to Rome, but spent nearly two years in the East, arranging its affairs, especially those of Judea.

II. AUGUSTUS'S¹ POLICY OF RECONCILIATION

Octavianus's Aims.—The problem now before Octavianus 16 was to make his power secure by reconciling all classes to the new order of things. He had the faculty of making and keeping friends, and of using them to further his purposes. Working, then, partly himself, partly through others, he sought to commend his sovereignty, his single-handed control of the whole Roman world (§ 15), (a) by satisfying the general craving for peace, (b) by emphasizing the grandeur of Rome and the continuity of the Roman State, a grandeur and a continuity due to divine favor, (c) by reviving the worship of the national gods, and (d) by encouraging arts and literature.

Maecenas.—His most efficient helper was Gaius Cilnius 17 Maecenas, an Etruscan of noble lineage, born about 70. Twice Maecenas had represented Octavianus in negotiations with Antony. While Octavianus was in the East before and following the Battle of Actium (§ 15), the administration of affairs in

¹The name *Augustus* was not bestowed upon Octavianus until 27 (§ 20), but may be used here because it was his through nearly the whole of the period covered by this part of the Introduction.

Italy had been in the hands of Maecenas. He was a man of consummate ability, tactful, resourceful, a farsighted statesman. The success of Octavianus's administration, especially in the years immediately following the Battle of Actium (§ 15), was due, in some measure, at least, to him.

1. AUGUSTUS EMPHASIZES PEACE AND SECURITY

- 18 Octavianus's Clemency.**—The conduct of Octavianus after his victory at Actium had greatly strengthened his hold upon popular favor. He had, indeed, put some of his opponents to death, but the number of these was insignificant compared with the multitude proscribed before in similar cases, e.g. by Marius and by Sulla. As time showed that the civil strife which had begun, a century before, with the agitations of Tiberius Gracchus was at an end, honors without stint were conferred on Octavianus; it was even decreed that, when the priests offered up prayers for the safety of the Senate and the people, they should pray also for him.
- 19 The Gates of Janus Closed.**—In 29, a ceremony occurred which must have profoundly impressed the popular imagination. An old practice had decreed that the Gates of Janus should be closed in times of 'peace won by victory,' but should stand wide open in times of war. Only twice before, so tradition said, had these Gates been shut. In 29, the Senate ordered that, since Octavianus had restored peace everywhere, he should have the honor of closing the Gates for the third time. There is an allusion to this event in i. 293-296,¹ in a prophecy, uttered by Jupiter himself, concerning the destined greatness of Rome. Twice later Augustus performed this ceremony.
- 20 Octavianus's Rule of the Provinces.**—The provinces especially profited by the supremacy of Octavianus. Some he governed himself, others he left to the rule of the Senate, but even in these he exercised a general supervision, being a court of

¹This reference and like references in this Introduction are to passages in the *Aeneid*.

last resort to which any provincial who thought himself wronged could appeal. The opportunities for extortion and oppression in the provinces were thus small as compared with those of former days. The dream of years was a reality; peace and its blessings were universally enjoyed. Hence we need not be surprised that when, on January 1, 27, Octavianus, or Caesar, as he was then called (§ 3, note), offered to surrender his powers and to retire to private life, the Senate implored him to retain the powers it had entrusted to him for the good of the commonwealth. By formal vote, the Senate gave him proconsular powers, and control of all the provinces in which armies were needed to protect Roman interests; with this control went, of course, command of the necessary armies. His position, thus made fully legal, was now more secure than ever. A new and crowning distinction—the title of Augustus—was conferred upon him.

2. AUGUSTUS EMPHASIZES THE GRANDEUR OF ROME

The Beautifying of Rome.—Augustus devoted much energy **21** and money to beautifying Rome by building or rebuilding numerous temples, and by erecting many public structures of great beauty and usefulness. Among the latter was a Forum, graced by semicircular colonnades and by a splendid Temple of Mars. In the colonnades he set up statues of the heroes who had made Rome the mistress of the world. The series began with Aeneas and ended with the time of Augustus himself. These statues he erected that the patriotism and the high character of the heroes they represented might form the standard by which his own acts and those of all succeeding heads of the Roman State should be judged. On the Palatine Hill a magnificent temple, with libraries for Greek and Latin books, was built in honor of Apollo, who was believed to have aided Augustus substantially at Actium (§ 15), thereby indicating that to the gods the cause of Augustus was the cause of

Rome itself (see vi. 69-70, with notes). The friends of Augustus followed his example. Thus, Agrippa (§ 13) erected numerous structures, among them the Pantheon, which still stands pre-eminent among the memorials of the bygone grandeur of Rome. Splendid private houses and palaces sprang up on every side. In every way the external aspects of the city became more beautiful and impressive; Augustus boasted that he had found Rome a city of brick, but left it a city of marble.

- 22 Revival of National Feeling.**—One important result of this policy was a revival of national feeling and a deeper consciousness of the true greatness of Rome. Patriotic Romans dwelt with pride on the thought that never before had the Roman domain been so extensive or so well governed, never before had the city been so beautiful and so well fitted to impress the imagination of Roman or of foreigner. The very establishment of the Empire, by embodying visibly in a single person the majesty and the greatness of the State, made men realize more fully that majesty and that greatness. Pride of empire was far stronger in the poets of the Augustan Age than it had been in their predecessors.

3. AUGUSTUS REVIVES THE NATIONAL WORSHIP

- 23 The Religious Revival.**—Augustus was especially desirous of bringing about a purification of morals and conduct, and a revival of religion. In seeking to revive religious enthusiasm, he restored numerous temples which had fallen into decay; others, which had been destroyed by fire, he rebuilt. He increased the number of priests, and enlarged the rewards of their offices. Certain old religious rites and practices which had fallen into disuse he restored. He sought also to effect by legislation an improvement in morality; the aim of the legislation was to restore the simpler and the better life of the olden times.
- 24 Literature and the Religious Revival.**—To further this part of his policy he availed himself of the services of the literary leaders of the day, especially the poets Vergil and Horace (§ 31). In a

certain ode Horace ascribes the degeneracy of the times to the neglect of religion; he sees no hope for the State until religion shall be honored again as it had been in the days of old, and tottering temples and begrimed images of the gods shall be rebuilt or replaced. The ode stands in a series of six odes, written, perhaps, at the request of Augustus himself, in which the aims—social, political, moral, and religious—of an ideal government are reviewed, and the suggestion is made that these ends are all to be attained through the rule of Augustus. The part played by Vergil in the furtherance, through the *Aeneid*, of the religious revival, will be discussed below (§§ 71-73).

4. AUGUSTUS ENCOURAGES LITERATURE

Literature under the Republic.—Throughout the Republic, **25** literature played but a subordinate part in Roman life; it might be a recreation for a man's leisure moments, or an addition to the solid employments of his serious hours, but it was not regarded as in itself of sufficient dignity to form the main business of a man of ability. Such a man had to seek a career in war, in statecraft, or in the law, all purely practical means of gaining substantial advantages; in fact, with agriculture, they formed the only occupations whose respectability, for all classes, even the highest, was always beyond question.

Literature under the Empire.—Under the Empire, however, **26** there was no chance of a career in the army, in politics, or at the bar. The Emperor was commander in chief of the army; hence all military successes were ascribed to him. The straightforward sincerity and the unhampered freedom of speech that are necessary to the development of the highest oratory were no longer possible, in the Senate, or in the Forum, or in the courts of law. A natural result was that higher honors were accorded to literary pursuits. Under an absolute monarchy, at least under a monarchy conducted by so wise and so politic a ruler as Augustus, such pursuits constitute a reasonably safe form

of activity; besides, they can readily be pressed into the service of the government.

27 The possibility that literature, especially poetry, might be made of service to render more acceptable the new order of things in the State Augustus and his advisers were quick to perceive. Augustus was himself a good orator and a writer of skill, both in prose and in verse, and was thus qualified to be a liberal and discriminating patron of men of letters. At a critical period Vergil received substantial help from him (§ 43). In his patronage of men of letters, Augustus was ably seconded by Maecenas (§ 17), a man of culture, whose house was a gathering-place for the leading writers of the day. Vergil, Horace, and others were deeply indebted to him; his name has ever since been a synonym for a generous patron and friend of letters. In those days a patron was more important than he would be at present, for then there were no copyright laws, and authors received little, if anything, from the sale of their works. Hence, one who devoted himself wholly to literary pursuits was bound to rely on some patron for support, unless he possessed an independent fortune. Another patron of letters was Marcus Valerius Messala Corvinus, a member of an illustrious patrician family. Messala was at first a supporter of Antony; later, he was an adherent of Octavianus. Chief among those who gathered about him were Tibullus (§ 34) and Ovid (§ 35).

28 The talents of all these men of letters were, in greater or less degree, at the service of the government (§§ 24, 27). They helped to reconcile the people to the new order of things, by sounding the Emperor's praises, and by contrasting the existing peace and security with the civil strife and chaos of other days. They emphasized the greatness and the splendor to which Rome had come, largely through the abilities of Augustus, and they hinted at the still more glorious future on which Rome might well count. How Vergil, through the *Aeneid*, played a part in these connections will be set forth below (§§ 62-70).

B. THE AUGUSTAN AGE AND VERGIL

I. POETRY AND THE EMPIRE

The Decline of Prose.—The very causes which gave greater 29
prominence under the Empire to literary pursuits (§§ 26-27) tended also to make poetry more prominent than prose. The Romans employed prose chiefly in connection with oratory and with the writing of history. The highest oratory was no longer possible (§ 26). Nor did the writing of contemporary history offer a safe field after Octavianus won the mastery of the whole Roman world (§ 15), and became, to all intents and purposes, an absolute monarch. Livy, an historian of the time of Augustus, refers to the danger attendant upon any attempt to write the history of contemporaneous events. On the other hand, the past history of Rome had been written so often that any one, however confident of his mastery of prose, might well hesitate to essay the task again. During the whole reign of Augustus only one writer of prose, the historian Livy, gained any great degree of fame.

Poetry Favored by Augustus.—To poetry, however, condi- 30
tions under the Empire, at least in the days of Augustus, were distinctly favorable. The poet appeals primarily to the imagination; hence he could be made most useful in furthering the one great object of Augustus, namely, to impress the imaginations of the Romans of his time, and of later days as well, with a deep sense of the superiority of the new order of things to the chaotic conditions which had prevailed during the closing century of the Republic. It was for this that Augustus had sought to beautify the city (§ 21), to revive national feeling (§ 22), to quicken the conscience of the people, and to bring about a religious revival (§ 23). In carrying out these great purposes, he enlisted the aid of the poets (§§ 24, 26-28). Convinced firmly that the new order was, in fact, vastly superior to the old, Horace and Vergil gave themselves whole-heartedly to its support (§§ 24, 28). In consequence of all these factors, though

prose writing languished in the time of Augustus, save for the brilliant work of Livy (§ 29), poetry flourished, and in fact gave to the Augustan Age its brightest distinction.

II. STYLES OF POETRY. LEADING POETS

- 31 Lyric Poetry: Horace.**—All departments of poetry were vigorously cultivated by the Augustan poets. In lyric poetry, the poetry whose main purpose is to express emotion, especially emotion personal to the writer, Quintus Horatius Flaccus (65 to 8), better known today as Horace, was without a rival. Born at Venusia, in Apulia, in Southern Italy, he was early brought to Rome by his father, that he might obtain the best education the capital of the Roman world had to offer. He then went to Athens to study. There he won the favor of Marcus Brutus (§ 5), and was *tribūnus mīlitum* under him at Philippi (§ 11). Soon after that disaster, he returned to Rome. His early efforts in literature won him the favor of Varius (§ 32) and of Vergil, who presented him to Maecenas (§ 17). Horace owes his fame chiefly to his *Carmina*, *Odes*, in four books, on a wide variety of subjects. He wrote also *Sermōnēs*, talks, in verse, on human life and conduct, *Epistulae*, and a treatise called *Ars Poētica*, *The Art of Poetry*.
- 32 Epic Poetry: Vergil and Varius.**—In epic poetry (§§ 74, 88) Vergil was preëminent. Conspicuous also in this field was Lucius Varius Rufus, a warm friend of Horace (§ 31) and of Vergil, and, later, one of Vergil's literary executors (§ 53). His tragedy called *Thyestēs* was highly praised in ancient times, but it has not come down to us.
- 33 Pollio.**—In tragic poetry Asinius Pollio (76 to 5 A.D.) achieved distinction. He was also a soldier, an historian, an orator, and a statesman of a high order. He established the first public library at Rome, and introduced the practice whereby authors, before publishing their works, read them to a select circle of friends in order to profit by their criticisms. Pollio was also a patron of Vergil, and his lifelong friend.

The Elegy: Gallus; Tibullus; Propertius.—Another form of **34** poetry much cultivated in Vergil's day and for some time thereafter is the kind known as the elegy, or elegiac poetry. In its strict sense, the term *elegy* denotes a short mournful song, or a short mournful song accompanied by the flute. Later, the term was applied to a wide variety of poems, grave or gay, written in a certain meter. Finally, among the Romans the term came to signify love-songs, love-poetry. Writers of elegy, in this last sense of the term, were Cornelius Gallus, Albius Tibullus, and Sextus Propertius. Gallus, who lived from about 70 to 26, was a man of affairs as well as a poet. He served under Octavianus at Actium, and later was governor of Egypt, by appointment of Augustus. He lost the favor of Augustus, however, and committed suicide. Tibullus lived from about 54 to 18. Four books of elegies, dealing in part with the country and its joys, but mainly with love, are extant under his name, but some of the poems in them were certainly not written by him. Propertius, too, wrote elegies, love-poems, in four books. He lived from about 50 to 15.

Narrative Poetry: Ovid.—Publius Ovidius Naso was born **35** among the Paeligni, at Sulmo, in 43. His father intended him for the bar, and so gave him an excellent education, supplemented by foreign travel. Ovid, however, had no taste for public life; poetry claimed all his energies. He won fame as a poet early, at first by his love-poems, in several series. He is best known today, however, by his longest work, the *Metamorphōsēs*, *Transformations*, in fifteen books, a long array of stories (about 250 in all), especially such as involve a change or a transformation from one form of existence to another. The favorite type of transformation was that of a human being into an animal, a tree, or a star. He wrote also the *Fāstī*, *Calendar*, in six books, a calendar in verse, describing the origin and the nature of the festivals, especially the religious festivals, celebrated by the Romans on various days within the earlier half of the year. He outlived Augustus, dying in 17 A. D.

III. VERGIL

1. VERGIL'S LIFE AND STUDIES

- 36 Sources of Our Knowledge of Vergil.**—Vergil himself gives us few definite facts about his life. Some information concerning him is derived from casual notices in other Latin writers, especially Horace (§ 31). Horace makes clear, for instance, the depth of Vergil's devotion to his friends and his power of inspiring in his contemporaries a warm love for himself. We have also several biographies of Vergil by later Roman writers. Chief among these is that which now bears the name of Aëlius Donatus, a grammarian of the fourth Christian century, and author of a commentary on Vergil's poems.
- 37 Donatus's Biography of Vergil.**—Donatus's narrative goes back, in part, at least, to authorities contemporary with Vergil himself. It is based on a work entitled *Dē Virīs Illūstribus*, *Lives of Famous Men*, by Gaius Suetonius Tranquillus, a noted biographer of the first Christian century. Though portions of this work by Suetonius are extant, the part that dealt with Vergil has not come down to us in its original form. We know that there were authorities contemporary with Vergil himself to whom Suetonius could have appealed, had he so desired, in writing his life of the poet, and we know also that Suetonius was careful to consult contemporary records whenever they were accessible. We may feel sure, therefore, that Donatus's biography goes back through Suetonius to authorities of Vergil's own time and that it should rank high among our sources of information. Though short, it tells much of importance concerning the poet's parentage, his birth and his death, his education, and his literary career. •
- 38 Vergil's Birth.**—Publius Vergilius Maro (*P. Vergilius Marō*) was born on October 15, 70; his birthplace was in Gallia Cisalpina (Transpadana), in the township of Andes, near Mantua, north of the River Po. The names which stand out most prominently in the history of Latin literature are the names of

provincials. Horace (§ 31) was born in Apulia, in Southern Italy, Gallus (§ 34) in Gallia Narbonensis, north of the Alps, Ovid (§ 35) among the Paeligni, and Propertius (§ 34) in Umbria. Gallia Cisalpina (Transpadana) did not obtain Roman citizenship until 49; hence Vergil was not by birth a citizen of the State whose praises he sang in the *Aeneid*. It was his good fortune to be born in a time of peace. The repose of his home near far-off Mantua was no doubt but little disturbed by the events which led to the struggle between Pompey the Great and Julius Caesar; at any rate there were no scenes of blood in Mantua or in its neighborhood to leave their impress for evil on his sensitive spirit.

Influence of His Birthplace on Vergil.—Many passages in 39
Vergil's poems show the deep influence upon his mind of the scenes amid which his boyhood was spent, and demonstrate the affection with which he remembered, always, his boyhood home. His love of nature was fostered by the surroundings of his early years. To these he owed also the moral and religious temperament everywhere reflected in his writings; even at the end of the first Christian century the austere, virtuous life of the people of Gallia Cisalpina (Transpadana) was proverbial. See also § 40.

Vergil's Parentage.—The poet's parents were obscure and 40
humble. One story describes his father as a hired assistant of a certain Magius, a *viātor* (an official courier of a magistrate). By his industry he gained the favor of his employer, and won his daughter Magia Pollia in marriage. To increase his income he applied himself—so the biography by Donatus (§ 37) says—to buying up tracts of woodland and to the culture of bees. In his *Georgics* (§§ 45, 50) Vergil dwells at great length on bee culture; he had a remarkable mastery of the subject. In all his works Vergil shows a full knowledge of trees, and a deep and abiding love of plants and trees. In his *Georgics* he describes the farmer's lot as the happiest assigned by the gods to man. We see here, probably, the effects of his father's occu-

pations and of the associations amid which he was, himself, reared. Vergil never lost a certain appearance of rusticity; his detractors often taunted him with his rural origin.

41 Vergil's Education.—Fortunately, Vergil's parents, though humble, were keenly alive to the value of education. Vergil studied at first either at home or in Mantua, later in Cremona, an old Latin colony, about fifty miles west of Mantua (§ 38). On his fifteenth birthday he assumed the *toga virilis*, or man's toga. About this time he went to Mediolanum (Milan), the capital of Gallia Cisalpina (Transpadana), to prosecute his studies, remaining until, in 53, he removed to Rome. The educational curriculum of that day comprised three stages, in which grammar (including reading, writing, composition, and the study of literature), rhetoric, and philosophy were respectively the chief subjects of study. Vergil's training in grammar was obtained in Mantua, Cremona, and Milan. At Rome he studied rhetoric, philosophy, mathematics, natural philosophy, and medicine. He attempted a lawyer's career, for which, however, he was ill-fitted, being slow of speech and without the physical vigor essential to success. See § 47.

42 Vergil's Early Poems.—Tradition declares that the fourteen poems in a collection called *Catalepton*, *Minor Poems*, were written by Vergil in his youth; some of them, however, are certainly not from his hand. Ancient authorities mention four other poems as written by Vergil in his youth—the *Morētum*, *The Salad*; the *Cōpa*, *Mine Hostess*; the *Culex*, *The Gnat*; and the *Cīris*. Poems bearing these names are extant, but scholars are divided in opinion as to whether they were actually written by Vergil himself in his youth, or were composed then, or later, by some one who sought to imitate his style. It would seem that in his youth Vergil cherished an ambition to write an epic poem dealing with the career of Rome. If this is so, it follows that, when at last he began the *Aeneid*, his great epic poem, he was but realizing a youthful ideal of his life work.

Vergil's Loss of His Farm.—In 43-42, Vergil was living in his native district, busy with his *Eclogues* (§ 49). The quiet of his home was, however, rudely interrupted. After their victory at Philippi (§ 11), Octavianus and Antony disbanded part of their armies and rewarded the soldiers by allotments of land, confiscating the domains of cities and districts which had opposed them. Cremona was thus treated, and, since its territory did not suffice, lands as far off as those of Mantua (§ 41) were taken also, at least in part. Among the lands forfeited was Vergil's estate. Vergil went to Rome, and, aided by Pollio (§ 33), Gallus (§ 34), and Maecenas (§ 17), obtained from Octavianus its restoration. To the loss and restoration of his farm he alludes in *Eclogues* 1 and 9. 43

Vergil and Maecenas.—These events either led to the formation of a friendship between Vergil and Maecenas, or gave a new impulse to a friendly relation that already existed. By 39, Vergil's position in the favor of Maecenas was so secure that he was able successfully to recommend Horace to his kind consideration (§ 31). In 38, Vergil, Horace, and others accompanied Maecenas part way on one of his missions to Antony (§ 17). 44

The Georgics; The Aeneid.—After completing and publishing the *Eclogues* (§ 43), in 37, Vergil spent seven years (36-29) on the *Geōrgica*, the *Georgics*. During this time he lived much in Campania, especially at Naples or in its neighborhood. He visited Tarentum, too, and perhaps also Greece. The last ten years of his life were devoted to the *Aenēis*, the *Aeneid*. By 25 the work had assumed definite shape; parts were read by Vergil, in 23, to Augustus and his sister Octavia. Donatus (§ 37) says that Vergil was a splendid reader, and that, when he read the fine verses of Book VI (860-886) which recite the praises of the young Marcellus, son of Octavia, whose death had occurred but a short time before, Octavia, completely overcome by her emotions, swooned, and was only with great difficulty revived. 45

- 46 Vergil's Death.**—In 19, having worked out a draft of the whole *Aeneid* (§ 52), Vergil set out for Greece, intending to spend three years in polishing the poem, and then to devote his remaining days to philosophy (for his early study of philosophy see § 41). At Athens, Augustus, then returning from a visit to the East, met him and persuaded him to return to Italy. On the journey Vergil fell ill of a fever, and a few days after reaching Brundisium, in Italy, died, on September 21, 19. He was buried at Naples.
- 47 Personal Characteristics of Vergil.**—Donatus (§ 37) describes Vergil as large-framed, with a swarthy complexion, and a certain air of rusticity (§ 40). He suffered much, too, so the same authority declares, from ill health, especially from weakness of the throat and stomach, and from headaches. Partly out of regard for his health, partly that he might have leisure for his studies, he spent most of his time away from Rome, in Campania and in Sicily (§ 45). He was a gentle, lovable soul, modest, retiring, capable of warm affection, and fitted also to win in return enduring esteem (§ 36). To his gentle temperament, his love of ease and quiet, and his bent for study is to be attributed the lack of stirring incidents in his career.

CHRONOLOGICAL TABLE

- 48** 70 Vergil born, near Mantua, October 15 (§ 38).
 65 Birth of Horace, at Venusia (§ 31).
 63 Birth of Augustus (§ 3). Catiline's conspiracy. Cicero's consulship.
 60 Formation of The First Triumvirate.
 59 First consulship of Julius Caesar.
 58 Vergil goes to Cremona, to study there (§ 41).
 55 Vergil assumes the *toga virilis* (§ 41).
 53 Vergil studies rhetoric and philosophy at Rome (§ 41).
 43 Composition of the *Eclogues* begun (§ 43).

- 42 Battles of Philippi (§ 11). Brutus and Cassius fall, Octavianus and Antony triumph.
- 41 Confiscations by The Second Triumvirate. Vergil evicted from his farm (§ 43).
- 40 Vergil's estate restored (§ 43). Vergil's friendship with Maecenas (§ 44).
- 39 Vergil commends Horace to Maecenas (§ 44).
- 38 Vergil accompanies Maecenas to Brundisium (§ 44).
- 37 The *Eclogues* published. The *Georgics* begun (§ 45).
- 31 The Battle of Actium (§ 15).
- 29 The *Georgics* published. The *Aeneid* begun (§ 45).
- 23 Death of Marcellus. Portions of the *Aeneid* recited (§ 45).
- 19 Vergil's journey to Greece. His death (§ 46).

2. VERGIL'S WORKS

(A) THE *ECLOGUES*

Pastoral Poetry.—The term *Eclogae*, *Eclogues* (§ 43), signifies merely *Selections*; the other name often given to these poems, *Būcolica*, means *Pastorals*. The poems belong to that department of poetry which professes to picture the life and the ways of shepherds, goatherds, neatherds, and the like. In his *Eclogues* Vergil to some extent imitates the *Idyls* of Theocritus, a Greek poet of Sicily in the third century B.C., who described, in the main, actual shepherd life. Vergil, however, does not write of real shepherds, but introduces himself and his friends in the guise of shepherds, talking of the matters which concerned himself and them, not of the themes which would naturally form the conversation of real shepherds, or would naturally be set forth in the songs of shepherds. He introduces Octavianus, Pollio (§ 33), Alfenus Varus, who had helped Vergil in various ways, and Gallus (§ 34). He refers also to the loss of his farm (§ 43). In all this he was carrying to an extreme something which Theocritus had done occasionally. In a word, the pas-

toral form is, with Vergil, merely a picturesque setting for the poet's ideas, not a reality. The *Eclogues* have been much admired, in ancient and modern times alike, partly for the charming way in which Vergil describes country scenes, partly on account of the smoothness and the grace of their language and the music of their verse. Pastoral poetry of the Vergilian type has often been attempted, not only by Italian poets, but also by English poets—e.g. by Spenser in his *Shepherds Calendar*, by Milton in his *Lycidas*, and by Shelley in his *Adonais*, inspired by the death of Keats.

(B) THE GEORGICS

50 Didactic Poetry.—Vergil undertook the *Georgics* (§ 45) at the suggestion of Maecenas (§ 17), in hope that the poem might rekindle among the upper classes the old Roman enthusiasm for agricultural pursuits. On this theme Vergil wrote not only with genuine interest, but with full knowledge, gained in part through practical experience in early life (§ 40), in part through careful study of numerous works, Greek and Latin, bearing on this subject. The poem is a sort of “Farmer’s Manual in Verse.” Since its aim was, at least in part, to instruct, the *Georgics* is called a didactic poem. Among the topics treated in the four books are the cultivation of the cereals, the growing of trees, especially the culture of the vine and the olive, the care of the domestic animals, and bee culture (§ 40).

Poetical digressions from the main theme—passages of great beauty—abound. Thus, in treating of bee culture, Vergil tells at length how a certain Aristaeus produced bees by artificial processes, a feat of whose possibility the ancients were fully convinced. The telling of this story involves the telling also of the fable of Orpheus and Eurydice.

In a superb passage, Vergil describes Italy as the fairest and the richest land in the world. He pictures the life of the country as simple and pure, and sets it in sharp contrast with the ostentatious life of the city, where ambition often leads men to

wrong their fellows, or even to betray their fatherland. Here, as in many other ways, his patriotic devotion to his country stands out in clear relief.

The *Georgics* is Vergil's most finished production; indeed, it is the most finished poem in the Latin language.

(C) THE *AENEID*

I. THE COMPOSITION AND THE PUBLICATION OF THE *AENEID*

The Composition of the *Aeneid*.—Vergil was a slow and careful worker. He devoted seven years to the writing of the *Georgics* (§ 50), a poem of only 2188 verses. While he was composing the *Georgics*, it was his habit, so Donatus (§ 37) says, to dictate a number of lines early in the morning to an amanuensis and then to spend the rest of the day in refining them and reducing them to the smallest possible compass. He perfected, it would seem, on the average less than one line a day. After devoting ten years to the *Aeneid*, he intended to spend three more simply in revising it (§ 46). Another evidence of care is the fact that he was never engaged on more than one work at a time; he gave his undivided powers in turn to the *Eclogues*, the *Georgics*, and the *Aeneid*. 51

Donatus (§§ 36-37) declares that Vergil, having drafted the *Aeneid* in prose, and having arranged the story so that it fell into twelve books, then worked out various parts of it in verse, as the fancy seized him, without regard to their order. This explains what might otherwise be a sore puzzle, that is, the presence in the *Aeneid* of numerous inconsistencies, even between accounts of the same events. We have no data whereby to determine the order in which the books were composed. Donatus states also that, in order that the flow of his inspiration might not be hampered, Vergil was wont to leave parts of his work unfinished, inserting temporarily the best verses at his command, however unsatisfactory. These stop-gap verses he jokingly described as 'slender props designed 52

to bear the weight of the poem until the solid columns should arrive.' It has been thought that the numerous half-verses are examples of such stop-gaps, though as a matter of fact these half-verses, except in one instance (iii. 340), are in no way defective in syntax or in sense.

- 53 The Publication of the *Aeneid*.**—There is a story that before Vergil left Italy in 19 (§ 46), he begged Varius (§ 32) to destroy the *Aeneid*, if harm should befall its author. This request arose out of his consciousness of the incompleteness of the poem. In his last illness he called for the manuscript of the poem, intending to commit it to the flames, but his attendants, of course, gave no heed to his wish. He then bequeathed all his writings to Varius and another friend, the poet Plotius Tucca, begging them not to publish anything save what he had himself given to the world. With the endorsement of Augustus, Varius and Tucca published the *Aeneid*, leaving it, save for slight corrections, as it had come from Vergil's hand.

II. THE STORY OF THE *AENEID*

- 54 Troy and Aeneas.**—According to the story followed in the *Aeneid*, there was, in the twelfth century before Christ, in Northwestern Asia Minor, close to the shore of the Hellespont, the powerful city of Troy. Its ruler was the aged king Priam. One of his fifty sons, Paris by name, while he was on a visit to Greece, made love to Helen, wife of Menelaus, King of Sparta, and carried her off to Troy (§ 56). To punish this breach of hospitality forces from various parts of the Greek world gathered at the port of Aulis, on the east coast of Boeötia. Thence they sailed to Troy, and after a siege of ten years captured and destroyed the city, and killed most of its inhabitants
- 55** or carried them off into captivity. Among those who escaped was a warrior who had won distinction in the defense of Troy, Aeneas, son of the goddess Venus and the Trojan prince Anchises. With Aeneas went comrades enough to fill twenty

vessels. Long they wandered about the Aegean Sea and the Mediterranean Sea, seeking a new home. Oracles and warnings from heaven made it plain at last that in Italy was to be the abode fixed for them by the Fates, and so to that country they pressed on, in spite of all discouragements. After spending the winter of the sixth year in Western Sicily, they set sail again for Italy, which they might reasonably have hoped to reach, if all should go well, within a day or two at most.

Aeneas and Dido.—It is at this point that the *Aeneid* begins. 56
The prows of the Trojan ships are pointed toward Italy. The promised land is but a short distance away, and so the hearts of Aeneas and his followers are beating high with hope. This hope, however, is destined to cruel disappointment. Juno, the wife of Jupiter and Queen of the Gods, had long hated the Trojans, for reasons which may be briefly stated. Some time before the siege of Troy began, a dispute arose between three goddesses, Juno, Minerva, and Venus, as to which was the most beautiful. The gods, cautiously declining to decide the question, referred it to Paris (§ 54), who was then dwelling as a shepherd on Mount Ida, near Troy. Before him, therefore, the goddesses appeared, each seeking to enhance the charm of her beauty by dazzling promises of favors to come if he would decide in her favor. Minerva offered him wisdom, Juno wealth and power, and Venus the most beautiful woman in the world as his wife. He decided in favor of Venus, and received his reward in Helen. Juno, angered by her defeat, pursued the 57
whole Trojan race with relentless hatred. She gave the Greeks substantial aid in the siege of Troy (§ 54). Now she induces Aeolus, King of the Winds, to cause a mighty storm, which destroys one of Aeneas's ships and scatters the others far and wide. Aeneas with seven vessels finds refuge at last in an unknown harbor. Attended by his loyal friend, *Fidus Achātēs*, Aeneas sets forth to learn what he can about the country and its people. His mother, Venus (§ 55), disguised as a huntress,

meets him, and tells him that he is within the realm of Dido, Queen of Carthage, and bids him go on, undaunted, to seek an audience with her. On reaching Carthage he finds there messengers from the missing ships, bound on the same errand as himself. Dido welcomes the Trojans, offers them a home in her city, and entertains them that very day at a splendid banquet.

58 Venus's Plot.—Venus (§§ 55-57), fearful that harm may come to Aeneas in Carthage, a city dear to Juno, persuades her son Cupid to overwhelm Dido with love of Aeneas. This result is readily achieved at the banquet already mentioned (§ 57), which the queen, out of her growing interest in Aeneas, uses every means to prolong. Finally she begs him to give her an account of the fall of Troy and of his subsequent wanderings. He consents. His narrative occupies the whole of the second and the third books. In the second book he describes the fall of Troy, in the third his years of wandering.

59 Aeneas Leaves Carthage; Aeneas Visits the Underworld.—As Aeneas lingers in Carthage, the infatuation of the queen increases. Aeneas, in turn, is deeply in love with Dido. Dido no longer gives heed to her task of building Carthage, and Aeneas forgets that the home and the glorious destiny promised by the Fates to him and to his descendants lie in Italy. At last, however, at the command of Jupiter, twice delivered, Aeneas prepares to continue his journey toward Italy, the promised land, and departs, in spite of Dido's tears and entreaties. As he sails away, he sees the flames of a funeral pyre on which Dido had slain herself with a sword that he had given her. Dido's last prayer is that there shall be perpetual enmity between her people and Aeneas's descendants (iv. 622-629). Aeneas makes his way to Sicily again, and marks there with appropriate ceremonies the anniversary of his father's death. These performed, he sets sail once more and comes to anchor at Cumae in Campania, northwest of Naples, whither his father had bidden him go to propitiate the Sibyl, or priestess of Apollo,



VENUS

and through her to gain admission to the world of spirits. This he was to do that he might converse with the spirit of his dead father and learn from him the future of the Trojan (i.e. the Roman) race. This object he accomplishes. The story of Dido's love and pathetic death occupies the fourth book. The fifth describes the ceremonies commemorative of the death of Anchises, ceremonies held in Sicily, on the first anniversary of the death; the sixth narrates Aeneas's appeal to the Sibyl and his visit to the underworld.

Turnus.—The seventh book opens with an account of Aeneas's peaceful voyage from Cumae to the mouth of the Tiber, and his arrival at the shores of the promised land. The prophecy made by the Sibyl (§ 59) that this land would not be gained without a struggle is speedily fulfilled. Latinus, king of the adjoining territory, who had been warned by omens and utterances of oracles (§§ 348-350) that his daughter Lavinia must be wedded to a hero from another land, greets Aeneas in friendly fashion; he seeks to form an alliance with him, and offers him his daughter in marriage. But Lavinia's hand had been earnestly sought by Turnus, King of the Rutuli, who now in wrath prepares to make war on the Trojans (§ 67). Juno again interferes and involves the Trojans in a war with the Latins, the people of Latinus. Latinus, finding himself overruled by his people, surrenders the government and shuts himself up in his palace. Turnus now organizes a powerful confederacy against the Trojans. The latter secure the aid of King Evander, a Greek from Arcadia, who had founded a city, called Pallanteum, on the site afterwards occupied by Rome. Through Evander, the Trojans win the help of the Etruscans, who had expelled their king, Mezentius, for his cruelty (§ 67). The fortunes of the war vary, but at last the Trojans prevail, and Turnus is slain by Aeneas in single combat.

These events occupy the last six books of the *Aeneid*. The twelfth book appropriately closes with the triumph of Aeneas and the death of his rival, Turnus.

III. THE PURPOSE OF THE *AENEID*

61 General Remarks.—In the account of the policy of Augustus (§§ 16-28) three main elements were distinguished: (1) the personal, seen in the Emperor's efforts to satisfy in his own career the general craving for peace (§§ 18-20); (2) the national (§§ 21-22); and (3) the religious (§§ 23-24). In the *Aeneid* the same three elements appear; indeed, they form the very essence of the poem. We shall consider them in the order of their importance.

1. The National Element in the *Aeneid*

62 The *Aeneid* a Glorification of Rome and of Italy.—In §§ 54-60 was outlined the simple story whose narration forms the *ostensible* purpose of the *Aeneid*. The *real* purpose is revealed by what the telling of that story involves. Everywhere Aeneas is represented as the destined founder of a mighty empire, that of Rome itself; everywhere the Romans are represented as the lineal descendants of Aeneas and his comrades, i.e. as Trojans. These descendants, the Romans, are described as destined to overcome the Greeks, and so to avenge the fall of Troy (i. 283-285). In Book I (261-296) Jupiter prophesies the history of Aeneas and his descendants in terms of the history of Rome. The crowning moment of that history is the coming of 'Trojan Caesar of goodly lineage,' i.e. Augustus (i. 286). He is to conquer the East, revive the virtues of the Golden Age of the world, and after his death to dwell in heaven as a god. In Book VI (756-892), Anchises unfolds the glorious career of Aeneas's descendants by naming prophetically the great men who, in Vergil's day, had places on the muster roll of Rome's heroes. Dido's last prayer (iv. 622-629; see § 59) supplies a poetical explanation of the long feud between Rome

63 and Carthage. In Book VIII (626-731), we have a description of a shield made for Aeneas by the god Vulcan. On it is wrought in detail the story of Rome; one might see portrayed there Romulus and Remus, nursed by the wolf, the Rape of the

Sabine Women, Horatius at the bridge, the Gauls working their way up the steeps of the Capitol until their presence is revealed to Manlius by the cackling goose, and, to crown all, the great fight at Actium (§ 15), and the gorgeous threefold triumph Octavianus had celebrated at Rome after his return from that war. In the last six books especially the poet dwells lovingly on countless names of mountains, lakes, rivers, cities, and districts famous in the history of Rome and Italy. In Book VII, in a passage (647-817) which has been finely entitled "The Gathering of the Clans," there is a dazzling description of the forces that Turnus (§ 67) is to lead against Aeneas. Here people after people and place after place that had in fact been prominent in Italian history are named by Vergil. Foes of Aeneas, and so of Rome, they were in Aeneas's time, but by Vergil's days they were proud to call themselves parts of the Roman domain, parts of an Italy unified under the guidance and control of Rome, and glad to share in the blessings which Rome, through the rule of Augustus (§§ 18-20), was bestowing upon the world. In Book VIII (306-358), Aeneas is escorted over ground where later were the sacred places of Rome itself. Many of the names in these two passages were laden with rich reminiscences of the glories of Rome; all spoke, with varying voices, of the one theme, the steps by which Rome had become the mistress of the world. Thus, in a multitude of ways, Vergil brings the story which forms the groundwork of his poem into vital connection with the career of Italy and of its capital, Rome; he reminds his countrymen of their glorious past, emphasizes the blessed present, and hints at a richer development yet to come. His poem is an expression, in an imaginative and idealized form, of one great aim of the policy of Augustus (§§ 18-22). His countrymen recognized this national and representative character of the *Aeneid* by calling it the *Gesta Populī Rōmānī*, *The Deeds of the Roman People*.

Aeneas an Embodiment of the Spirit of Rome.—To illustrate further what has just been said let us consider Vergil's

conception of the character of his hero Aeneas. The term *pius*, so frequently applied to him, suggests the careful performance of duty in all the walks of life. As an individual Aeneas shows his *pietās* in his devotion to the gods and in his obedience to their commands, in his care for his aged father and his youthful son, and in his solicitude for his comrades. But Aeneas has also a representative capacity; he is a type of the future Roman race, embodying in himself, even as that race was to embody in itself, the qualities of warrior, ruler, and civilizer of men. In all these walks of life, too, Aeneas was *pius*. In Book I (263-266) Jupiter speaks of Aeneas in terms identical with those in which, in Book VI (851-853), Anchises apostrophizes the coming Roman race. In a word, Vergil pictures Aeneas as accomplishing the very things which the Roman race is destined to achieve, and as earning immortality by the very qualities which made Rome herself illustrious.

- 67 Turnus as the Foil to Aeneas.**—Aeneas is a man with a great and noble mission, namely, the conquest and the civilization of the rude tribes of Italy. The opposition to the fulfillment of this mission centers in Turnus (§ 60), whom Vergil describes as *audāx*, 'reckless' (vii. 409, ix. 3, 126, x. 276). Vergil characterizes Turnus's conduct by the term *violentia* (xi. 376, xii. 9, 45), a term used of no one else in the *Aeneid*. At his first appearance in the *Aeneid*, Turnus laughs at an aged priestess, calling her a coward and a dotard incapable of telling the truth (vii. 441-444). His chief associates are the Etruscan king Mezentius, a *contemptor divum* (vii. 648, viii. 7), who had been driven into exile by his own people because of his cruelty (§ 60), and Messapus, who helps to break a truce between Aeneas's forces and those of Turnus (xii. 289-296). Turnus's act in hastening to King Latinus to insist on war with the Trojans (vii. 467-470) is called a 'pollution of the peace,' i.e. a violation of the compact which King Latinus, of his own initiative, had offered to Aeneas (§ 60). In a word, Aeneas typifies the higher civilization of Rome, before which the semibarbarous

tribes of Italy (*populī ferōcēs*, i. 263), represented by Turnus, Mezentius, and Messapus, must ultimately give way, to be guided by Rome to peace, prosperity, and glory which they could not win for themselves.

2. The Personal Element in the *Aeneid*

The *Aeneid* a Glorification of Augustus.—The personal and 68 the national elements of the *Aeneid* are very closely interwoven; side by side with the glorification of Rome runs another theme, the foreordained greatness of Augustus. Jupiter himself (§ 62) describes the coming of Augustus, 'Trojan Caesar of goodly lineage,' as the consummation of all the glorious destiny of Aeneas and his descendants, in other words, of Rome (i. 286-296). The Julian race, be it remembered, claimed direct descent from Iūlus,¹ the son of Aeneas. In the account of Aeneas's shield (§ 63) everything leads up to the story of the victory at Actium (§ 15) and of the triumph subsequently celebrated by Augustus for his victory there (§§ 63, 72). Anchises prophesies (§ 62) that Augustus will restore the Golden Age of the world, and by his conquests will compass a wider expanse of earth than was covered even by the wanderings of Hercules (vi. 791-805). After death, Augustus is to dwell in heaven as a god (i. 289-290), even as Romulus, the actual founder of the city of Rome, had been translated to heaven, to become a god.

Since Vergil's object was to praise the whole glorious career 69 of Rome (§§ 62-66), it was inevitable that he should dwell with special emphasis on the age of Augustus, an age which to many must have seemed the brightest epoch in that career. In the twelve years between the Battle of Actium (§ 15) and the death of Vergil, Italy and the provinces had abundantly experienced the benefits of the rule of Augustus (§§ 19-20). The unification of Italy was virtually complete; *Rome* and *Italy* were well-nigh synonymous terms. When we remember that, for a hun-

¹Vergil calls this son *Ascanius*, but gives him a *cognōmen*, *Iūlus* (originally *Īlus*).

dred years, civil war, with its attendant horrors of bloodshed, proscriptions, and confiscations, horrors felt not only in Rome itself, but in far distant parts of Italy (§ 43), had been almost incessant, we can readily understand how Vergil, Horace, and their contemporaries could characterize as more than human Augustus, the man through whose masterful rule war had been replaced by peace, and chaos by law and order. In their inmost hearts, no doubt, there was no small measure of true feeling back of the language of adulation in which they so often addressed Augustus.

- 70 Aeneas and Augustus.**—In drawing his picture of Aeneas, Vergil thus had Augustus ever in mind. He wished his readers to see in Aeneas the *founder*, by decree of the Fates, of Rome, and so, by the will of heaven, the source of all the greatness not only of Rome itself, but also of Italy, an Italy unified and developed, for its good, by Rome. He wished them to see in Augustus a glorified, completely successful Aeneas, who had *finished* the work Aeneas began; he wished them to see in the beneficent rule of Augustus at once the crowning glory of the history of Rome and Italy (§§ 62-67) and the promise of a still more glorious future. The career of Augustus, then, had been foreordained and predestined by the Fates, even as that of Aeneas had been. Augustus, too, was *pious*, in the varied senses of the word (§ 66). The first leader and the last leader of Rome and of Italy were thus, in Vergil's plan, embodiments, both of them, of the will of heaven and of all that was best and finest in the Roman, the Italian, character.

3. The Religious Element in the *Aeneid*

- 71 The *Aeneid* and the Religious Revival.**—Vergil's religious temperament (§ 39) led him to support most heartily the Emperor's attempt to revive religious enthusiasm (§§ 23-24); hence, the religious element of the *Aeneid* is all-pervasive. It shows itself, for instance, in the emphasis everywhere laid on the thought that in all his wanderings, sufferings, and wars Aeneas

is under the guidance of the gods and of the Fates (§§ 338-342). The opening verses of the poem (i. 1-7) tell us that Aeneas's purpose was to bring his country's gods into Latium and to lay the foundations of the Roman State. Aeneas ever seeks by prayer and by sacrifice to appease the gods and to learn their will; he will not act, until, through unmistakable signs, he surely knows their will. From first to last the destinies of Rome are molded by the gods. Nowhere does this religious 72 element manifest itself more strikingly than in the description of the shield of Aeneas (§ 63). Augustus is pictured there as leading to battle not only all classes of Rome's loyal subjects, but the gods as well; Apollo especially fights for him (§ 21). On Antony's side fight 'monstrous forms of gods—alien gods—of every birth.' The battle thus has a double meaning as a struggle not merely for the preservation of the Roman State, but for the defense of the Roman gods as well. At his triumph for the victory at Actium, Augustus consecrates to the gods (viii. 715-716), 'a votive tribute of deathless gratitude, three hundred fanes the city through.' The allusion to the Emperor's activity in building and restoring temples (§ 23) is plain. In every temple, continues Vergil, one sees blazing incense, sacrifices of thanksgiving, and rich presents, offered by all the nations of the earth to Apollo (720-723).

The spirit of the whole description of the scenes on this shield, made for Aeneas by hands divine (§ 63), is identical with that pervading the ode of Horace referred to above (§ 24).

Important, too, in this connection are the constant references 73 to religious customs, sacred places, and the like. Vergil is very fond of tracing Roman rites and ceremonies back to ancient and impressive origins (see e.g. iii. 279-280, 403-407, 433-439, 543-547, v. 596-602, vi. 223-235). Aeneas's visit to the Sibyl (vi. 9-41: § 59), made in accordance with a warning from supernatural sources, supplies an effective poetical explanation of the importance ascribed in Roman history to the famous Sibylline Books.

IV. THE SOURCES OF THE *AENEID*

74 Epic Poetry.—That an intelligible account of the sources of the *Aeneid* may be given it is necessary to define epic poetry, the department of literature to which the *Aeneid* belongs, and to trace, very briefly, its history among the Greeks and the Romans. An epic poem is a narrative poem, one that tells a story, usually of considerable length. The story must be dignified in character, and must be told in noble, impressive language, and in sonorous, majestic verse. An epic poem ought to possess unity, that is, the events of the story should form a connected series and should conduce to a common end. A true epic, possessed of such unity, would differ sharply from a history, whose business it is to include all the events of a given period, even though many of them are in no way related to one another.

Originally, epic poems were concerned only with the gods, praising their power, reciting their exploits, and relating myths concerning them. Later, their scope was broadened so as to include the deeds of demigods, and finally those even of mortals.

75 The Homeric Poems: The *Iliad* and the *Odyssey*.—At once the earliest and the most perfect specimens of Greek epic poetry are the Homeric Poems, the *Iliad* and the *Odyssey*. The *Iliad* deals with certain events of the last year of the siege of Troy (§ 54), but does not describe the capture of the city. The central character, the character that gives to the poem its unity, is Achilles, chief champion of the Greeks against Troy. His wrath delays, as his prowess hastens, the ultimate fall of Troy. In the *Odyssey* the capture of Troy is taken for granted, and the Greek chieftains are pictured as at last on their way home. The only leader, however, whose fortunes are followed in detail is Odysseus¹; everything has to do with his safe return to his home and with his restoration to his kingdom.

¹The Romans called him *Ulixēs*; we call him *Ulysses*.

The Greek Cyclic Poets; Apollonius Rhodius.—Next in **76** importance among the epic poets of Greece are the Cyclic Poets, so called because their works, being introductions to the Homeric Poems or supplements thereto, formed, with the *Iliad* and the *Odyssey*, a complete cycle of the legends connected with the siege of Troy and the events following the capture of the city. These poets lived in the eighth to the sixth centuries before Christ. Their works are known to us only from fragments, or from allusions to them in other authors. Of the later Greek epic poets the most important was Apollonius Rhodius, born at Alexandria, about 260. His *Argonautica* described the expedition of the Argonauts in search of the Golden Fleece, and included the story of the love of their leader Jason and Medea, daughter of the king in whose territory the Golden Fleece was treasured. This poem was very popular with the Romans.

Roman Epic Poets: Livius Andronicus; Naevius; Ennius.— **77** The first epic poet of Rome was Livius Andronicus (about 290-204), a Greek prisoner of war brought to Rome through the war with Pyrrhus (280-272). After gaining his freedom he became teacher, actor, and author; besides tragedies he wrote a Latin version of the *Odyssey*. Gnaeus Naevius (about 270-199), a Campanian by birth, dealt in his *Bellum Pūnicum* with the First Punic War. As preface there was an account of the early history of Rome, the starting-point of which was Aeneas's flight from Troy. But the greatest epic poet of Rome prior to Vergil was Quintus Ennius (239-169). His *Annālēs*, in eighteen books, traced the history of Rome from the days of Aeneas down at least to 181. It was the first Latin poem of any considerable length to be written in hexameter verse, the meter of the Homeric Poems and of the *Aeneid* (§§ 261-266). Though it was very popular among the Romans, the poem has come down to us only in fragments, which amount in all to but 600 lines, or parts of lines. They are, however, sufficiently numerous and detailed to give a clear idea of the contents of the poem.

78 Sources of the *Aeneid*; Vergil's Indebtedness to His Predecessors.—To nearly all the writings mentioned in §§ 75-77, as well as to others not there named, Vergil was more or less indebted while he was composing the *Aeneid*. His heaviest obligations are to the Homeric Poems; to them he owes the general groundwork of his poem and many of its details. The first six books of the *Aeneid* recount the wanderings of Aeneas, and so correspond to the *Odyssey*, the story of the wanderings of Odysseus (§ 75); the last six books deal chiefly with war, and so correspond to the *Iliad*. To his Roman predecessors in epic poetry Vergil owed much. Naevius and Ennius (§ 77) "had established the mythical connection of Rome with Troy, and had originated the idea of making Rome itself . . . the central interest, one might almost say, the central figure of the story." In the *Iliad* Achilles, in the *Odyssey* Odysseus—in a word, a *man*—is the center of interest; in the *Aeneid*, on the contrary, it is not upon Aeneas as a man, but upon an *idea*—the Rome that Aeneas represents—that interest is concentrated (§§ 68-73). This altered point of view Vergil owes, in part, to Naevius and to Ennius.

79 Whenever we think of Vergil's indebtedness to preceding writers (§ 78), we should keep certain considerations firmly in mind. First, in Vergil's time the close study of all existing models, especially Greek models, was a fundamental law of poetical composition. Secondly, many of the resemblances between the verses of Vergil and those of this or that Greek or Roman predecessor were probably accidental or due to unconscious reminiscence. We may compare the fact that more than once critics and reviewers pointed out resemblances between what Tennyson had written and works which, as it happened, he had never read; indeed, Tennyson was charged with plagiarizing poems in languages which he could not read! Tennyson is said to have complained that there were critics who seemed to imagine that the same idea could not occur independently to two men looking on the same aspects of nature.

Thirdly, the statement that Vergil imitated the writings of others is not of itself a condemnation or a reproach. If it were, we should have to condemn much that is best in modern literatures. No one, however, refuses to acknowledge the greatness or the originality of Shakespeare or of Milton, even though he knows that both poets borrowed freely from writers in more than one language. Vergil borrowed much, it is true, from Greek poets and from Roman poets, but he repeatedly gave a new and more splendid form to what he had borrowed, even as Shakespeare glorified and immortalized his borrowings from many sources. We may recall with profit, also, the declaration of James Russell Lowell that those are entitled to borrow who are able to lend. If this is so, then surely the poet of the *Aeneid*, who has lent so much—e.g. to Milton and to Tennyson—was himself entitled to levy tribute upon others. Finally, we might apply to Vergil the comment made by Dryden on Ben Jonson's tragedies: "He invaded authors like a monarch, and what would be piracy in others was only victory in him."

Vergil's Originality.—It is clear, then, that to his predecessors in epic poetry, both Greek and Roman, Vergil was deeply indebted (§§ 78-80). This indebtedness, however, *was concerned largely with externals*—matters of form, structure, and content. In spite of this indebtedness the *Aeneid* is, in many respects, a highly original poem. It has been well said that it matters little, if at all, *whence a poet derives his materials*; the important question is *what he does with his materials*. Every Greek and every Roman poet between the time of the *Iliad* and the *Odyssey* and the days of the *Aeneid* had been free to draw as much as he wished from all available poems, Greek and Roman both. Yet Vergil alone of Greeks and Romans produced a poem that the world of Vergil's own day and of later ages alike has judged worthy of a place beside the *Iliad* and the *Odyssey*. Secondly, the *spirit* of the *Aeneid* differs widely from the spirit of the *Iliad* and the *Odyssey*. The *Iliad* and the *Odyssey* are individualistic, not national

poems (§ 78); the *Aeneid* is, over and above all else, a national poem, the poem of Rome and of Italy (§§ 62-70). Thus, in *spirit*, the *Aeneid* is not dependent on the *Iliad* and the *Odyssey*; it is, rather, in sharp contrast with them. The reader should set the later poem over against the two Greek poems; he should not compare the later poem with the Greek poems.

83 To all preceding Roman epics the *Aeneid* is vastly superior, in form, structure, versification, and language. Far better, too, than any earlier Latin epic had done, far better than any Latin prose writing ever did, save the splendid history of Livy (§ 29), the *Aeneid* pictured to the Romans their country and themselves as they saw that country and themselves, and as they wished that country and themselves to be pictured.

84 **History in the *Aeneid*.**—In one other, very important, respect, the *Aeneid* was—and is—without a peer among Roman epic poems. The epic poems of Naevius (§ 77), Ennius (§ 77), and Vergil all made use of Roman history. Of the three poets, Vergil was by far the most successful in his use of that history. Naevius and Ennius *recorded actual events, in retrospect*; they wrote, too, for men who had played a part in some, at least, of those events. Hence Naevius and Ennius were not at liberty to employ, unhampered, their imaginative powers; there were too many persons competent to criticize or challenge the accuracy of their accounts. Often the epics of Naevius and Ennius differed from histories mainly, if not wholly, in the fact that

85 they were written in verse, not in prose. Vergil, on the other hand, introduces history either by mere suggestion or by prophecy. In the first six books of the *Aeneid*, especially in Books I-IV, the thought of Carthage is ever present. Yet nowhere does Vergil give us actual history; nowhere does he introduce a single detail of the actual struggle between Rome and Carthage. He nowhere mentions Hannibal. He keeps the story in a semimythical time, long prior to that of the Punic Wars. Of these he does, indeed, give a hint, in Dido's dying prayer (§§ 59, 62), but it is only a hint, and a hint by way of prophecy.

By prophecy, too, Vergil makes clear to Aeneas, and through **86** Aeneas to all his readers, the great destiny of Aeneas himself and of his descendants. Through prophecies, uttered by the shade of Hector (ii. 293-295), the deified spirit of Creüsa (ii. 780-784), the Penates (§§ 332-334; see iii. 161-171), Helenus (iii. 381-462), Jupiter himself (i. 261-296), the Sibyl (vi. 83-97), the shade of Anchises (vi. 756-892), the scenes graven on the shield made by Vulcan for Aeneas (§ 63), and, finally, by Jupiter again (xii. 833-840), Aeneas's own future is made increasingly clear to him, and the reader gains an ever-widening view, an ever-deepening conviction of the glorious destiny of Rome and of a unified Italy.

Vergil thus deals with history in *prospect*; he is able, therefore, to keep his descriptions within the realm of imagination, the proper realm of the poet.

V. THE *AENEID* AS AN EPIC POEM

General Remarks.—We must now consider the character **87** of the *Aeneid* as an epic poem. It conforms closely to the definition of an epic poem as given above (§ 74): it is impressive by its very length (nearly 10,000 verses); its story is lofty; its language and its verse reach imposing heights of dignity and grandeur. Tennyson called Vergil the

Wielder of the stateliest measure ever moulded by the lips of man.

The unity of the story is, in general, faithfully preserved.

The Two Types of Epic Poetry.—There are two distinct **88** types of epic poetry, the one early, relatively primitive and original, the other late in origin, more artificial and imitative, the result of an attempt to apply the early epic to changed conditions. To the early type belong the Homeric Poems; to the later type the *Aeneid* belongs. In the early epic the story is told for its own sake. There is no trace of a moral, no hint of any special purpose for the advancement of which the story is told. In the later epic, on the contrary, the story is merely a

means to an end; in the *Aeneid* the story of Aeneas is a means of glorifying Rome (§§ 62-67) and Augustus (§§ 68-70). Again, the early epic belongs to a relatively simple age of the world; the imitative epic is the product of an advanced civilization, the work of a learned poet. Lastly, the two types differ widely in language and in style. In the early epic these are simple and straightforward; the imitative epic is apt to be learnedly elaborate, prone to suggest ideas by allusions more or less definite instead of saying plain things in a plain way. Its language is often artificially subtle. Even a superficial acquaintance with *Paradise Lost* will help to illustrate these points. See also §§ 224-226.

VI. THE MERITS OF THE *AENEID*

- 89 Appreciation of poetry is like appreciation and enjoyment of the masterpieces of music, painting, or sculpture, in that, to be deep and valuable, it must be instinctive. If this instinctive power of appreciation be lacking in a reader, no amount of fine writing about a great poem will supply its place. On the other hand, this faculty of appreciation may be strengthened. It is with this thought in mind that a hint of the merits of the *Aeneid* is here given. Prominent among those merits is the fidelity with which the *Aeneid* embodies the spirit of the times and reflects the attitude of Vergil's contemporaries toward their fatherland—in a word, the profoundly patriotic spirit which pervades the poem (§§ 62-70). As a national poem the *Aeneid* has no equal in any language. The other special merits of Vergil—his mastery of language and meter, his power of minting

All the chosen coin of fancy flashing out from many a golden phrase, the majestic "ocean-roll" of his rhythm, are finely set forth by Tennyson, his profound admirer and frequent imitator, in the poem printed before this Introduction (page 19). See also §§ 81-86, 87, 95-96.

VII. THE FAME OF THE *AENEID*

The Success of the *Aeneid* Immediate.—The success of the *Aeneid* was immediate and lasting; for long ages there were few discordant notes in the chorus of admiration with which the poem was greeted. Within a decade of Vergil's death the *Aeneid* was quoted by Latin writers as familiarly as acknowledged masterpieces of our own literature, such as the plays of Shakespeare, are quoted today. Three inscriptions on the walls of Pompeii (destroyed in 79 A.D.) give part of the first verse of the poem; on yet another wall we find part of the first verse of the second book.

The Success of the *Aeneid* Permanent.—With the lapse of time Vergil's fame became ever more secure. His writings were imitated by numerous Roman poets; they influenced profoundly, also, the whole subsequent development of Latin prose. Almost at once the *Aeneid* became the leading textbook in Roman schools of grammar and rhetoric. Through this use of his poem Vergil gained in time a reputation as a man of profound learning and as a final authority in all departments of human wisdom. This conception soon caused his works to be regarded not simply as a storehouse of information concerning the past, but as a depository of the secrets of the future. A natural development of this view is seen in the *Sortēs Vergiliānae* (§ 93), and in the stories of the Middle Ages which picture Vergil as a marvelous magician (§ 94). Nor was the enthusiastic study of his works confined to pagan writers; his poems were more read and loved by the leading men of the Church than those of any other non-ecclesiastical writer. There were Church dignitaries who knew Vergil better than they knew the Bible.

Vergil after the Revival of Learning.—With the revival of learning Vergil's place in the world of culture, instead of becoming smaller or less secure, became, if possible, larger and firmer. In the *Divina Commedia* Dante takes Vergil as his master and his guide through the *Inferno* and the *Purgatorio*; the *Inferno*

shows careful study of *Aeneid* VI. Ariosto, in his *Orlando Furioso*, and Tasso, in his *Gerusalemme Liberata*, show marked Vergilian influence. The Portuguese poet Camoëns, in writing a history of Portugal in epic form, used Vergil as his model. In Germany, to take but a single example, Schiller was a profound admirer and close student of Vergil and translated parts of the *Aeneid*. In France and England the poet's fame has ever been secure. One of the publications of Caxton, the first English printer, was a translation of Vergil. Since that time there have been innumerable translations into English, both in prose and in verse. From the time of Chaucer to the present day it would be hard to name an English poet whose writings have not been more or less influenced by Vergil. In this connection Spenser, Shakespeare, Milton, and Tennyson deserve special mention.

93 The *Sortēs Vergiliānae*.—Convincing testimony to the unique position of Vergil in Roman estimation is to be found in the so-called *Sortēs Vergiliānae*, i.e. the practice, in vogue as early as the time of Hadrian's reign (117-138 A.D.), of seeking to learn the future by opening at random a volume of Vergil and taking as an omen of coming events the first line on which the eyes fell. Even emperors consulted Vergil in this way. The custom lasted many centuries. Aside from the famous Sibylline Books (§ 73), only two other works—the Homeric Poems and the Bible—have been thus venerated. It is said that Charles I of England once experimented with the *Sortēs Vergiliānae*, opening at the passage in *Aeneid* IV (615-621) in which Dido is praying that wars, defeat, and death may be the lot of Aeneas. The *Sortēs Vergiliānae* were used during the World War (1914-1918 A.D.).

94 Vergil as Magician and as Prophet.—In the thirteenth to the sixteenth centuries there gathered round the name of Vergil an array of legends which pictured him in part as a magician (§ 91), in part as a prophet who had foretold the birth of Christ. The traditions concerning his magical powers revolve

about Naples and Rome. For example, it was believed that he had set up on one of the gates of Naples a bronze fly which, while it lasted, drove all other flies away from the city. The idea that Vergil had foretold the birth of Christ was due in part to his fourth *Eclogue*, in part to the prominence which, in the *Aeneid* (iii. 441-460, vi. 9-97, especially 65-97) he has given to the Sibyl (§ 59), who was also believed to have foretold this event. In the fourth *Eclogue* Vergil predicts the birth of a child under whose reign the world is to be regenerated and the virtues of the Golden Age are to flourish anew. It is impossible now to determine with certainty what child Vergil had in mind, but as early as the fourth century Christian writers identified this child with Christ. In the religious plays of the Middle Ages and in ecclesiastical art Vergil often appears in the character of prophet of Christ.

Recent Criticism.—It was said above (§ 90) that there have 95 been few discordant notes in the chorus of praise which has welcomed the *Aeneid*. As a matter of fact, the poem, on its publication, was severely assailed by certain critics, but these attacks were speedily silenced. Thereafter, down to the beginning of the present century, the world's admiration for Vergil went practically unchallenged. Since that time, however, numerous critics, especially in Germany, have sharply attacked the *Aeneid*. The main charge brought against it is lack of originality. For the answer to this see §§ 79-83.

It remains to notice very briefly one reason for this modern 96 depreciation of Vergil. The writers and the scholars of the Middle Ages and those of the first centuries of the revival of learning knew no Greek. The spread of Greek learning, opening up as it did such marvels of creative power as the *Iliad* and the *Odyssey* (§ 75), was certain ultimately to work unfavorably to the *Aeneid*. It was natural that the palm should be given to the older and more original work. But critics are once more doing Vergil justice, by recognizing the fact that the Homeric Poems and the *Aeneid* cannot be directly

compared, since they are types of different forms of art (§ 88), and as a consequence the attempt to compare them is unscientific and sure to lead to wrong results; that, in fundamental spirit, aim, and purpose the *Aeneid* is widely different from the Homeric Poems, and, finally, that the *Aeneid* is as supreme in its own sphere as are the Homeric Poems in theirs (§§ 81-86).

C. THE GRAMMAR AND THE STYLE OF VERGIL

- 97 General Remarks.**—The aim of the following paragraphs (97-254) is to group the most striking characteristics of the grammar and the style of Vergil, and to illustrate them by appropriate examples chosen from the *Aeneid*. The presentation does not claim to be in any sense exhaustive; considerations of space forbid even an attempt to cover the whole subject. Under the head of grammar, attention is called chiefly to those points in which Vergil's usage differs from that of the best prose. The student should not think that the points here noticed are all peculiar to Vergil; most of them find illustration in the usage of other poets and even in the works of post-classical¹ prose writers, whose style resembles that of Vergil and the poets in general (§ 91).

I. INFLECTIONAL FORMS

- 98 Archaisms; Grecisms.**—The differences between the inflectional forms used by Vergil and other poets and those current among prose writers of the best period fall under two main heads, archaisms and Grecisms. Archaisms are reproductions of inflectional forms, words, and idioms (i.e. expressions or phrases) once in vogue, but no longer current. Poets of all ages have employed archaisms freely to give an air of stateliness and dignity to their verses; the unusual always arrests attention. Grecisms are imitations of Greek usage. These are to be expected in Latin poets, in view of their close study of the works of the Greek masters (§ 79).

¹The post-classical period of Latin literature begins with the death of Augustus, in 14 A.D.

1. FORMS OF DECLENSION

First Declension.—The genitive singular of the first declension occasionally ends in *-āī*, an archaism (§ 98): *aulāī* iii. 354; *aurāī* vi. 747; *aquāī* vii. 464; *pictāī* ix. 26. This form had disappeared from speech a century before Vergil's time. The genitive plural at times ends in *-um* (not in *-ārum*): *Aeneadum* i. 565; *Dardanidum* ii. 242; *Lapithum* vii. 305. *The longer form is the older, as well as the normal, classical form.* The shorter form was made after the pattern of the shorter form of the genitive plural of the second declension (§ 100).

Second Declension.—The genitive plural of the second declension ends in *-um* (not in *-ōrum*), very frequently in nouns, rarely in adjectives: *deum* i. 9; *Danaum* i. 30; *Argivum* i. 40; *superum* i. 4; *magnanimum* vi. 307. *The shorter form, that in -um, is the older;* its use in Vergil is an archaism (§ 98). The form in *-ōrum*, which became the classical form, was made after the pattern of forms in *-ārum* in the first declension (§ 99), and did not win general acceptance until Cicero's time. In fact, in some words, chiefly words connected with trade, e.g. *nummus*, and *sēstertius*, it never displaced the older form in *-um*.

Third Declension.—The accusative singular of certain common nouns borrowed from the Greek ends in *-a*, the accusative plural in *-as*: *āēra* i. 300; *aethera* i. 379; *crātēra* iii. 525; *lampada* vi. 587; *paeāna* vi. 657; *lebētas* iii. 466. A neuter plural form is seen in *cētē* v. 822. These forms are Grecisms (§ 98).

Fourth Declension.—The dative singular ends in *-ū* (not in *-uī*): *metū* i. 257; *portū* iii. 292; *currū* iii. 541.—The genitive plural ends in *-um* (not in *-uum*): *currum* vi. 653.

Pronouns.—In pronouns a few forms deserve notice: (1) *ollī* for *illī*, dative singular, i. 254, iv. 105, nominative plural, v. 197, v. 580, *ollīs* for *illīs*, vi. 730, viii. 659. Both forms are archaisms (§ 98); (2) *quīs* = *quibus*, i. 95, v. 511. This form is not uncommon in poetry, but in prose belongs to early or colloquial style (§ 98); (3) *mī* = *mihi*, vi. 104, 123.

GREEK PROPER NAMES

- 104 General Statement.**—The proper names in the *Aeneid* are mostly Greek in origin. In Latin prose such names are usually declined after Latin models; the poets, however, frequently prefer Greek ways of declining such names. In Vergil, on the whole, the Latin forms predominate. For a general survey of the declension of Greek words and names see A.¹ 44, 52, 81-83; B. 22, 27, 47; Bu. 94, 105, 125; D. 81, 89, 111-112; G. 65, 66; H. 81, 89, 109, 110; H. B. 68, 73, 95.
- 105 Greek Names of the First Declension.**—Feminine names make the nominative singular both in *-a* and in *-ē*: *Dēiōpēa* i. 72; *Cŷmothoē* i. 144. Those in *-ē* make the accusative singular in *-ēn*: *Hermionēn* iii. 328; *Barcēn* iv. 632. In the other cases the forms, in both classes, are like those of *mēnsa*.—Masculine names make the nominative singular both in *-ās* and in *-ēs*: *Peliās* ii. 435, 436; *Alētēs* i. 121. Both classes show *-ae* in the genitive and the dative singular. In the accusative singular both *-ēn* and *-ān* are found, the former more frequently: *Gŷān* i. 222; *Acestēn* i. 558; *Achātēn* i. 644. In the vocative and the ablative singular both *-ē* and *-ā* are found: *Tŷdīdē* i. 97 (voc.); *Achātē* i. 459 (voc.), i. 312 (abl.); *Aenēā* iii. 41 (voc.), vii. 310 (abl.).
- NOTE.—See § 108, Note.
- 106 Greek Names of the Second Declension.**—Greek names of the second declension usually show true Latin forms. Occasionally in the nominative and the accusative singular we find Greek forms in *-os*, *-on*: *Tenedos* ii. 21; *Naxōn* iii. 125; *Tityōn* vi. 595.
- 107 Greek Names of the Third Declension.**—Greek names of the third declension which show an increment in the oblique cases (i.e. have more syllables in the genitive, dative, etc., than they have in the nominative singular) often make the accusative singular in *-a*, the nominative plural in *-es*, and the accusative plural in *-as* (compare § 101): *Hectora* i. 483; *Sīdōna* i. 619; *Lāocoonta* ii. 213; *Thrāces* iii. 14; *Trōas* i. 30.

¹For the explanation of these abbreviations see page 138.

Third declension Greek names in *-ēs* make the genitive 108 singular in *-is* or in *-ī*, the accusative singular in *-ēn*. The latter form is a Grecism. For the genitive in *-ī* compare *Achillī* i. 30, *Ulixī* ii. 7; for the accusative in *-ēn* compare *Darēn* v. 456.

NOTE.—Some Greek names in *-ēs* of the first declension sometimes make the genitive singular in *-i*: *Orontī* i. 220.—*Darēs* makes also a genitive singular *Darētis*, an accusative singular *Darēta*; see v. 483, 460. Compare § 111.

Third declension Greek names with the nominative singular 109 in *-is* usually make the accusative singular in *-im*: *Īrim* iv. 694; *Pristim* v. 116. Greek names in *-ys* make the accusative singular in *-yn*: *Capyn* i. 183.

Greek Names in *-eus*.—Greek names in *-eus* usually make 110 the genitive singular in *-ēi* (one syllable), or in *-ī*, the dative singular in *-ēi* (one syllable), the accusative singular in *-ēa* or *-ea*, the vocative singular in *-eu*: *Oīlēi* i. 41; *Īlionēi* i. 120; *Mnēsthēi* (dat.) v. 184; *Īlionēa* i. 611; *Īdomenēa* iii. 122; *Anthea* i. 181; *Mnēsthea* iv. 288. These forms are for the most part Greek. A Latin ablative in *-ēō* (one syllable) occurs: *Eurystheō* viii. 292. See § 280.

Varying Declensions of Greek Names.—That the poet al- 111 lowed himself great freedom in the treatment of Greek names will be seen by comparing, e.g., *Darēta* v. 460 with *Darēn* v. 456, and *Paridem* v. 370 with *Parim* x. 705.

2. FORMS OF CONJUGATION

We have to note the following conjugational forms.

(1) Transfers of conjugation, usually from the second to 112 the third; this is an archaism (§ 98), since the third conjugation is the most ancient of the four. Compare *strīdit* iv. 689; *strīdunt* ii. 418; *fervēre* iv. 409, 567; *fulgēre* vi. 826. Considerations of metrical convenience prompted the use of this archaism. In i. 436, iv. 407, we have *fervet*, a second conjugation form. Here the element of metrical convenience does not enter.

- 113** (2) Archaic forms in the present infinitive passive: *accingier* iv. 493; *dominārier* vii. 70.
- 114** (3) Archaic forms in *-ībat*, *-ībant*, instead of forms in *-iēbat*, *-iēbant*, in the fourth conjugation: *lēnībat* vi. 468; *nūtrībant* vii. 485. Here, too, metrical convenience was a factor.
- 115** (4) The third person plural, perfect indicative active, often ends in *-ēre*: *tenuēre* i. 12; *latuēre* i. 130. This was the plebeian form, found chiefly in old Latin, the poets (for metrical convenience), and post-classical prose. Vergil, of course, frequently uses the form in *-ērunt*.
- 116** (5) Various short forms, of uncertain origin, in the perfect and the pluperfect: *accestis* (= *accessistis*) i. 201; *exstīxtī* (= *exstīxistī*) iv. 682; *exstīnxem* (= *exstīnxissem*) iv. 606; *trāxe* (= *trāxisse*) v. 786; *dīrēxtī* (= *dīrēxistī*) vi. 57. Similar are two forms which count as future perfects: *faxō* ix. 154, xii. 316, and *iussō* xi. 467.

3. MISCELLANEOUS FORMS

In certain miscellaneous forms metrical considerations were at work (compare §§ 112, 114, 115). We note

- 117** (1) Forms like *vinclum* i. 54, *ōrāclum* iii. 143, *perīclum* ii. 709, instead of the familiar *vinculum*, *ōrāculum*, *perīculum*. Vergil is using the older forms (§ 98); the *u* in *vinculum*, etc., is a late insertion for phonetic reasons (i.e. for ease of pronunciation).
- 118** (2) Syncopated, i.e. abbreviated, forms, due to the loss of a short vowel after an accented syllable: *repostum* (= *repositum*) i. 26; *compostus* (= *compositus*) i. 249; *supposta* (= *supposita*) vi. 24; *asprīs* (= *asperīs*) ii. 379.
- 119** (3) Contracted forms like *taenīs* (= *taeniīs*) v. 269.
- 120** (4) *Ast*, an archaic form of *at*, occurs several times, i. 46, 116, ii. 467, etc., always, except in one place, before a vowel. *Ast* is metrically convenient, since it gives the required heavy syllable (§ 258).

II. SYNTAX

1. THE NOUN

(A) THE GENITIVE

Genitive of Definition.—The genitive of definition, a construction in which the word or the words in the genitive case are, in sense, in apposition with the noun on which the genitive depends, is used more freely than it is in prose. It is found

(1) In general expressions: i. 27 *sprētae . . . iniūria fōrmæ*, 121 ‘the wrong—her slighted beauty’=‘the wrong (done her) in the slighting of her beauty’; i. 399 *pūbēs . . . tuōrum*, ‘the warrior company—your people’ (=the prose *pūbēs tua*), ‘the warrior company formed by your people’; vi. 408-409 *venerābile dōnum fātālis virgæ*, ‘the awe-inspiring gift—the fateful Branch.’

(2) With geographical names: i. 247 *urbem Patavī*; vi. 659 123 *Ēridanī . . . amnis*; vii. 714 *flūmen Himellæ*; viii. 231 *Aventīnī montem*. In prose we should have *urbem Patavium*, *flūmen Himellam*, *Aventīnum montem*, etc.

Genitive with Adjectives.—The genitive is very freely 124 used with adjectives and with participles having the force of adjectives; in many instances the genitive becomes practically one of specification. The usage is in part a Grecism, in part an extension of certain Latin constructions, common in prose, especially the objective genitive. We may distinguish

(1) Objective genitives dependent on adjectives or on 125 participles suggestive of a transitive verb: ii. 427 *servantissimus æquī*; x. 610 *patiēns . . . perīclī*.

(2) Genitives of specification with adjectives or participles 126 expressing knowledge, skill, mastery, or the opposite: i. 80 *nimbōrum . . . tempestātumque potentem*; i. 198 *ignārī . . . malōrum*; i. 299 *fātī nescia*; ii. 141 *cōnscia nūmina vērī*; x. 225 *fandī doctissima*.

- 127** (3) Genitives of specification with adjectives expressing plenty and want: i. 14 *dīves opum*; i. 178 *fessī rērum*, 'having had too much of trouble'; i. 343 *dītissimus agrī*; v. 73 *aevī mātūrus*, 'ripe (=full) of years.'
- 128** (4) Genitives of specification with other adjectives: ii. 638 *integer aevī*; i. 350 *sēcūrus amōrum* = *sine cūrā amōrum*, 'without concern for their love,' *immemor amōrum*.
- 129** **Genitive with Verbs.**—By analogy with the use noted in § 127 verbs expressing plenty and want are construed with the genitive: i. 215 *implentur* ('fill themselves full of' = 'fill themselves with') *veteris Bacchī*; ii. 586-587 *animum . . . explēsse . . . ultrīcis flammae*.
- 130** **Genitive with Nouns.**—The objective genitive is very freely used with nouns: i. 28 *Ganymēdis honōrēs*, 'honors paid to Ganymedes'; iv. 178 *īrā . . . deōrum*, 'anger at the gods'; iii. 181 *errōre locōrum*, 'error with respect to the places.'

NOTE.—The objective genitive ought to be used only with a verbal noun that corresponds to a transitive verb: ii. 789 *nātī . . . commūnis amōrem*, 'your love of (=for) our common son.' Compare *amor patriae*, 'patriotism,' with *vir qui patriam amat*, 'a patriot.' But the use of a genitive with a noun proved so helpful that both in prose and in verse the objective genitive is not infrequently used with adjectives and nouns whose corresponding verbs govern some case other than the accusative or govern no case at all; *īrāscor*, for instance, corresponding to *īra*, is used with the dative.

(B) THE DATIVE

- 131** **The Dative of Personal Interest** is very freely used, in miscellaneous examples not easily classified: ii. 556-557 *tot quondam populis terrisque superbum rēgnātōrem Asiae*; ii. 713 *Est urbe ēgressīs tumulus*, 'There exists for men who have gone forth from the city a mound'; iii. 279 *lūstrāmur . . . Iovī*, 'we purify ourselves out of deference to Jupiter.'
- 132** **The Dative of Personal Interest in Place of a Genitive.**—The dative of personal interest stands at times where we should expect a possessive genitive. This is especially true in connection with the pronouns; Roman writers regarded the genitive of these words as prosaic. Compare i. 429 *scaenīs . . . futūrīs*; i. 448 *aerea cui gradibus surgēbant līmina*; i. 477-478 *huic cervīxque comaeque trahuntur per terram*.

The Dative of Personal Interest as Dative of the Agent.— 133

The poets freely employ the dative of personal interest as a dative of the agent, with any passive form: i. 39 *Quippe vetor Fātīs*; i. 440 *neque cernitur ūllī*.

NOTE.—In the best prose, the dative of the agent is used chiefly with (1) the gerundive, (2) the perfect, pluperfect, and future perfect tenses of the passive. In all these instances forms of *sum* appear or are to be supplied.

Dative of Limit of Motion.—A construction that is found 134 only in verse (at least in classical times) is the use of the dative to denote a place toward which motion is directed. Some call this an extension of the dative of personal interest, others regard it as the fundamental meaning of the dative. It is very common in Vergil, both with names of places, and with common nouns that indicate places: i. 6 *Latiō* (= *in Latium*); ii. 398 *Orcō* (= *ad Orcum*); i. 112 *vadīs* (= *in vada*); i. 377 *ōrīs* (= *ad ōrās*); v. 451 *it clāmor caelō* (= *usque ad caelum*); vi. 126 *dēscēnsus Avernō* (= *in Avernum*: *dēscēnsus* suggests the verb *dēscendō*).

NOTE —Vergil of course freely employs the prose constructions, *in* or *ad* with the accusative. Sometimes he employs the two constructions side by side (§ 196): ii. 687-688 *oculōs ad sidera lactus extulit et caelō palmās . . . tetendit*, 'his eyes to the stars he uplifted with joy, and to the heavens he stretched forth his palms.'

Dative of Purpose.—A natural outcome of the dative of 135 limit of motion (§ 134) is the dative of purpose; a man's purpose is the end or the limit toward which his activities are directed. This dative is found in prose, e.g. in military expressions, and in the double dative construction (compare *mīlitēs oppidō auxiliō mīsīt*). It is much more freely used in verse: i. 425 *optāre locum tēctō*; ii. 333-334 *stat ferrī aciēs . . . stricta, parāta necī*, 'a battle-line of swords, unsheathed, stands in place, ready for carnage (i.e. ready to slay [the foe])'; iii. 540 *bellō armantur equī*; vii. 482 *bellō . . . animōs accendit*.

Dative of Association with Verbs.—In poetry the dative is 136 freely used with verbs meaning to agree with, mix, unite, compare, resemble, or the opposite, struggle with, fight with, etc. In prose, in such instances we usually find a prepositional phrase, *cum* or *ā, ab* with the ablative, *in* or *contrā* with the accusative. For Vergil's usage compare i. 107 *furit* ('struggles

furiously with') *aestus harēnīs*; i. 408 *dextrae iungere dextram*; i. 440 *miscet . . . virīs*.

137 The Dative of Association with Adjectives.—The dative of association is freely used with adjectives corresponding to the verbs considered in § 136, i.e. with adjectives expressing likeness, fitness, nearness, friendliness, etc., and their opposites: ii. 794 *pār levibus ventīs*; iii. 621 *nec vīsū facilis nec dictū adfābilis ūllī*; iv. 294 *rēbus dexter modus*, 'a way propitious to his interests'; v. 320 *proximus huic*; vi. 602-603 *cadentī . . . adsimilis*.

138 Dative with Compound Verbs, and Compound Adjectives.—The dative is far more freely used with compound verbs than it is in prose. In prose, in local relations, i.e. when motion is expressed, the preposition which forms the prefix to the verb is usually repeated with the appropriate case, but in poetry the dative is used even here: i. 45 *scopulō . . . infīxit* (= *in scopulum infīxit*); i. 112 *inlīditque vadīs* (= *in vada*: compare also § 134); i. 49 *ārīs* (= *in ārās*) *impōnit*; i. 84 *Incubūere marī* (= *in mare*).

The dative is less often used with a compound adjective or a compound noun: i. 314 *Cui . . . obvīa* (= *ob viam eius*), 'Across his path,' or, freely, 'Meeting him'; i. 604 *sibi cōnscīa*, 'conscious to itself' (properly, 'having knowledge with itself').

(C) THE ACCUSATIVE

139 Accusative of Limit of Motion.—For the accusative of limit of motion in prose see A. 427, 2; B. 182, 1; Bu. 514; D. 430, and Note; G. 337; H. 418, 419, and 1, 2; H. B. 385, a, b. The poets employ this construction freely, using it even with names of countries, and with many common nouns denoting places. The usage is an archaism (§ 98). Compare i. 2-3 *Itāliam . . . lītora*; i. 512 *aliās . . . ōrās*; ii. 742 *tumulum . . . sēdemque sacrātam*; iii. 440 *fīnīs Italōs*. In these instances a prose writer would have used a preposition (*in* or *ad*) with the accusative.

Accusative of 'Affect'; Accusative of 'Effect.'—Two distinct 140
types of the accusative of the direct object are to be recognized:
(1) that of the *person or the thing affected*, (2) that of the *thing
effected*, by the action of the verb. In the examples belonging
under (1) the person or the thing exists *before the action ex-
pressed by the verb begins*; in the examples belonging under
(2) the thing has no existence *until the action expressed by the
verb is finished*. Most accusatives are accusatives of affect.

Examples of the accusative of effect in English are 'I tore
a rent in my coat,' 'I broke a hole in the ice.' The accusative
of effect is more freely used in Latin poetry than in Latin
prose. Good examples are i. 328 *nec vōx hominem sonat*, 'nor
does your voice send forth a mortal sound'; ii. 16 *intexunt
. . . costās*, 'they interweave (i.e. form by interlacing) the
ribs'; ii. 129 *rumpit vōcem*, 'he breaks speech (forth),' 'he
makes speech break forth,' i.e. he breaks into speech.

Accusative with Verbs Properly Intransitive.—Largely as 141
the result of the use of the accusative of effect (§ 140), many
Latin verbs that are properly intransitive are construed with
an accusative, especially in poetry. These verbs are hard to
classify, but we may distinguish

(1) Verbs denoting vocal expression, or emotion and its utter- 142
ance, such as *sonō, fleō, gemō, queror, tremō, horrēscō, ērubescō*:
i. 328 *nec vōx hominem sonat*; i. 385 *plūra querentem*; i. 465
multa gemēns; ii. 541-542 *iūra fidemque supplicis ērubuit*; vi.
50 *mortāle sonāns*; v. 614 *Anchīsēn flēbant*; vii. 451 *verberaque
īnsonuit* ('snapped her lashes' = 'made her lashes snap'); viii. 296
tē Stygiū tremuēre (= *timuēre*) *lacūs*; ix. 632 *horrendum strīdēns*.

(2) Verbs expressive of haste, strife, and energetic action in 143
general, such as *celerō, festinō, properō*: i. 137 *Mātūrāte fu-
gam*; i. 357 *celerāre fugam*; iv. 575 *festināre fugam*; viii. 454
Haec pater . . . properat; vi. 176-177 *iussa . . . festinant*.

(3) Verbs denoting some physical act or state: (a) in figur- 144
ative connections: i. 44 *expīrantem trānsfixō pectore flam-
mās*; i. 403-404 *odōrem spīrāvēre*; (b) in literal sense: i. 67

nāvigat aequor; i. 524 *maria omnia vectī*; iii. 191 *currimus aequor*; iv. 468 *īre viam*; v. 235 *aequora currō*.

NOTE.—The accusative with *vectī* and *currō* may be explained also (1) as an imitation of a Greek use of the accusative to denote the route over which motion proceeds, or (2) as an extension of the Latin accusative of extent of space.

145 (4) Verbs which become transitive in the process of composition: i. 201 *accestis scopulōs*; iii. 282 *iuvat ēvāsisse tot urbīs*; ii. 730-731 *vidēbar ēvāsisse viam*; v. 438 *tēla . . . exit*; vi. 134 *bis Stygiōs innāre lacūs*; vi. 563 *nullī fās (est) . . . īnsistere līmen*.

146 Adverbial Accusative.—The neuter forms of adjectives, singular and plural, are freely used in adverbial senses. Sometimes the construction is akin to the accusative of extent of space: i. 3 *multum . . . iactātus*; vi. 481 *multum flētī*; iii. 610 *haud multa morātus*; vi. 117 *potes . . . omnia*; vi. 401 *aeternum lātrāns*. Sometimes this adverbial accusative is really an accusative of effect (§ 140): vi. 467 *torva tuentem* ('looking grimnesses' = 'looking grimly,' 'grim-eyed'); vi. 201 *ad faucīs grave olentis Avernī*.

147 Greek Accusative of Specification.—By a Grecism (§ 98) the accusative is often coupled with an adjective or with a verb to denote the particular point (respect) in which the quality denoted by the adjective or the act expressed by the verb holds good; the accusative here is really one of extent of space. The normal Latin construction, both in prose and in verse, is the ablative. For the accusative in Vergil compare i. 320 *nūda genū*; i. 589 *ōs umerōsque deō similis*; v. 97 *nigrantīs terga iuvencōs*; vi. 495 *lacerum crūdēlīter ōra*.

148 Accusative with the Middle Voice.—(1) An accusative is often used with a perfect passive participle which is construed, plainly, as a middle voice (§ 166), or as a deponent participle with a direct object: i. 228 *lacrimīs oculōs suffūsa*, 'having drenched her eyes with tears'; i. 320 *sinūs collēcta fluentīs*, 'having gathered her streaming (flowing) robes'; i. 481 *tūnsae pectora*, 'beating their breasts.' Here the participles, though they are passive in form, describe an act voluntarily per-

formed by the subject on himself, or in connection with himself, i.e. they are, in sense, substantially transitive.¹

(2) A similar accusative is found with finite forms of the passive, especially with verbs meaning 'to clothe': ii. 392-393 *clipei . . . insigne decōrum induitur*, 'he puts (on himself) the shield with its fair device'; ii. 510-511 *inūtile ferrum cingitur*, 'he girds (on himself) his useless blade'; ii. 721-722 *umerōs . . . insternor pelle leōnis*, 'I spread my shoulders,' etc.; iii. 545 *capita . . . Phrygiō vēlāmur amictū*.

(3) In a few passages, however, the form of expression seen in §§ 148-149 is used in a strained, artificial way, to show that the subject, against his will, suffers some act to be performed on himself: ii. 273 *per . . . pedēs trāiectus lōra tumentis*, 'having had thongs passed through,' etc.; ii. 57 *manūs . . . post terga revinctum*, 'having had his hands bound,' i.e. 'with his hands bound.'

Ellipsis of Accusative.—The poets and the later prose writers often apparently treat as intransitive certain verbs which in the best prose are transitive. This phenomenon is due to the ellipsis of a pronoun, usually the reflexive *sē*: i. 104 *āvertit* (but in iv. 389 *sē . . . āvertit*); i. 402 *āvertēns*; ii. 235 *Accingunt omnēs operi* (but in i. 210 *Illī sē praedae accingunt*); v. 741 *quō prōripis (tē)?*

(D) THE ABLATIVE

Ablative of the Place from Which; Ablative of Separation.— The poets use the ablative very freely to denote the source or starting-point of motion, as well as separation in general. For the prose usage see A. 400-402, 426-427; B. 214, 229; Bu. 528-531; D. 440-442; G. 390-391; H. 461-466; H. B. 408, 451. For the 'ablative of the place whence' in Vergil compare i. 31 *arcēbat . . . Latiō* (= *ā Latiō*); i. 38 *Ītaliā* (= *ab Ītaliā*) . . . *āvertere*; i. 44 *expīrantem trānsfixō pectore* (= *ex*

¹Light is thrown on the construction represented in § 148 by a comparison of i. 226 *Libyae dēfixit lūmina rēgnis*, 'he fastened his eyes on the realms of Libya,' with vi. 156 *Aenēās . . . dēfixus lūmina*, 'Aeneas, fastening his eyes (on the ground),' *lūmina* is as much the object of *dēfixus* as it is of *dēfixit*.

pectore); i. 125-126 *īmīs stāgna refūsa vadīs* (= *ab īmīs vadīs*); i. 223 *aethere summō dēspiciēns* (= *dē aethere summō*).

- 153** The ablative of separation is used with verbs signifying hang, tie, fasten: i. 318 *umerīs . . . suspenderit arcum*; ii. 236-237 *vincula collō intendunt*; x. 653 *ratis . . . coniūcta crepīdine saxī*, 'a ship joined to ('moored to': properly, 'joined from') the edge,' etc. The nature of the construction is proved by iii. 75-76 *quam (tellūrem) . . . Myconō ē celsā . . . revīnxit*.
- 154** **Local Ablative.**—The poets use the ablative very freely to denote the place where something is, or something happens. They disregard entirely the limitations to the use of this ablative observed by prose writers, for which see A. 426-427; B. 228; Bu. 588-589, 592; D. 485-488; G. 385-389; H. 483-484; H. B. 433, 449. In Vergil the normal prose usage appears, of course, frequently. But we find the simple ablative
- 155** (1) In literal, physical expressions of locality: i. 3 *terrīs . . . et altō*; i. 52 *vāstō . . . antrō*; i. 56 *celsā . . . arce*; i. 97 *Īliacīs campīs*. In many instances, however, the ablative that, to an English-speaking reader, might seem to be an ablative of place is really instrumental rather than local: i. 40 *summergere pontō*, 'overwhelm (by means of =) in the deep'; i. 60 *spēluncīs abdidit ātrīs*, 'hid away (by means of =) in grottoes dark.'
- 156** (2) In figurative expressions of locality: i. 26 *altā mente*; i. 50 *flammātō . . . corde*; i. 227 *tālīs iactantem pectore cūrās*.
- 157** (3) The local ablative sometimes carries with it the accessory idea of extent of space: i. 29 *aequore tōtō*, 'over the whole deep,' 'everywhere on the deep'; i. 70 *disice corpora pontō* ('o'er the main').
- 158** **Ablative of Manner.**—The simple ablative, without either an adjective or a qualifying genitive, sometimes denotes manner, with the force of an adverbial expression. But outside of a limited number of words the usage belongs only to poetry. Compare i. 83 *turbine* ('in a whirlwind') *perflant*; i. 105 *cumulō*, 'in a mass' (properly, 'mass-wise'); i. 320 *nōdō* ('in a knot') . . . *sinūs collēcta fluentīs*.

Ablative of the Route.—Vergil often uses the instrumental ablative to denote the way or route by which action or motion proceeds: i. 155-156 *caelō . . . invectus apertō flectit equōs*; i. 363-364 *portantur . . . opēs pelagō*; i. 394-395 *apertō turbābat caelō* ('across the skies'). The construction appears in prose, though more often in prose *per* or *trāns* with the accusative is used.

Instrumental Ablative with Verbs, etc., That Express the Result Rather Than the Process.—With adjectives, participles, or verbs that express the result rather than the process (§§ 215, 222) the Latin poets often use an instrumental ablative. Examples are i. 99 *tēlō*, i. 307 *ventō*, i. 334 *dextrā*, ii. 163 *auxiliīs*; see § 222. The English-speaking reader is tempted to explain these ablatives, wrongly, as causal. Compare also i. 713 *ārdēscit . . . tuendō*, '(glows=) is set ablaze by gazing' (in prose, *īnflammātur tuendō* would be said); ii. 352 *dī, quibus imperium hoc steterat*, 'the gods, by whom this sovereignty (had stood=) had been kept intact' (in prose, *firmātum erat*); vi. 300 *stant* ('stand' = 'are uplifted,' 'are opened wide') *lūmina flammā*, 'his staring eyes are aflame with fire.'

Ablative of Attendant Circumstance.—An ablatival expression, consisting of an adjective and a noun, or of a noun in the ablative with a genitive dependent upon it, sometimes without *cum*, sometimes with this preposition, is effectively used to picture a circumstance that attends or accompanies the main action: vi. 535 *Hāc vice sermōnum*, 'During this interchange of talk'; i. 55-56 *magnō cum murmure montis circum claustra fremunt* (the echo of the mountain accompanies the furious roaring of the winds; see the note on verse 55).

The Locative.—In the first declension the locative is found even in names of countries, a poetic use: iii. 162 *Crētae*; iv. 36 *nōn Libyae, nōn ante Tyrō* (note locative and ablative together).—*Animī*, 'in heart,' 'in spirit,' an old locative, is found several times with an adjective, twice with a verb: ii. 61 *fīdēns animī*; iv. 203 *āmēns animī*; x. 686 *iuvenemque animī miserāta*; vi. 332 *sortem . . . animī miserātus inīquam*.

2. THE VERB

(A) TENSES

163 The Present of Vivid Narration.—The ordinary tense of narration in Latin poetry is the present of vivid narration, a natural result of the poet's effort to impress as profoundly as possible the imaginations of his hearers and readers. For examples see i. 83-94. In English, in such instances, the perfect tense is used. English is, in narration, much less vivid than Latin.

164 The Perfect of Instantaneous Action.—The perfect of instantaneous action suggests that an action takes place so quickly that we merely note its occurrence without being able to form any idea of its duration. We cannot view the act in the process of accomplishment (it passes too rapidly); we can only look back on it after it is past. Compare i. 84 *Incubuēre*; i. 90 *Intonuēre*; i. 130 *latuēre*. In such instances, English usage calls for the present tense, or for the perfect definite ('has,' etc.).

165 The Present of Vivid Narration and the Perfect of Instantaneous Action Combined.—Sometimes the present of vivid narration and the perfect of instantaneous action are effectively combined; see i. 83-94; iii. 564-565; iv. 167-168.

(B) THE VOICES. THE MIDDLE VOICE

166 The Middle Voice Defined.—The voices picture the relation of the subject to the verb. The active voice represents the subject as doer, actor, agent, as bringing to bear on some one else, or on something, the force of the action expressed by the verb. The passive voice represents the subject as sufferer, as the recipient, himself, of the action expressed by the verb.

The Greeks had a third voice, called the middle voice, which represented the subject as at once doer and sufferer, that is, as bringing to bear upon himself the action expressed by the

verb. 'He killed himself' could be expressed in Greek by one word, a verb-form in the middle voice. In Latin prose 'He killed himself' would be expressed by *Occīdit sē*.

Passive Forms in Latin with the Force of the Middle Voice.— 167
Latin poets often use passive forms with the force of the Greek middle voice.

(1) The passive form has reflexive force, i.e. it is equivalent to the corresponding active form with a pronoun object, or to an active form with omitted object accusative (see § 151): i. 158 *vertuntur*=*vertunt sē*, or, simply, *vertunt*; i. 215 *implentur*=*implent sē*; ii. 749 *cingor*=*cingō mē*.

(2) The passive forms of verbs meaning 'to clothe' often 168
have the force of the middle voice; see § 149.

(3) The perfect passive participle often has the force of a 169
middle participle; see §§ 148, 150.

NOTE.—In the instances under § 167, the middle voice is, often, virtually a deponent verb, used intransitively: i. 158 *vertuntur*, 'they turn.' In the instances under §§ 168, 148, the middle voice, as very often in Greek, is, often, virtually a transitive deponent verb, capable of taking a direct object. The middle voice in Greek not only represents the subject as acting directly on himself, but as acting for his own interest or on something belonging to himself. For another transitive deponent middle compare i. 713 *explēri mentem nequī*, 'she cannot fill (=satisfy) her soul.'

(C) THE IMPERATIVE

Nē with the Imperative, Second Person.—Contrary to the 170
best prose usage the imperative with *nē* occurs in prohibitions in the *second* person: ii. 48 *equō nē crēdite*; vi. 544 *Nē saevī*. The best prose form in such prohibitions would be *Nōlīte crēdere*, *Nōlī saevīre*, or *Ōrō (Obsecrō) nē crēdātis (saevīās)*.

Nē . . . Neu with the Imperative, Second Person.—In double 171
prohibitions in the *second* person *nē . . . neu* are found: ii. 606-607 *tū nē . . . timē neu . . . pārēre recūsā*; vi. 832-833 *Nē, puerī, nē . . . adsuēscite . . . neu . . . vertite vīrīs!*

(D) THE INFINITIVE

The Historical Infinitive.—The historical infinitive (A. 463; 172
B. 335; Bu. 963; D. 844; G. 647; H. 610; H. B. 595) is common: ii. 97-99 *Ulixēs . . . terrēre . . . spargere . . . quaerere*. It

is frequently coupled with indicative forms: iii. 140-142 *Linquēbant . . . trahēbant . . . sterilis exūrere Sīrius agrōs; ārēbant . . . negābat*; iii. 666-668.

In iv. 422-423 the historical infinitive occurs in a clause introduced by *nam* (see note); in xi. 822 it occurs in a relative clause (see note).

- 173 Infinitive in Exclamations.**—The infinitive occurs at times in exclamations, in passages expressive of deep emotion: i. 37-38 *Mēne inceptō dēsistere . . . nec posse . . . !*, ‘Shall I yield my purpose and be unable . . . ?’; i. 97-98 *Mēne . . . occumbere nōn potuisse . . . !*, ‘Why could I not have fallen?’

NOTE.—An enclitic *-ne*, perhaps interrogative, is usually found in this construction, which was, perhaps, originally that of a wondering question. The questioner, in deep emotion, is protesting against accepting the underlying thought of his question.

- 174 Infinitive of Purpose.**—The use of the infinitive to express purpose in connection with a verb of motion is not infrequent in early Latin, but is virtually unknown in classical prose. The poets, following Greek usage, employ the infinitive thus, to some extent: i. 527-528 *Nōn nōs aut . . . populāre . . . vēnimus aut . . . vertere*. The prose construction here would be *Nōn vēnimus . . . ut aut . . . popularēmus aut verterēmus*.

NOTE.—The complementary infinitive (§ 175) often virtually expresses purpose, especially in the instances grouped under §§ 177, 179.

- 175 The Complementary Infinitive.**—Even in prose many verbs require an infinitive to complete their meaning. Such are (1) verbs expressing power, duty, inclination, purpose, effort, beginning, and their opposites (*possum, queō, nequeō, dēbeō, volō, nōlō, cōnor, incipiō, coepī*), and (2) verbs denoting willingness and permission, or the opposite ideas of hindrance, prevention (*pator, sinō, iubeō, cōgō, vetō, prohibeō*). The poets go much further, making the infinitive depend on many verbs which do not properly require any complement, or which, if in a given instance they should require one, would naturally find it in some form of expression other than the infinitive. The poets were here in part extending constructions familiar in prose, in part imitating Greek syntax, in which the infinitive

was used far more freely than it was in Latin. Even in prose, expressions that convey the same meaning, or similar meanings, are used with the same construction. When *dīcō* = 'to command' (*imperō* or *hortor*), it is construed with the subjunctive; compare v. 550-551 *dūcat* . . . *dīc*, 'bid him lead.' So, in poetry, when *ārdeō* = *vehementer volō*, it is construed with the infinitive.

The verbs used in Vergil with the complementary infinitive in a way to require attention may be classified as follows.

I. VERBS EXPRESSING WILLINGNESS, DESIRE, EFFORT,
OR THE OPPOSITE

(1) Verbs expressing willingness or unwillingness: i. 66 **176** *mulcēre dedit* ('gave' = 'suffered,' 'permitted') *flūctūs*; ii. 637-638 *abnegat* ('refuses') . . . *vītam prōdūcere* . . . *exsiliumque patī*; iv. 192 *cui sē* . . . *dignētur* ('condescends') *iungere Dīdō*; vii. 433 *nī dare coniugium et dictō pārēre fatētur* ('agrees,' 'consents').

(2) Verbs expressing preference, concern, desire, passion **177** (§ 175), and the opposite: i. 514-515 *avidī coniungere dextrās ardēbant*; ii. 105 *ardēmus scītārī et quaerere causās*; iii. 451 *nec revocāre sitūs aut iungere carmina cūrat* ('takes the pains,' 'essays,' 'tries'); ii. 451 *Instaurātī (sunt) animī* ('Our hearts were fired anew with eagerness to') . . . *succurrere tēctīs*.

(3) Verbs expressing delight, pain, regret, fear: ii. 239 **178** *fūnemque manū contingere gaudent*; ii. 12 *animus meminisse horret* ('is loath'); vi. 613 *nec veritī (sunt) dominōrum fallere dextrās*.

(4) Verbs expressing effort, struggle: i. 17-18 *hoc rēgnum* . . . **179** *esse* . . . *iam tum tendit* ('strains,' 'strains every nerve'); ii. 220 *tendit dīvellere nōdōs*; iii. 31-32 *convellere* . . . *īnsequor et* . . . *temptāre*; v. 194 *neque vincere certō*. In prose some form of purpose clause, e.g. *ut* with the subjunctive, would replace these infinitives.

II. VERBS EXPRESSING POWER, MASTERY, CAPACITY

- 180** (1) Verbs expressing power: ii. 491-492 *nec ipsi custodēs sufferre valent* (= a strong *possunt*); iii. 415 *tantum . . . valet mūtāre vetustās*; v. 21-22 *nec nōs obniti contrā . . . sufficimus* (= *possumus*).
- 181** (2) Verbs expressing skill, knowledge, or the opposite: i. 62-63 *quī . . . et premere et laxās sciret* ('should know how') *dare iussus habēnās*; i. 630 *nōn ignāra malī miseris succurrere discō* ('I am learning how to succor'); viii. 316-317 *nec iungere taurōs aut compōnere opēs nōrant aut parcere partō*.

III. VERBS EXPRESSING ADVICE, ENCOURAGEMENT, COMMAND, CONSTRAINT

- 182** (1) Verbs signifying to encourage, advise, bid, command, demand: i. 357 *celerāre fugam patriāque excēdere suādet* ('urges,' 'bids'); ii. 33 *dūcī intrā mūrōs hortātur et arce locārī*; v. 342 *reddi sibi poscit* ('demands that') *honōrem*.
- 183** (2) Verbs signifying to require, compel: i. 9-11 *tot volvere cāsūs . . . tot adire labōrēs . . . impulerit*; iv. 575-576 *festināre fugam tortōsque incēdere fūnīs . . . stimulat*; iii. 682-683 *metus ācer agit quōcumque rudentis excutere*. So with *faciō*, ii. 538-539; with *adigō*, vi. 696.
- 184** **Infinitive with Adjectives.**—In prose but one adjective, *parātus*, is freely used with the infinitive. In verse, largely again as the result of Greek influence, the infinitive is freely used with the participles of the verbs considered in §§ 176-183, with adjectives derived from those verbs, and, lastly, with any adjective expressing willingness, desire, capacity, skill, fitness, or the opposite. In this usage, the infinitive is often virtually an ablative of specification with the participle or the adjective. Compare iv. 564 *certa mori* ('firmly fixed in the matter of dying'=) 'resolved on death'; vii. 806-807 (said of the warrior maiden Camilla) *adsueta* ('made used to,' 'trained to') . . . *proelia virgō dūra pati cursūque pedum prae-*

vertere ventōs; vi. 49 *maior . . . vidērī*, 'more majestic to the sight' (properly, 'grander to be viewed'); vi. 164-165 *quō nōn praestantior alter aere ciēre virōs (erat)*; ix. 772-773 *quō nōn fēlicior* ('more skillful') *alter unguere tēla manū ferrumque armāre renēnō*; xii. 527-528 *nescia vincī pectora*; xii. 290 *avidus cōfundere foedus*.

Infinitive with Nouns.—Vergil freely uses the infinitive 185 with a noun, or with a noun that is subject of a part of *sum*. The usage occurs especially with verbal nouns of meanings akin to those of the verbs with which the complementary infinitive is joined (§§ 176-183): ii. 10 *sī tantus amor (est) cāsūs cognōscere nostrōs*; ii. 575-576 *subit īra cadentem ulcīscī patriam*, 'the angry desire sweeps o'er me,' etc. So with *amor* iii. 298-299; *potestās* iii. 670; *cūra (fuit)* vi. 654-655; *spēs* v. 183-184; *cupīdō (est)* vi. 133-134. A prose writer would have used, instead of the infinitive, a gerund or a gerundival expression in the genitive.

(E) THE PARTICIPLE

Past Participles with Present Force.—Vergil at times uses 186 the past passive participle, or the past participle of deponent verbs, with the force of a present participle, i.e. as expressive of contemporaneous, not antecedent, time and action. This use seems in part an imitation of the Greek present participle middle (§ 166), in part the result of an attempt to replace the missing Latin present participle passive. Compare i. 155 *invectus*, 'riding'; i. 481 *tūnsae*, 'beating'; iv. 589-590 *pectus percussa* ('smiting') . . . *flāventisque abscissa* ('tearing') *comās*; v. 766 *complexī inter sē*, 'embracing one another'; vi. 335 *vectōs*, 'as they were sailing'; v. 708 *sōlātus*, 'comforting'; ii. 443-444 *clipeōsque ad tēla sinistrīs prōtēctī* ('covering themselves' = 'defending themselves') *obiciunt*; ii. 63-64 *Trōiāna iuventūs circumfūsa* ('pouring round' = 'streaming round') *ruit*.

Some prose formulas approach this use, e.g. *Servōs adlocūtus dixit* (here English usage calls for 'Addressing his slaves, he said').

III. STYLE

1. THE USE OF WORDS

(A) NOUNS

- 187 Collective Singular.**—Words which in the singular properly denote but one thing are at times used as collective nouns, with plural force: i. 449 *foribus cardō strīdēbat aēnīs*; i. 400 *plēnō subit ōstia vĕlō*. This use of the singular occurs especially in proper names: vi. 851 *Rōmāne*; viii. 706 *omnis Arabs*, side by side with *omnēs* . . . *Sabaeī*.
- 188 Plural for Singular.**—Much more common is the use of the plural where in prose we should have the singular. This is frequently a matter of metrical convenience; often it is due to a striving for rhetorical effect. Often, too, the plural is used because the idea is essentially plural, that is, there is a suggestion of parts of a unit, or of separate units making up a whole (compare the familiar *arma, castra*), or of repetition. We may note
- 189** (1) Plural for metrical convenience: i. 61 *montīs īnsuper altōs*; i. 730 *silentia*; ii. 706 *incendia*; vi. 377 *sōlācia*. In these instances the singular would not fit easily, if at all, into the verse. A striking instance is ii. 642-643 *Satis ūna superque vīdimus excidia* (*Trōiae*). This use of the plural repeatedly supplies the dactyl needed in the fifth foot (§ 264).
- 190** (2) Plural for rhetorical effect: i. 78 *scēptra* (§ 189 also applies here); i. 206 *rēgna*; i. 348-350 *Sychaeum impius ante ārās* . . . *superat*. So especially *bella, certāmina, proelia*. The plural magnifies and so emphasizes the importance of the single thing.
- 191** (3) Plural of abstract nouns: i. 11 *īrae*, 'angry passions'; i. 41 *furiās*, 'mad deeds'; i. 566 *virtūtēs*, 'valiant deeds'; iv. 623 *odiūs*, 'consuming hatred.' These uses are closely akin to that seen in § 190, since the plural emphasizes by giving the idea of repetition (i.e. it suggests the thought of repeated,

concrete instances of the quality or trait implied in the noun), of abundance, or of intensity. See also § 193.

In some instances the idea, though represented in Latin 192 prose, as in English, by a singular, is after all essentially plural. Thus Vergil uses the plural

(4) Of local names and words designating places, to describe the places with all their accessories, or of words denoting things consisting of many parts: i. 14 *ōstia*; i. 466 *Pergama*; iii. 61 *classibus*; iii. 84 *Templa*. So, often, *tēcta*, e.g. i. 627, iii. 83.

(5) To express repetition: ii. 163 *auxiliīs*, 'aid often given'; 193 iv. 407 *morās*; ii. 118 *reditūs* (returns of many individual chieftains); iv. 454-455 *laticēs . . . vīna* (of repeated sacrifices).

(6) To express distribution into parts: i. 195 *Vīna* (we think 194 of the wine in various vessels); i. 432 *mella* (we think of separate cells of honey).

(7) Generalizing plural, used in common nouns where Eng- 195 lish would use the singular and the indefinite article: ii. 626 *summīs . . . in montibus*; ii. 631 *iugīs*. In these instances English usage would call for 'on a (some) mountain-top,' 'from a mountain-ridge.'

Love of Variety.—All poets (and the more artistic prose 196 writers) are fond of using varying words and expressions to denote one and the same thing or to present the same idea. This usage is an outstanding feature of Vergil's style. It is well seen in Vergil's account of the Wooden Horse, by the aid of which Troy was captured: he pictures it as made of fir-wood (ii. 16 *abiete*), ash (ii. 112 *trabibus . . . acernīs*), oak (ii. 186 *rōboribus textīs*). So Vergil employs different names to denote the Greeks and the Trojans: i. 30 *Trōas*; i. 38 *Teucrōrum*; i. 157 *Aeneadae*; i. 30 *Danaūm*; i. 40 *Argīvum*. The poet uses these names in large part to secure variety; in some instances, however, the particular name has a peculiar appropriateness.

- 197 Epic Fullness of Expression.**—The style of epic poetry (§ 74), both Greek and Latin, was always marked by a certain fullness and elaborateness of expression (§ 88). In Vergil this shows itself
- 198** (1) In the use of words closely akin in meaning, reënforced at times by alliteration (§ 252): vii. 238 *et petiēre sibi et voluēre adiungere gentēs*; ii. 169 *fluere ac retrō sublāpsa referri*; iii. 236-237 *tēctōsque per herbam dispōnunt ēnsīs et scūta latentia conduūt*.
- 199** (2) In the addition of *ōre*, *vōce*, *manū*, *oculīs*, *animō*, or *mente* to verbs capable by themselves of expressing the required idea of action, speech, or thought: i. 559 *ōre fremēbant*; iv. 680-681 *vocāvī vōce deōs*.
- 200 Metonymy.**—By the figure of speech called metonymy, there is substituted for a given word another of closely kindred meaning. The figure is common in all speech, but it is used with special effectiveness in poetry. The examples in Vergil involve the substitution of
- 201** (1) Cause for effect: iv. 120 *nimbus* (properly ‘storm-clouds’) = *imbrem*, ‘rain’; viii. 196 *caede* (‘slaughter’ for the blood shed thereby).
- 202** (2) Effect for cause: i. 25 *dolōrēs*, ‘affronts’ (properly ‘pangs’ caused by affronts); i. 49 *honōrem* (here ‘that which confers honor,’ a sacrifice); i. 92 *frīgore*, ‘chilling fear’; i. 461 *laudī*, ‘praiseworthy conduct’; ii. 48 *error*, ‘mischief,’ ‘trick’ (properly, ‘wandering,’ ‘error’ rather than the device that causes the wandering, the error); v. 591 *error*, said of the Labyrinth built by Daedalus (here the ‘error-causing maze,’ the maze that made men wander helplessly); v. 433 *vulnera*, ‘wound-dealing blows.’
- 203** (3) Material for the thing made: so *aes* = a bronze prow, i. 35, a shield, ii. 545, weapons of bronze, ii. 734, bronze cymbals, iii. 111, a trumpet of bronze, iii. 240.
- 204** (4) Part for whole, or conversely: so *puppis* or *carīnae* = *nāvis*, *līmīna* = *domus*.

(5) Abstract for concrete: ii. 579 *coniugium*, 'husband' 205 (properly, 'wedlock'); ii. 585 *nefās*, 'guilty creature' (properly, 'sin against heaven,' 'guilt'); iii. 61 *hospitium*, 'guest-land' (properly, 'friendship' between men of different cities or races, 'hospitality').

(6) Container for the thing contained: v. 214 *nīdī*, 'nest- 206 lings,' i.e. the baby birds in the nest (properly, 'nests'); i. 264 *moenia*, 'a walled town,' 'a city' (properly, 'walls').

(7) The name of a deity is often substituted for a common 207 noun denoting the particular element or sphere in which the activity of the god is chiefly manifested, or indicating the thing which is most closely associated with the god: i. 177 *Cererem* = *frūmentum*; i. 215 *Bacchī* = *vīnī*; ii. 311 *Vulcānō* = *ignī*; ii. 440 *Mārtem* = *pugnam*; viii. 123 *Penātibus* = *tēctīs*; vi. 26 *Veneris* = *amōris*; x. 764 *Nēreī* = *maris*.—Poetry gains greatly by substituting for the colorless common noun the name of the deity with its wealth of suggestions and memories. Compare § 208.

Localization.—Poets appeal primarily to the imagination, 208 and so seek to present pictures as vivid and as clear cut as possible. Hence, instead of using general terms like *mare*, *ventus*, or *tignum*, they commonly name some particular sea or wind or specify some one kind of wood. In this way a concrete picture is substituted for an abstract conception, or a name rich in suggestions is presented to the reader's thought. This usage, common in all Latin poets, we may call *localization*. In i. 51 instead of the prosaic *ventīs* we have *Austrīs* (strictly 'South Winds'). Compare *Aquilōnibus* i. 391; *Eurō* i. 383.

(B) ADJECTIVES AND PARTICIPLES

Adjective instead of the Genitive of a Noun.—An adjective, 209 especially one derived from a proper name, is sometimes used instead of the genitive of a noun or instead of some phrase or clause: i. 665 *tēla Typhōia*, 'the weapons wherewith Typhoeus was slain'; i. 200 *Scyllaeam* (= *Scyllae*) *rabiem*; iii. 212-213 *Phīnēia* . . . *domus*, 'Phineus's house.'

- 210 Formulaic Epithets.**—In imitation of the Homeric usage certain formulaic or standing epithets are attached to the names of certain persons. Thus Aeneas is *pious* or *magnanimus*; Iulus is *pulcher*; Achates is *fīdus*; Messapus is *ecum* (= *equōrum*) *domitor*; Mezentius is *contemptor dīvum*; Turnus is *audāx* (§ 67).
- 211 Proleptic Epithets.**—An epithet attached to a substantive sometimes anticipates the action of the verb with which the substantive is associated as subject or as object. The epithet, in these instances, really gives the result of the action of the verb; it is thus, in the field of the adjective, what the accusative of effect (§ 140) is in the field of the noun. Such epithets are called proleptic, ‘anticipating.’ Compare the English, ‘She baked the bread *brown*,’ ‘They drained the pond *dry*.’ For Vergil, compare i. 658-660 *ut . . . furentem incendat rēgīnam*, ‘that he may fire the queen to mad passion’; ii. 135-136 *obscurus . . . dēlituī*, ‘I hid myself until I was screened from view’; iii. 141 *sterilīs exūrere . . . agrōs*, ‘burned the fields (barren=) to barrenness.’ In none of these passages is the adjective or the participle in place until the action of the verb is completed.
- 212 Transferred Epithets.**—Instead of appending an epithet to a word denoting a person or a thing poets often attach it to a word denoting some part of that person or thing, or something intimately associated therewith, or some act of the person which exhibits the quality indicated by the adjective. Sometimes an epithet applied to an object denotes not any quality of the thing itself, but rather the effect the thing produces in other things or in persons. In i. 224 *mare vēlivolum*, the adjective is one properly applied to ships, not to the sea; in iii. 44 *crūdēlīs terrās . . . lītus avārum*, the cruelty and the greed are really those of Polymestor. In i. 202 *maestum . . . timōrem*, the *timor* is not itself sad; it is so called because it saddens the Trojans.
- 213 Adjective in Adverbial Sense.**—Adjectives are freely used

in the predicate of a sentence where English employs an adverb or an adverbial expression. Compare i. 296 *fremet horridus ōre cruentō*; iii. 529 *spīrāte secundī*.—Vergil is especially fond of using an adjective in this way in connection with an attributive participle: iii. 70 *lēnis crepitāns* . . . *Auster*; v. 277-278 *sībila colla arduus attollēns*; v. 764 *crēber* . . . *adspīrāns* . . . *Auster*; viii. 559 *inexplētus lacrimāns*.

Adjective or Participle Carries the Main Weight of the Thought.—Classical Latin was strong in verbs, but weak in abstract nouns such as the English 'foundation,' 'movement.' Hence, both in Latin prose and in Latin verse, an adjective or a participle, though it is subordinate in syntax, often carries the main weight of the thought. Compare the familiar *A. U. C. = Annō Urbis Conditae*, 'In the year of the city founded'; English usage would call for 'In the year of the foundation of the city.' In Vergil compare i. 135 *mōtōs* . . . *flūctūs*, 'the upheaved billows,' i.e. 'the upheaval (turmoil, movement) of the billows'; i. 390 *reducīs sociōs*, 'the return of your comrades'; i. 391 *versīs Aquilōnibus*, 'by a shift of (in) the winds'; i. 589-590 *decōram caesariem*, 'beauty of locks'; ii. 549 *dēgenerem* . . . *Neoptolemum*, 'the degeneracy of Neoptolemus.'

Adjective or Participle Expresses the Result Rather Than the Process.—By a usage akin to that discussed in §§ 160, 222, an adjective or a participle often expresses the *result*, where in English the *process* would be set forth: ii. 475 *arduus*, 'towering high' (in prose, *ērēctus*, 'uplifted'); iii. 151 *manifestī*, 'clear' (in prose, *plānē mōnstrātī*, or the like, 'clearly revealed').

Participles and Adjectives as Nouns.—(1) Vergil often uses the neuter of the perfect passive participle as a noun, especially in the plural: i. 37 *inceptō*; i. 136 *commissa*; i. 142 *dictō*; i. 302 *iussa*. This use belongs chiefly to poetry and post-classical prose. (2) The substantival use of neuter adjectives is far commoner in prose than that of participles, but even here the poets go beyond the limits kept by prose: i. 308 *inculta*,

'wastes'; i. 110-111 *ab altō in brevia* ('shallows,' 'shoals'); i. 219 *extrēma*; iii. 422 *in abruptum*, 'into the abyss'; vi. 241 *supera . . . convexa*, 'the vaulted heavens o'erhead.'

- 217** The poets often couple a genitive of the whole (partitive genitive) with neuter participles or neuter adjectives thus used as nouns: i. 422 *strāta viārum*; ii. 332 *angusta viārum*; ii. 725 *opāca locōrum*; v. 695 *ardua terrārum*; vi. 633 *opāca viārum*; i. 384 *Libyae dēserta*. Often by this device the characteristic quality of an object is brought into greater prominence; *strāta viārum*, *opāca locōrum*, *angusta viārum* are more effective expressions than the prosaic *strātās viās*, *opāca loca*, *angustās viās*.

(C) CONJUNCTIONS

- 218** **Et, -que, ac, atque.**—Three uses of the conjunctions *et*, *-que*, *ac*, *atque*, deserve attention. These are

(1) The explanatory use. In this use the conjunctions introduce some detail illustrative of a general word or statement, and so may be rendered by 'and in particular.' Compare i. 2-3 *Ītaliā . . . Lāvīniāque . . . litora*; i. 30 *Danaūm atque immītis Achillī*; iii. 148 *effigiēs sacrae dīvum Phrygiūque Penātēs*.

- 219** (2) The 'consecutive' use, 'and as a result.' Here the conjunctions add the result of a preceding act or statement: i. 31-32 *multōsque per annōs errābant*; i. 143 *sōlemque reducit*; i. 211 *et vīscera nūdant*.

- 220** (3) The temporal use, 'and lo,' 'and forthwith,' 'and instantly.' Here the conjunctions show that a given act or state is intimately associated in time with that described in the preceding clause or expression: i. 82-83 *impulit . . . ac ventī . . . ruunt* (the two acts are virtually simultaneous: one might say, in prose, *simul atque impulit, ventī . . . ruunt*); i. 227-229 *Atque illum . . . adloquitur*; i. 302 *iussa facit, pōnuntque* (= *simul atque iussa facit, pōnunt*, etc.); iv. 663-664 *Dīxerat, atque illam . . . conlāpsam aspiciunt*.

(D) VERBS

Simple Verb for Compound Verb.—The Latin poets very often use a simple verb instead of the compound verb current in prose. This is in part an archaism (§ 98), in part the result of the avoidance of exact, prosaic expressions, an avoidance which the poets show in many ways. The reader has room for the play of his own imagination; he is at liberty, in fact he is required, to supply for himself what in prose is presented to him ready-made, so to speak. Compare i. 9 *volvere* = *ēvolvere*; i. 35 *ruēbant* = *ēruēbant*; i. 83 *ruunt* = *prōruunt*; i. 85 *ruunt* = *ēruunt*; i. 173 *pōnunt* = *dēpōnunt*; i. 203 *mittite* = *dīmittite*; i. 246 *it = exit*. In iii. 398 we find *effuge*, in iii. 413 *fuge* (here *effuge* is possible, metrically).

The Verb Expresses the Result Rather than the Process.—Very often the Latin poets use a verb which pictures the result of an action rather than the action or the process itself. Their imaginations leap beyond the process or the action, and anticipate its outcome (compare §§ 160, 215). A good example in Vergil is i. 99 *Aeacidae tēlō iacet Hector*, ‘Hector lies low by (means of) the missile of Achilles.’ In prose we should find not *iacet*, but *prōstrātus est*; in English prose we should have ‘was laid low.’ Compare i. 307 *ventō accesserit* (in prose, *appulsus sit*); i. 334 *multa . . . cadet hostia dextrā*, ‘many a victim will fall by my right hand’ (in prose, *sternētur*, or *occidētur*); i. 405 *incessū patuit dea* (in prose, *ostenta est*); ii. 162-163 *spēs Danaum . . . Palladis auxiliīs . . . stetit*, ‘the hope of the Danaans stood firm by the aid of Pallas, given o’er and o’er’ (in prose, *firmāta est*; for *auxiliīs* see § 193).

Dare, in Periphrases.—Vergil often uses a periphrastic expression consisting of some part of *dare* and a noun, usually as a substitute for a verb whose meaning is kindred to that of the noun: i. 485 *gemitum dat = gemit*; i. 398 *cantūs . . . dedēre = cantāvēre*; ii. 243 *sonitum . . . dedēre = resonuēre*; iv. 370 *lacrimās . . . dedit = lacrimāvit*. A favorite expression is *dare ruīnam = ruere*, intransitive, ‘to fall in ruins.’

(E) MISCELLANEOUS

- 224 Vergil's Love of Elaborate Language.**—A very important trait of Vergil's style is his love of elaborate language (compare §§ 88, 197-199). He avoids commonplace and familiar words of everyday life. For *frūmentum* he writes *Cererem* i. 177; for *pānem* he uses *Cererem* again, i. 701 (compare § 207). For *aqua* he writes *lymp̄ha* i. 701, *latex* iv. 512, *unda* vi. 229. A mill for grinding grain he calls *Cereālia* . . . *arma* i. 177; 'to strike a fire' is *sēm̄ina flammae abstrūsa in vēnīs silicis* (*quaerere*), 'to seek the seeds of fire hidden away in the veins of the flint-stone' (vi. 6-7).
- 225 Vergil's Love of Unusual Expressions.**—Vergil loves, also, to substitute for familiar phrases, familiar modes of expression, and familiar constructions more or less obvious modifications or inversions thereof. So in i. 195 we have *Vīna* . . . *quae* . . . *cadīs onerārat* instead of the prose *vīna quibus cadōs onerārat*. Compare also i. 314 *sēsē tulit obvia*; i. 562 *Solvite corde metum*; vi. 229 *sociōs* . . . *circumtulit undā*. The prose expressions here would be *sēsē tulit obviam*, *Solvite corda metū*, *sociōs circumtulit aquam*. Examples are very numerous; many will be discussed in the Notes.
- 226 Scarcity of Poetical Words in Latin.**—The usages seen in §§ 224-225 are due, in some measure, at least, to the scarcity of strictly poetical words in Latin. In this respect Latin is far less rich than Greek. Truly poetical words in Vergil are e.g. *amnis*, properly 'a broad, deep water-course' (in prose *flūmen*); *ēnsis*, 'falchion,' 'blade' (in prose, *gladius*).

2. THE ORDER OF WORDS

- 227 Free Order of Words in Latin Poetry.**—Everywhere in Latin, both in prose and in verse, but especially in verse, the order of words is less stereotyped or standardized than that which is usual in English prose, partly because a Latin sentence is a word-picture, in which the meaning is developed stroke by stroke, the various parts being introduced in the order of their

importance, partly because Latin loves to keep the meaning in suspense until the very end, so that the last word completes both the form and the meaning of the sentence. The inflectional system, which alone makes this freedom possible, helps to relieve the very difficulty it creates, since a competent knowledge of inflectional forms usually suffices to tell us what words belong together in syntax, and so in meaning. The most emphatic places in a Latin sentence are the beginning (except for the subject, unless this precedes an introductory particle) and the end (except for the verb). In general, any wide departure from the normal order arrests attention and gives emphasis to the word not in its normal place.

In Latin verse, the order of words is often even more intricate than that of prose; the poets by artistic placing and grouping of words secure the happiest effects.

Free Order of Words in English Poetry.—In English poetry 228 the word-order is, repeatedly, far freer than it is in English prose. Note the following examples from Milton, *Paradise Lost*, Book I.

his face

Deep scars of thunder had entrenched, and care
Sat on his faded cheek

There the *companions* of his fall, o'erwhelmed
With floods and whirlwinds of tempestuous fire,
He soon discerns.

or faery elves,

Whose midnight *revels*, by a forest-side
Or fountain, some belated peasant sees.

Note, too, the following examples from Scott, *The Lady of the Lake*.

Whose turf, whose shade, whose flowers *among*
Wanders the hoary Thames along
His silver-winding way.

A blither *heart*, till Ellen came,
Did never love nor sorrow tame.

In English poetry, too, inflectional forms (those of the personal pronouns) help to make clear syntax and meaning. Compare the following, also from Milton, *Paradise Lost*, Book I.

*Him the Almighty Power
Hurled headlong flaming from the ethereal sky.*

- 229 Free Order of Words in Vergil.**—In Vergil, we may note the following matters of word-order.
- 230** (1) The first word and the last word (or the next to the last word) of a group often belong closely together in syntax, and so in sense: i. 11 *Tantaene animīs caelestibus irae?*; i. 23 *veterisque memor Sāturnia bellī*; i. 42 *rapidum iaculāta ē nūbibus ignem*.
- 231** (2) A noun and its modifier or a verb and its object are set at opposite ends of the verse, the emphatic places: i. 50 *Tālia . . . volūtāns*; i. 74 *omnīs . . . annōs*; i. 353 *Ipsa . . . imāgō*.
- 232** (3) The word bearing the chief emphasis is often set at the end of its clause (or sentence) and at the beginning of a verse; this is especially true of verb-forms. Compare i. 11 *impulerit*; i. 20 *audierat*; i. 49 *praetereā*; i. 62 *imposuit*; i. 493 *bellātrīx*. Examples occur on almost every page. It is to be noted, also, that a word so placed is often followed by a marked pause.
- 233** (4) Special Examples.—A good example of the effect to be gained by placing words out of their normal positions is i. 195-196 *Vīna bonus quae . . . onerārat Acestēs . . . dederatque . . . hērōs*; the separation of *bonus*, *Acestēs*, and *hērōs* gives each word unusual weight by forcing the mind to dwell on each to determine its function. Compare the place of *dea* in i. 412, and that of *improba* in ii. 80.
- 234** (5) In prose a modifier of two or more substantives usually stands before them all or after them all; in verse it is often set between the nouns: iv. 588 *lītoraque et vacuōs sēnsit . . . portūs*; vii. 332-333 *nē noster honōs īnfrāctave cēdat fāma locō* (here *noster* and *īnfrācta* belong, in sense, with both nouns).
- 235 Position of the Common Subject of Two Clauses.**—The common subject of two clauses is often set in the second clause.

The Romans, of course, read straight ahead, as we read English, prose or verse; hence, the postponement of the common subject of two clauses presented no great difficulty to the Roman reader, as it would present little or none to the hearer (§ 253). Examples in Vergil are iv. 154-155 *trāsmittunt . . . campōs atque agmina cervī . . . glomerant*, 'stags fling (themselves; see § 151) across the plains and mass their companies'; iv. 170-171 *neque . . . fāmā . . . movētur nec iam fūrtivum Didō meditātur amōrem*, 'Dido is not moved by what men say, and there is no stealth now in the passion she practices.'

Postposition of Conjunctions.—In prose a conjunction or a relative pronoun usually stands first in sentence or clause. In poetry the striving for emphasis is more constant and so we frequently find such words postponed; *et* especially is often so treated. Compare i. 262 *longius et volvēns*; i. 413 *cernere nē quis . . . posset*; i. 195 *Vīna bonus quae deinde*, etc.; ii. 159 (*nec* in the third place); v. 5 (*sed* in the third place). Metrical convenience, too, is a factor here. 236

Position of Prepositions.—The preposition, especially if it is dissyllabic, frequently follows its noun in poetry; in prose this use is confined to certain prepositions and certain combinations. Compare i. 32 *maria omnia circum*; i. 466 *Pergama circum*. Note the position of *among* in the first quotation given, in § 228, from Scott, *The Lady of the Lake*.—Unrelated words sometimes stand between a preposition and its noun: ii. 278 *circum plūrima mūrōs*; iv. 233 *super ipse suā mōlītur laude labōrem*.—A preposition having two or more objects is sometimes set between them: i. 13-14 *Italiam contrā Tiberīnaque longē ōstia*. 237

Tmesis.—Compound words are sometimes resolved into their elements, which are then separated by an intervening word or words: i. 610 *quae mē cumque vocant terrae*; v. 603 *Hāc celebrāta tenus . . . certāmina*; x. 794-795 *pedem referēns* ('dragging') *et inūtilis inque ligātus cēdēbat*. Compare "the love of God to us ward." This separation is described by a word of Greek origin, *tmesis* ('cutting' = 'cutting apart'). 238

239 Juxtaposition.—Words which express contrasted ideas (less often words which express like ideas), or words which express ideas related to each other as cause and effect are frequently set side by side. So we find

(1) Juxtaposition of words expressing like ideas: v. 361 *hōc iuvenem ēgregium praestantī mūnere dōnat*, ‘with this gift he honors the lad, a gift splendid as the peerless lad himself.’

240 (2) Juxtaposition of words expressing contrasts: i. 184 *nūllam, trīs*; i. 243-244 *penetrāre . . . intima tūtus rēgna*; i. 349 *impius ante ārās*; i. 592-593 *ubi flāvō argentum . . . circumdatur aurō*, ‘when (white) silver is surrounded by yellow gold,’ or ‘when silver white yellow gold encircles.’

241 (3) Juxtaposition of words expressing the ideas of cause and effect: i. 352 *malus simulāns*, ‘because he was evil, inventing’; ii. 307 *stupet īnscius*, ‘is overwhelmed, understanding not’; ii. 473 *positīs novus exuvīs*, ‘(a snake) new (=rejuvenated), its old skin laid aside.’

242 (4) In groups of words which involve two adjectives and two nouns, i.e. two nouns each of which is modified by an adjective, we find, often, juxtaposition of the adjectives and juxtaposition of the nouns: i. 217 *āmissōs longō sociōs sermōne requirunt*; i. 269 *magnōs volvendīs mēnsibus orbīs*; i. 286 *Nāscētur pulchrā Trōiānus orīgine Caesar*.

3. MISCELLANEOUS

243 Chiasmus.—Often the balancing parts of an expression are set in reverse order. Thus we find (a) adjective, noun, noun, adjective, (b) noun, adjective, adjective, noun, (c) object, verb, verb, object, (d) verb, object, object, verb. This arrangement is called *chiasmus*. Compare i. 53 *luctantīs ventōs tempestātēsque sonōrās*; i. 750 *multa super Priamō rogitāns, super Hectore multa*; i. 611 *Īlionēa petit dextrā laevāque Serestum*; ii. 8-9 *nox ūmida caelō praecipitat* (§ 151) *suādentque cadentia sīdera somnōs*; ii. 13 *Fractī bellō, Fātisque repulsī*.

Ellipsis.—Ellipsis, i.e. the omission of words necessary to the grammatical structure of the sentence, is common in Vergil, partly out of considerations of metrical convenience, partly because the good taste and the fine aesthetic sense of the poet led him to omit words in themselves slight and unemphatic and easily supplied from the context. Note

(1) The omission of pronoun forms, especially forms of *is*, *ea*, *id*. The omission occurs (a) in the predicate: i. 12 *Tyrī tenuēre colōnī* (sc. *eam*); i. 63 *premere* (sc. *eōs*); i. 62 *imposuit* (sc. *eīs*); i. 79 *tū dās* (sc. *mihī*); i. 80 *facis* (sc. *mē*) . . . *potentem*; (b) in the subject, before an infinitive: i. 218 *seu* (sc. *eōs*) *vīvere crēdant*.

For the ellipsis of the reflexive pronoun and its results see § 151.

(2) The omission of parts of *esse*, whether this verb is used independently or as an auxiliary. Even in prose *est*, *sunt*, and *esse* (especially with the future infinitive) are freely omitted. Hence, examples of such omission in Vergil need not be given. The poets, however, even omit *sum*, *sumus*, *es*, *estis*, *eram*, *erās*, *erātis*: i. 558 *advectī* (*sumus*); ii. 651 *effūsī* (*sumus*); i. 237 *pollicitus* (*es*); v. 192 *ūsī* (*estis*). A striking instance is the ellipsis of *es* in a question: i. 329 *An Phoebī soror* (*es*), *an nymphārum sanguinis ūna* (*es*)?

(3) The omission of verbs meaning 'to speak' or 'to answer' (*ait*, *dīcit*, *respondet*), common in all poetry: i. 37 *haec sēcum* (*ait*, *dīcit*); i. 76 *Aeolus haec contrā* (*ait* or *respondet*).

Parataxis.—In the earlier and less artificial stages of a language clauses are arranged side by side either without conjunctions or with coördinating conjunctions; no attempt is made to indicate the logical relations of the clauses. This arrangement is called parataxis (coördination). Latin prose in the main prefers hypotaxis, or subordination; clause is subordinated to clause in such a way as to bring out with the nicest care the logical relation of the clauses. The poets, partly as a matter of convenience, partly from love of the archaic (§ 98),

often use paratactic forms. In Vergil we recognize several forms, effected

- 248** (1) By the use of parenthetical sentences: i. 12 *Urbs antiqua fuit*—*Tyriū tenuēre colōnī* (instead of *quam Tyriū*, etc.); i. 150 *iamque facēs et saxa volant*—*furor arma ministrat* (instead of *furōre arma ministrante*, or *cum arma furor ministret*); i. 530.
- 249** (2) By the use of clauses arranged asyndetically, i.e. without conjunctions: i. 159-160 *Est . . . locus: īnsula portum efficit* (instead of *locus ubi īnsula*, etc.); ii. 172-173 *Vix positum castrīs simulācrum: ārsēre . . . flammæ* (instead of *cum . . . flammæ*).
- 250** (3) By the use of clauses closely connected by *et*, *-que*, *ac*, *atque* (compare §§ 219-220): ii. 692-693 *Vix ea fātus erat . . . subitōque . . . intonuit* (for *cum subitō*, etc.); iii. 8-9 *Vix prīma incēperat aetās et pater . . . iubēbat* (for *cum pater . . . iubēbat*).
- 251** **Parallelism.**—Vergil frequently expresses an idea twice within the limits of a single verse or of adjacent verses, using slightly varying forms of expression. Such parallelism is characteristic of Hebrew poetry, e.g. of the Book of Proverbs and of the Psalms. Compare "Rebuke me not in thy wrath, neither chasten me in thy hot displeasure." In the *Aeneid*, the use is probably an outgrowth of Vergil's love of epic fullness of expression (see §§ 197, 198). For examples see i. 19-22, 27, 41, 201, 216, 219, 282, iii. 718.
- 252** **Alliteration.**—Alliteration, i.e. the repetition of the same sound, usually a consonant-sound, at the beginning of successive or adjacent words or syllables, is highly characteristic of the native Italian poetry. That poetry was fond of jingles and assonances of all sorts; to some extent it employed rhyme. In some Latin prose writers alliteration is not uncommon. The Augustan poets, however, following Greek practice, use alliteration sparingly. Many good examples, nevertheless, are to be found in Vergil: i. 55 *magnō cum murmure montis*; i. 81-82 *cavum conversā cuspide montem impulit*; i. 124 *magnō miscērī murmure*; i. 214 *Tum vīctū revocant vīrīs*; ii. 9 *suādentque cadentia sīdera somnōs*.

The significance of alliteration lies in the fact that, by giving an added coloring to the verse, it causes the reader to dwell on the verse, and so to mark, more carefully, its contents. Compare, from Swinburne's *Atalanta*,

The mother of months, in meadow or plain,
Fills the shadows and windy places
With lisp of leaves and ripple of rain . . .

Onomatopoeia.—Vergil repeatedly acts in the spirit of the 253 rule that in poetry the sound from time to time should seem an echo of the sense; often he is plainly seeking by the sound of the words he employs to impress an idea more forcefully upon the reader's mind. It must be remembered that the Greeks and the Romans read largely with their ears, i.e. they read aloud, themselves, or, more often, had works read to them by their amanuenses, their secretaries. The practice of public recitations (§ 33) contributed to the same result. Onomatopoeic verses, i.e. verses in which the sound echoes the sense, are to be found everywhere in Vergil: compare i. 55, 87, 105, 147; ii. 313; viii. 596 *quadrupedante putrem sonitū quatit ungula campum*.

Vergil's Indirection.—In many passages Vergil does not di- 254 rectly convey information or supply all the details which go to make up a picture or belong to a given event, but allows the reader to draw inferences or to supply details for himself. This is a fine feature of the poet's art; in a long poem a full narration of all details would often be most wearisome. Besides, there are many matters of detail which Vergil might well have despaired of treating with the dignity proper to an epic poem (§§ 88, 224-225). In i. 130 Vergil does not say explicitly that Neptune attributed to Juno the storm which had just harassed the Trojans, but one feels instinctively that such is his meaning. For other instances of this trait—which for want of a better name we call 'indirection'—see e.g. the notes on i. 187, 194, 438.

D. PROSODY OF VERGIL

I. THE DACTYLIC HEXAMETER

255 Meter or Rhythm.—Meter or rhythm is a distinguishing mark of poetry. Once, three arts—poetry, music, and dancing—were very closely united. All three had to do with relations of time; all three were governed by the same principle, harmony. “Harmony consists in repetition, just as two or more parallel lines agree or harmonize because one repeats the conditions of the other. So in poetry, or music, or dancing, a certain succession of accents, or notes, or steps is repeated, thus establishing the relation of harmony.” This use of harmony, when reduced to a system, is called rhythm, or meter.

256 The Origin of Meter.—We know that dance and march alike are divided into equal measures (parts), and that each measure begins with a movement of the body slightly more vigorous than the movements which accompany the remaining parts of the measure. Hence, when song and dance and march were intimately associated (§ 255), the song, too, was divided into equal measures, and the beginning of each measure was more forcibly intoned, or stressed, to correspond to the more vigorous movement of the body in the dance or in the march. In this way was developed the fundamental requirement of rhythmical or metrical composition, namely, that what is said shall be divided into equal measures, the first part of each measure having a special stress or ictus (§ 262).

257 Latin Rhythm Is Mainly Quantitative.—In seeking to secure poetical rhythm all peoples deal, of course, with precisely the same material, sound; they differ in the way in which they arrange sounds to secure metrical effects. In English poetry, for instance, rhythm depends mainly on the proper succession of accented and unaccented sounds; among the Greeks and the Romans poetical rhythm depended very largely on the proper succession of heavy and light syllables (§ 258). In

other words, English rhythm is mainly accentual, Greek rhythm and Latin rhythm are mainly quantitative.

Syllables Light and Heavy.—*Vowels* are best distinguished **258** as *long* or *short*, *syllables* as *heavy* or *light*. A *heavy syllable* is a syllable which contains a diphthong or a long vowel, or one whose vowel, though itself short, is followed by two consonants, not a mute and a liquid. For syllables containing a vowel that is followed by a mute and a liquid see § 283. A *light syllable* is a syllable which contains a short vowel that is followed by a single consonant. A syllable, then, may be heavy though its vowel is short.



Marking of Long Vowels; Marking of Heavy Syllables.— **259** In § 258 it was stated that a syllable may be heavy though its vowel is short. To avoid confusion, therefore, long vowels in verse should be marked by a stroke, - , called a macron, *set over the vowel*: i. 1 canō, quī, prīmus; a heavy syllable should be marked by a stroke, of proper length, *set under the syllable as a whole*: i. 1 Arma virumque.

i. 1-2 should, then, be marked as follows:

Arma virumque canō, Trōiaē quī prīmus ab ōris
Ītaliām, fātō profugus, Lāvīniaque vēnit . . .

Metrical Value of Syllables.—In Latin rhythm, the unit of **260** measurement is the light syllable (§ 258). Bearing in mind the relations once existing between poetry, the march, and the dance (§§ 255-256), we may fairly represent a light syllable by the musical character ♪. In the dactylic hexameter (§§ 261-266), the heavy syllable has twice the time of a light syllable, and so may be represented by ♩. In Vergil, these are the only syllable values to be considered.

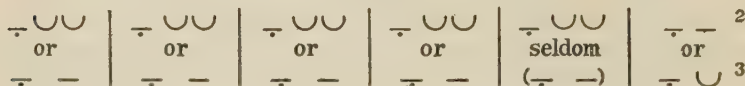
Feet.—As syllables are combined in ordinary speech to **261** form words, so syllables are combined in verse to form verse-words, called measures, or, more often, feet. In Vergil, we have two kinds of feet, the dactyl and the spondee. The dactyl consists of a heavy syllable (§ 258) followed by two light

syllables; the spondee consists of two heavy syllables. In musical notation the dactyl = , the spondee = . The two feet are thus completely equivalent in metrical value, i.e. in time-value, each to the other.

262 **Ictus; Thesis; Arsis.**—The first syllable of the dactyl and of the spondee is always more strongly intoned (stressed) than the rest of the foot (compare § 256). To this stress the name *ictus* (literally, ‘stroke’) is given. The part of the foot which bears this ictus is called the *thesis*; the unaccented part of the foot is called the *arsis*. The names *thesis* and *arsis* are Greek in origin, and mean ‘a setting down’ and ‘a lifting up.’ *Thesis* refers to the setting down of the foot in beating time or in marching, or to the downward stroke of the hand in beating time. *Arsis* refers to the raising of the foot or of the hand in such connections.

263 **The Dactylic Hexameter.**—As in ordinary speech words are combined into sentences, so in poetry verse-words or feet (§ 261) are grouped into lines or verses. In the type of verse used by Vergil six feet are grouped in each line; the verse is therefore known as hexameter, ‘six-measured.’ In consequence of the prominence of the dactyl in this verse, at least in the Homeric Poems (§ 75),¹ the verse is known also as dactylic. Thus the full title of the verse is ‘dactylic hexameter.’

264 Very great variety is possible in the grouping of the dactyls and the spondees which go to make up a hexameter verse. Some restrictions, however, are to be noted. The last foot is regularly a spondee; the fifth foot is usually a dactyl. In the first four feet the dactyl and the spondee may be used at will. The scheme of the dactylic hexameter is thus as follows:



¹In the Homeric Poems dactyls form 68% of all the feet, in Vergil they form but 44%. The difference arises from the preponderance of long vowels in Latin.

²A dot beneath the line indicates the place of a metrical accent, i.e. of the ictus (§ 262).

³See § 266.

A verse with a spondee in the fifth foot is called spondaic; 265 such verses are rare, and end usually in a word of four syllables. A preponderance of dactyls gives to a verse a light, graceful, rapid movement; a preponderance of spondees gives a slow, solemn, stately movement.

Syllaba Anceps.—In theory (§ 264), the last syllable of a 266 dactylic hexameter verse should be heavy (§ 258), but in practice many hexameters end in syllables which are in themselves light, but (with the help of a pause) are treated as heavy, to suit the requirements of the verse. Since the last syllable may thus, apparently, be heavy or light at the poet's will, without regard to the theoretical requirements of the metrical scheme, it is commonly known as the *syllaba anceps*, 'the doubtful (unfixed) syllable.' The symbol for the *syllaba anceps* in the dactylic hexameter is \asymp ; the lower mark indicates the syllable theoretically required, the upper the permissible substitute.

II. READING LATIN VERSE ALOUD

General Remarks.—*Form* is a very important element in 267 all poetry, ancient or modern. Therefore, every effort should be made to get as much as possible of its effect. The best way to appreciate the value of the form of poetry is to read poetry aloud. This is especially true of Latin poetry, which, as was noted above (§ 253), was addressed primarily to the ear.

To read Latin poetry aloud effectively one must observe carefully and practice diligently the matters noted in §§ 268-271. Vowel-quantities, word-groups, the ictus, word-accent, and elided syllables must all be handled in some uniform way, with accuracy and skill.

Vowel-Quantities.—Vowel-quantities must be observed care- 268 fully, exactly as in the reading of Latin prose aloud the vowel-quantities should be carefully observed. For the rules of vowel-quantity see A. 9-11, 603-606; B. 5, 362-365; Bu. 12-

19, 23-26; D. 25-34, 953-969; G. 702-715; H. 14-15, 687-719; H. B. 16-30.

269 Grouping of Words; Pauses.—In all languages, in prose and verse alike, words fall into small groups. If this were not true, spoken words and written words alike would be unintelligible. Hence, in reading Latin verse aloud, one should bring out clearly the meaning, the thought, by observing the word-groupings, and the pauses. The text of the *Aeneid*, as printed in this book, has been carefully punctuated to indicate the word-groupings and the pauses.

270 Ictus and Word-Accent; Elision.—Proper attention must be paid to ictus and word-accent; see § 271. Elided syllables must be handled in some uniform way; see § 290.

271 Word-Accent in Latin Hexameter Verse.—In the last two feet of the hexameter, word-accent (i.e. the accent which a word has in common speech) and the verse-accent or ictus (§ 262) usually coincide. In the first four feet they are usually different, i.e. they are in conflict with each other. The Romans in such cases carefully brought out *both* accents. We do this often in English verse. In the following couplet the dots beneath the line mark the ictus, the marks over the words the word-accent.

Hé does wéll too who keeps thát clúe the mild
Bírth-goddess and the austére Fates first gáve.

Here the two accents repeatedly stand side by side; in the second verse the juxtaposition in one instance is the more noteworthy because ictus and word-accent are in conflict within the one word *austere*.

In reading Vergil's hexameters aloud, we ought, then, to respect both the word-accent and the verse-accent or ictus. As helps toward the attainment of skill in such reading we may minimize the stress (ictus: § 262) given to the verse-accent, and pay the most careful attention to the quantity of the various vowels and syllables. The attempt to preserve the two sets

of accents is not easily successful, but to secure the best results all possible effort should be made in this direction.

If, however, a reader finds it impossible to reproduce exactly both sets of accents, he should give the preference to the verse-accent or ictus, as an English reader would give preference to the verse-accent in the expression "austère Fâtes" as he read the verses quoted above in this section.

III. THE METRICAL LICENSES OF VERGIL

Licenses Defined.—The exigencies of metrical composition 272 are such that poets, Latin and English, frequently decline to be bound down by a rigid adherence to the general laws of versification or pronunciation. These departures from normal usage are commonly spoken of as *licenses*; in Latin, some are in fact archaisms (§ 98). Vergil allows himself no licenses beyond those to be found in other Latin poets.

I Vowel and U Vowel as Consonants.—Vowel *i* and vowel *u* 273 are sometimes treated as consonants (i.e. as equivalent to English *y* consonant or to *w*), and then help to make the preceding syllable heavy (§ 258). Compare

ii. 16 aedificānt, sectāque intēxunt abiete costās

v. 432 genua labānt, vāstōs quatit aeger anhelitus artūs.

So too *ariēs* ii. 492, *pariēs* ii. 442, and *omnia* vi. 33 count as dissyllabic words, with a heavy penult.

Diástole.—Certain syllables that are light (§ 258) in prose 274 are sometimes treated by Vergil as heavy. Sometimes he is permitting himself an archaism (§ 98) in retaining the original vowel-quantity. We may note

(1) Lengthening of the enclitic *-que*, in the thesis (§ 262): see iii. 91, iv. 146, vii. 186, etc. In such an instance as iv. 146 *Crētesque Dryopesque fremunt pictique Agathyrsī*, we have to recognize a license, since a final syllable which ends in a short vowel that stands before a mute and a liquid in the next word does not usually count as heavy (see § 283, Note).

- 275** (2) Retention of the original quantity. This occurs in nouns, adjectives, and verbs: *amōr* xi. 323; *Numitōr* vi. 768; *patēr* v. 521; *pulvīs* i. 478; *sanguīs* x. 487; *vidēt* i. 308; *peterēt* i. 651; *āmittēbāt* v. 853. Vergil lengthens final syllables in *-t* in verb-forms only in the second, third, and fourth theses (§ 262).
- 276** (3) Lengthening before a marked pause. This occurs in nouns and verbs: *domus* ii. 563; *nemus* iii. 112; *iactētur* i. 668; *obruimur* ii. 411; *datur* v. 284.
- 277** (4) Syllables properly light treated as heavy before a Greek word: *canit* *hymenaeōs* vii. 398; *languentis* *hyacinthi* xi. 69.
- 278** (5) Miscellaneous examples: *petit* *Euandri* ix. 9; *gravia* iii. 464. Vergil regularly makes the first syllable of *rēliquiae* heavy (§ 258), by counting the *e* long. This was a metrical necessity; words of three and four successive light syllables are impossible in hexameter verse. So we find *rēligiō* in ii. 151, 188.
- 279** **Sýstole.**—Occasionally a vowel ordinarily long appears as short. Such shortening is described by a term of Greek origin, *sýstole*, 'contraction.' This is often a matter of metrical convenience. It may also, at times, represent a pronunciation current in popular speech. The few examples in Vergil belong to one class, showing *-erunt* in the perfect indicative active, third plural: *steterunt* ii. 774, *cōnstitērent* iii. 681, for *stetērunt* and *cōnstitērunt*.
- 280** **Synizésis.**—Often two vowels which properly belong to different syllables are fused, i.e. pronounced together in one syllable. Such fusing is described by a term of Greek origin, *synizésis*, 'collapsing,' 'melting together.' It happens
- (1) In the forms of proper names with nominatives in *-eus* (§ 110). In the oblique cases (i.e. in the cases other than the nominative) these names are naturally cretics or end in cretics (a cretic = — ∪ —). This combination is, of course, utterly impossible in hexameter verse. The synizésis, or fusion, removes all difficulty: compare *Oīlēi* i. 41; *Īlionēi* i. 120; *Eurysthēō* viii. 292.
- 281** (2) In forms of common nouns or of adjectives which are

in themselves cretics (§ 280), or which, taken in conjunction with the preceding word, by elision (§ 285), make a cretic. Such are *aerēi* (twice), *alveō* (four times), *aureā* (twice), *aureis* (thrice), *ferreī* (vi. 280); *ūnā eūdem* (x. 487), *ūnō eōdem* (xii. 847).

(3) In miscellaneous examples: compare *dēhinc* i. 131, 256, etc.; *sciō* iii. 602; *sēmīanimis* (five times); *sēmīustus* (thrice). The last two words really fall under § 273, since the *i* before *-animis* and *-ustus* is consonantal. *Deinde* is regularly of two syllables.

Short Vowel before a Mute-Consonant and a Liquid.—A syllable containing a *short* vowel standing before a mute-consonant (i.e. any consonant except *l* or *r*) and a liquid (*l* or *r*) *in the same word* Vergil made heavy or light (§ 258) according to the needs of his verse. So in iii. 647 we have *CYclōpas*, but in vi. 630 *CYclōpum*.¹ Compare also *Atrīdae* ii. 104, **ATRīdae** ii. 415; *SAcram* ii. 167, **SACrum** ii. 230; *TrīNACriā* iii. 440, **TrīNACria** iii. 554. In ii. 663 we have *PAttris*, **PATrem** side by side.

NOTE.—These variations result naturally from the two possible ways of pronouncing the mute and the liquid. (1) *They may be pronounced together, with the following syllable.* Since a mute and a liquid blend so easily as to take, practically, but the time of a single consonant, there is then nothing to make the preceding syllable heavy. (2) *They may be pronounced separately, one going with each of the syllables involved.* This separation makes the preceding syllable heavy. In ii. 663 the pronunciation was *pa-tris*, *pat-rem*. Note carefully that, whether the syllable containing a *short* vowel before a mute and a liquid is treated as heavy or as light, the quantity of the vowel of that syllable is unchanged.

When the mute and the liquid occur in separate words or in different elements of a compound word, they are to be pronounced separately; the first of the two syllables involved is then heavy.

A final syllable ending in a *short* vowel which stands before a mute and a liquid *in the next word* is usually treated as light, because, in such instances, the mute and the liquid belong entirely to the second word.

Varying Quantity of Proper Names.—Latin poets allow themselves great freedom in the metrical treatment of proper names, especially those derived from the Greek. In some

¹The syllables in italic capitals are light; the syllables in black-face capitals are heavy.

names the quantity was evidently not fixed by common usage; in other names the quantity was such that the name could not be used in verse unless the quantity was arbitrarily altered by the poet. In short, the poet used the form of the name best suited to his verse. Compare *Asiae* iii. 1, *Āsia* vii. 701; *Dīāna* i. 499, *Diānā* xi. 582; *Lāvīnia* i. 2, *Lavīnī* i. 258; *Sŷchaeus* i. 343, *Sychaeum* i. 348 (this change, within six verses, is especially significant).

285 Hiatus; Elision; Echthlipsis.—The coming together of two vowels not forming a diphthong, called hiatus ('gaping,' 'yawning') was objectionable to Roman ears, whether the vowels were in the same word or in different words. So, many English-speaking persons find it difficult or impossible to pronounce correctly *á-e-rated* (said of water, or of bread). *A-ér-o-plane* became, in the mouths of many, *á-re-o-plane*. Finally, *airplane* was substituted for it. Within a Latin word hiatus was often removed by contraction. Thus *có-a-gō* became *có-i-gō*, *cōgō*. Hiatus between words was removed in poetry by elision ('crushing out') of the final vowel or diphthong of the first word. Similarly, a vowel before *h* was elided; *h* necessarily stands between vowels, and so, since *h* was virtually not sounded, the one vowel really came directly before the other. If a word ended in *m* preceded by a vowel, both *m* and the vowel were elided. This form of elision is sometimes called *echthlipsis*. Its explanation is simple; final *m* was but lightly pronounced, so that a word ending in *m* practically ended in a vowel sound. Examples of elision are as follows:

286 (1) Of a vowel, short or long: i. 3 *multum ille et terrīs*; i. 5 *multa quoque et bellō passus*; i. 7 *atque altae moenia Rōmae*; i. 36 *Iūnō aeternum*.

287 (2) Of a diphthong: i. 25 *causae irārum*.

288 (3) Of *m* and the preceding vowel: i. 3 *multum ille*; i. 22 *ventūrum excidiō Libyae*.

289 (4) Of a vowel, or *m* and preceding vowel, before *h*: i. 332 *ignāri hominum*; iii. 658 *mōnstrum horrendum*.

Treatment of Elided Syllables in the Oral Reading of Latin Verse.—Authorities are not agreed as to how the elided part of the foot is to be treated as one reads the verse aloud. Some think that the two words were slurred together in some way, others that the elided part was entirely omitted.

In practice, *it is best for the modern reader not to omit the elided part of the foot.* No difficulty whatever results from full pronunciation of the elided syllable when that syllable comes before a pause (see § 269). In other instances, we should imitate what we do in English when we have, in verse, such a combination as *the eternal*; we should pronounce both vowels, shortening each.

Hypermetric Verses; Synapheía.—Vergil occasionally closes a verse with a syllable ending in a vowel that must be elided (§ 285) before an initial vowel in the following verse. This linking together of two verses is described by a term of Greek origin, *synapheía*, 'junction,' 'union.' Such verses, since they seem to have one syllable too many, are called *hypermetric verses*. In most instances the hypermetric syllable is the enclitic *-que*: see i. 332, 448; ii. 745; iv. 558, 629; v. 422, 753; vi. 602. In one instance (vii. 160), the verse ends in *m* preceded by a vowel, both of which are elided before the following verse:

Iamque iter ēmēnsī turrīs ac tēcta Latīnōrum
ardua cernēbant iuvenēs

Hiatus.—In some forty instances in his various poems Vergil does not elide (§ 285) a final vowel. Most of these fall into certain well-defined classes¹:

(1) At a marked pause in the verse:

i. 16 posthabitā coluisse Samō†: hic illius arma

i. 405 et vēra incessū patuit dea†. Ille ubi mātrem

iii. 74 Nēreīdum mātří† et Neptūnō† Aegaeō

iv. 235 Quid struit, aut quā spē† inimicā in gente morātur

¹In the examples hiatus is marked by an obelisk, †, semihiatus (§ 295) by an asterisk, *.

In the last two instances the hiatus, in *mātrī et* and *spē inimicā*, is at a pause required by the sense.

293 (2) Between proper names, or when the vowel not elided belongs to a proper name, especially a Greek name. The final syllable of a Greek word is seldom elided. Compare

i. 617 Tūne ille Aenēās, quem Dardaniō † Anchīsae

iii. 74 Nēreīdum mātrī † et Neptūnō † Aegaeō

294 (3) Miscellaneous instances:

iv. 667 Lāmentīs gemitūque et fēmineō † ululātū.

295 **Semih hiatus.**—In a very few instances, a long final vowel or a diphthong loses half of its quantity before an initial vowel, and is thus treated as if it were short. This is called semi-hiatus. Compare

iii. 211 īnsulae* Īoniō in magnō, quās dīra Celaenō

v. 261 victor apud rapidum Simoēnta sub Īliō* altō

In both these instances a cretic (§ 280) is converted into a dactyl.

IV. MISCELLANEOUS

296 **Monosyllabic Ending of a Verse.**—A verse seldom ends in a monosyllable. When a verse does end in a monosyllable, the thesis (§ 262) of the last foot also is usually a monosyllable, or there is elision before the monosyllabic verse-ending. Of the remaining examples some occur in verses borrowed in whole or in part from older poets, others in onomatopoetic verses (§ 253), in which the poet is aiming at some particular effect. Examples are

(1) Imitations of older poets:

i. 65 Aeole, namque tibi divum pater atque hominum rex

iii. 12 cum sociis natōque, Penātibus et magnīs dīs

The latter part of each of these verses goes back to the *Annālēs* of Ennius (§ 77).

(2) Onomatopoeitic:

i. 105 dat̄ latus; īnsequitur̄ cumulō praeruptus aquae mōns

v. 481 sternitur, exanimisque tremēns prōcumbit humi bōs

In the first passage the abrupt ending helps to bring out the thought of the sudden fall of the heavy mass of water; the other verse seems to collapse at the end, and so to picture more effectively the fall of the ox in death.

Incomplete Verses.—There are in the *Aeneid* fifty-four **297** incomplete verses. Two explanations of their presence have been offered: (1) that they are due to the fact that the *Aeneid* was left in an unfinished condition (§§ 52-53); (2) that they are intentional variations from metrical uniformity. In favor of the latter explanation it is urged that always, except in iii. 340, these lines are complete in sense. Examples of incomplete verses are i. 534, 560, 636; ii. 66, 233, 468, 614, 623, 640.

Metrical Treatment of Repeated Words.—Where a word is **298** used two or more times, or varying inflectional forms of a word are used two or more times in the same verse or in adjacent verses, the tendency among Latin poets seems to be to give such words and forms *different* metrical treatment, unless some special effect of emphasis, exultation, pathos, or the like is to be gained through repetition of the word or the form with the same metrical value. Sometimes both methods are combined.

(1) Different metrical treatment: **299**

ii. 709-710 Quō rēs cūmque cadent, *ūnum* et commūne periculum,

ūna salūs ambōbus erit.

ii. 733 prōspiciēns, 'Nāte,' exclāmat, 'fuge, *nāte*; propinquānt'

In the first passage we might have expected similar metrical treatment, to give greater emphasis to *ūnum*, *ūna*.

300 (2) Similar treatment:

- i. 421-422 *Mīrātūr* mōlem Aenēās, māgālia quōdam,
mīrātūr portās, strepitūque, et strāta viārum.

The repetition of *mīrātūr* with the same metrical treatment portrays the growing astonishment of Aeneas as he notes marvel after marvel. In i. 222 *fortemque Gyān, fortemque Cloanthum*, the repetition of *fortem* adds to the pathos ('both were gallant men, yet both have perished'); in iii. 435 *ūnum illud tibi, nāte deā, prōque omnibus ūnum*, the repetition of *ūnum* with the same metrical treatment makes more emphatic the admonition of the seer. In iii. 623-627 *Vīdī egomet . . . vīdī ātrō cum mēbra fluentia tābō manderet*, the repetition of *vīdī* with precisely the same metrical treatment emphasizes the truth of the narrator's story.

301 (3) Similar and different treatment combined:

- iv. 138-139 *cui pharetra ex aurō, crīnēs nōdantur in aurum,*
aurea purpuream subnectit fibula vestem.

By this arrangement harmony and variety are secured side by side.

E. THE MYTHOLOGY OF VERGIL

I. INTRODUCTORY

- 302 **General Remarks.**—No one can fully understand and enjoy Vergil's poetry (or indeed any Latin poetry) without a thorough knowledge of the mythology of the Greeks and the Romans. The rôle which this mythology plays in the *Aeneid* is due in part to Vergil's careful study and imitation of the Homeric Poems (§§ 75, 78), in part to his profound knowledge of the myths and the legends of Italy. Vergil's object seems to have been twofold: (1) to reproduce in mythology, as in other matters, elements of the Homeric Poems, and (2) to give the *Aeneid* a truly national character by making it the

repository of all that was worth preserving of the myths of Rome and Italy (compare §§ 62-67).

Myths.—A myth is a story, in reality fictitious, but accepted, at least at first, as true, that deals with supernatural beings and events, or with natural beings and events influenced by supernatural agencies. The myth, in its original form, belongs to a very primitive stage of man's mental and spiritual development. The myths of the Greeks and the Romans, as set forth in their writings, are survivals, in widely altered forms, from a much cruder period than that represented by any of their historical or literary records. 303

Greek Mythology versus Roman Mythology.—Since Vergil's mythology is partly Greek, partly Roman, we must consider the differences and the resemblances between the native mythologies of the two peoples. The Greek temperament was in the highest degree poetic, imaginative, and given to speculation. A feeling for beauty and symmetry was innate in the Greeks. The Roman mind was, relatively, unimaginative, practical, and matter of fact; its sense of beauty, at least in the early times, was undeveloped. The Greeks gave bodily form and substance to every creation of their fancy, and from the earliest times made images of their gods. The Romans were slow to give their deities a definite personality. Later, they worshiped abstract conceptions, such as *Salūs*, *Fidēs*, *Spēs*, *Concordia*. The legends woven by the Greeks about the names of their deities were picturesque in the extreme; the few legends current among the Romans were bald and prosaic. The Romans were more interested in the ritual by which a deity could be propitiated than in the personality of the deity himself. Yet, in spite of this difference in the temperaments of the two peoples, there were many resemblances in their schemes of mythology. The Greeks and the Romans were descended from the same parent stem, and so possessed by inheritance not only the same language, or, to speak more accurately, related forms of the same language, but the same 304 305

customs and the same fundamental modes of thought. The Romans were thoroughly alive to these resemblances, and came in course of time to identify all their more important deities, at least, with those worshiped in Greece.

306 The Gods in the *Aeneid*.—One reason for the importance of the gods in the *Aeneid* has been given (§ 302); the prominence assigned to them is part of its epic character, a reflex of the Homeric Poems, which were developed and molded in an age of unquestioning belief in the existence of the gods and their interest and intervention in human affairs. Again, Vergil was seeking to bring about a religious revival, and to create among his countrymen the conviction that their fatherland had ever been under the special care of the gods (§§ 71-73).

307 In paragraphs 308-342 an attempt will be made to give some sort of systematic account of the more important deities in the *Aeneid*. Considerations of space enjoin brevity; hence much of interest and importance will necessarily be omitted. The student should own (or at least have access to) a good work on classical mythology (see § 362), and should consult it constantly to supplement the brief outline here given.

308 The Pre-Olympian Gods.—In the developed Greco-Roman mythology the important deities are represented as dwelling peacefully together either in heaven or on Olympus, a high mountain in Northeastern Thessaly, Greece. Prior to this quiet stage there was a long history, involving many changes, the story of which is variously told. One tradition was as follows. In the beginning earth, sea, and air were all mixed together. Over this confusion reigned a deity called Chaos, with his wife Nyx (Night). Their son Erebus (Darkness) dethroned his father and married his mother. Erebus and Nyx were succeeded by their children Aether (Light) and Hemera (Day), who, aided by their son Eros (Love), created the sea, Pontus, and earth, called Ge or Tellus. Ge was married to Uranus (Heaven), whom she had herself created. They had twelve gigantic children, called the Titans (*Titānes*), whom

Uranus feared so greatly that he imprisoned them in a dark abyss beneath the earth, called Tartarus. Presently, however, one of the Titans, Cronos, aided by his mother, overpowered Uranus and dethroned him. He then released the Titans and gave them portions of the universe to govern. Cronos married his sister Rhea (called also Cybele), but was soon dethroned by his son Jupiter. Some of the Titans, led by Cronos, fought against Jupiter, but were defeated. Cronos 310 withdrew to Italy, and founded there a prosperous kingdom, over which he reigned in peace for many years, under the name Saturnus, Saturn. Various giants presently assailed Jupiter, among them Typhoeus, from whose eyes, mouths, and nostrils (he had a hundred dragon heads) flames flashed. Another was Enceladus, who, on his defeat, was imprisoned in a burning cavern beneath Mount Aetna. Thereafter Jupiter's supremacy was unquestioned. He and his brothers then divided by lot the dominions of Cronos; Neptune secured the sovereignty of the sea and all waters, Pluto the control of the underworld, Jupiter the mastery of heaven, together with a general supervision over the provinces of his brothers.

Of these traditions we get some echoes in the *Aeneid*. In 311 iv. 166 Tellus is described as *prīma*, which is usually taken to mean 'oldest of the gods.' In iv. 178 Terra is *parēns*. In vi. 580 the Titans are called *genus antīcum Terrae*, 'sons of earth, born in days of old.' Elsewhere Vergil makes Rhea Mother of the Gods, calling her *magna deum genetrīx*, in ii. 788, *Cybēbē* (=Cybele), in x. 220, and *Berecynthia māter* (i.e. the Mother from Berecynthus, a mountain in Phrygia, sacred to Cybele or Rhea), in vi. 784. According to iii. 104-105, 111-113, her worship was brought to Troy from Crete. There are references to Typhoeus (i. 665, ix. 716), and to Enceladus (iii. 578-582). The Italian god Saturnus is identified by Vergil with Cronos (§ 310); his rule in Italy and the Golden Age inaugurated by him there are more than once referred to (i. 669, vi. 793-794, vii. 178-181, 203, viii. 319-325).

II. THE OLYMPIAN GODS

312 Iuppiter.¹—Chief of the Olympian gods (§ 308) is Iuppiter, who was son of Cronus or Saturnus (§§ 309-311), and hence was called *Sāturnius* (iv. 372). He is described as *pater omnipotēns* (i. 60), *dīvum pater atque hominum rēx* (i. 65). He sways the affairs of gods and men alike with never-ending power, and frightens by his lightnings (i. 229-230). The chief seat of his worship was Crete, where as a child he had been hidden from his father's fury, protected by the Curetes, the aborigines of the island; see iii. 131. On Mount Ida, near Troy, there was a grove sacred to him; hence he is called *Īdaeus* (vii. 139). In accordance with the practice whereby the gods were honored with epithets formed from the names of places where they were especially worshiped, Iuppiter is called *Anxurus* (vii. 799), from Anxur in Latium. In Africa he was worshiped under the name *Iuppiter Hammōn* (iv. 198). *Iuppiter Stygius* (iv. 638), however, is not Iuppiter, but Pluto (§ 336).

313 Iuppiter's weapons are the lightning and the thunderbolt, which are fashioned for him in the workshops of Vulcanus (§ 320); see viii. 424-432. For his shield, the *aegis*, see § 315. His armor-bearer is the eagle, which is often seen on coins grasping a thunderbolt in its claws; see v. 254-255 *praepes* . . . *Iovis armiger*. For the eagle as Iuppiter's favorite bird, see, too, i. 394 *Iovis āles*. The eagle also carried from earth to heaven Ganymedes, the favorite of Iuppiter, that he might be the cupbearer of the gods in place of Hebe, daughter of Iuno (§ 314); see i. 28, v. 252-257.

For the relation of Iuppiter to the Fates see § 341.

314 Iuno.—Next in rank to Iuppiter is his sister and wife, Iuno (i. 46-47), called *Sāturnia*, as daughter of Saturnus (i. 23; see §§ 310-311). As Iuppiter is *dīvum pater*, so Iuno is called *rēgīna deum* (i. 9, 46). For her friends she is able to win the favor of Iuppiter (i. 78-80). She is described as cruel and vengeful,

¹In §§ 312-351 the names of the gods are consistently given in their Latin forms.



JUPITER

hating the Trojans on account of the judgment of Paris (§ 56), and is characterized as *saeva* (i. 4), *aspera* (i. 279), and *atrōx* (i. 662). In iv. 59, 166 she appears as the goddess of marriage. Her special messenger is Iris (iv. 694-705), who makes her way back and forth from heaven on the rainbow (iv. 700-702, v. 609-610). The favorite places of Iuno were Argos (i. 24, iii. 547), Carthage (i. 12-18), and Samos (i. 16). In iii. 552 she is called *dīva Lacīnia*, from the famous temple in her honor that crowned the Lacinian promontory on the southern coast of Italy. In vi. 138 *Iūnō īnfērna* is Proserpina, wife of Pluto, just as in iv. 638 *Iuppiter Stygius* is Pluto (§§ 312, 336).

Minerva (Greek **Pallas Athene**).—Minerva is the maiden **315** goddess (*innūpta* ii. 31) of war and of wisdom. In the former capacity she is *armisona* (iii. 544), *armipotēns* (ii. 425), and *praeses bellī* (xi. 483), and wears as a breastplate the *aegis* (see note on ii. 616), or famous shield of Iuppiter, bearing in the center the baneful head of the Gorgon Medusa (ii. 616, viii. 353-354, 435-438). As goddess of wisdom she helps the Greeks to build the Wooden Horse by means of which they capture Troy (ii. 15). Her friendship for the Greeks during the siege of Troy is emphasized also in ii. 162-163. At the games celebrated in honor of Anchises (§§ 55, 59) one prize is a slave girl *operum haud ignāra Minervae* (v. 284), i.e. well skilled in spinning and in weaving; compare vii. 805. According to one story she was born near Lake Tritonis in Africa, and so is often called *Trītōnia* or *Trītōnis* (ii. 171, 226, 615, xi. 483). She alone of the gods is permitted by Iuppiter to wield his thunderbolts (i. 42-48).

Venus.—Venus, the goddess of love (iv. 33, xi. 736) and **316** beauty, was the daughter of Iuppiter (i. 250, 256) and of Dione (iii. 19). Her son Aeneas (i. 231, 585, 590) therefore himself claims descent from Iuppiter, saying (vi. 123), *Et mī genus ab Iove summō (est)*. She was believed to have risen from the foam of the sea near Cythera, an island off the southern coast of the Peloponnesus, and so was called *Cytherēa*

(i. 257, 657, etc.). Other places loved by her were Paphos and Idalium, in Cyprus (i. 415, 681, 693, x. 51-52). In i. 720 she is called *Acīdalia*, after a fountain named Acidalius, in Boeōtia, a province of Central Greece. In part on account of the judgment of Paris (§ 56), but more especially because she was mother of Aeneas, she is always deeply interested not only in Aeneas's welfare, but in that of the whole Trojan race (compare e.g. i. 229-253, 657-694, ii. 589-623, iv. 90-128).

317 Apollo (Greek **Phoebos Apollo**).—Apollo is the god of light, of oracles, of music, of the healing art, and at times, also, of war. He was born on the island of Delos, and hence is called *Dēlius* (iii. 162, vi. 12). Other places frequented by him were Thymbra, near Troy, and Patara, a seaport town of Lycia, in Asia Minor, where he had a famous oracle; hence he is called *Thymbracus* (iii. 85). His *Lyciae sortēs*, 'Lycian oracle,' is mentioned in iv. 346. From Grynium, another small town in Asia Minor, he is called *Grŷnēus* (iv. 345). It is as a god of oracles that Apollo figures most largely in the *Aeneid* (iv. 376-377); the seats of his chief oracles are Delphi, in Greece (ii. 114), and Cumae, in Campania, Italy (vi. 9-13). He not only has the gift of prophecy himself, but can bestow it upon others (xii. 391-397, vi. 11-12). As a god of war he is called *Arcitenēns* (iii. 75); arms rattle on his shoulders as he walks (*tēla sonant umerīs* iv. 149); he helps Octavianus at Actium (viii. 704-706; compare §§ 21, 72). He is god of music (xii. 394) and leader of the dance (iv. 145-146). He is described as beautiful (*pulcher* iii. 119), with long, flowing locks (*crīnītus* ix. 638; compare *fluentem . . . crīnem* iv. 147-148). He can teach others also how to play the lyre (xii. 394). He is god, too, of the healing art (x. 315-317), and father of the physician Paeon (vii. 769). As sun-god (iv. 119, xi. 913) he is called *Sōl* (i. 568, vii. 11), and *Tītān* (iv. 119), since, according to one account, the sun-god was son of Hyperion, a Titan (§ 309).

318 Diana.—Diana, the goddess of hunting and sister of Apollo (compare i. 329), is called *Lātōnia* (xi. 534), as being the

daughter of Latona, or Leto (compare i. 502). Her attendants are the Thracian forest nymphs, the *Orēades* (i. 500). As Apollo was the sun-god, so Diana was the moon-goddess; in ix. 405 she is called *astrōrum decus*, 'brightest glory of the star-land.' She is identified also with Hecate (iv. 511), a goddess especially of the underworld and of witchcraft, but regarded also as a moon-goddess; see iv. 609, x. 537. Hecate was the goddess also of crossroads and so was called *Trivia* (vi. 13, etc.). She is called also *tergemina* (iv. 511), 'triple-formed,' and is represented in works of art frequently by three statues standing back to back.

Mars.—Mars is the god of war (*armipotēns* ix. 717), who **319** decides the issue of battles (xii. 179-180), and goes forth to war with giant strides (*Grādīvus pater* iii. 35). The Cyclops, or workmen of Vulcanus, built for Mars the war-chariot with which 'he rouses men, yea, whole cities to martial fury' (viii. 433-434). His favorite haunt is Thrace (iii. 13).

Vulcanus.—Vulcanus, the husband of Venus (viii. 372), **320** was the lord of fire, and so was called *ignipotēns* (viii. 414). He was brought up on the island of Lemnos, and so was called *Lemnius* (viii. 454). His skill in the working of metals is described in viii. 424-453. In particular he fashions, with the aid of the Cyclops (Brontes, Steropes, and Arges), the thunderbolts of Iuppiter, and the shield of Aeneas (§ 63). His workshop was situated on Lipara, an island off the north coast of Sicily (viii. 416-423).

Neptunus.—Neptunus, the brother of Iuppiter and Iuno (i. **321** 130), was lord of the deep (i. 138; compare § 310, end); he calms the sea (i. 142), and rides over its waves at will in his chariot (i. 147, 155-156). He has a palace in the waters of the Aegean Sea, and so is called *Aegaeus* (iii. 74). The symbol of his sovereignty was the trident (i. 138, 145).

Mercurius.—Mercurius, son of Iuppiter (iv. 223) and Maia, **322** daughter of Atlas (i. 297), was born on Cyllene, the highest mountain in the Peloponnesus, and hence is called *Cyllēnius*

(iv. 252, viii. 138-139). He is the messenger of the gods, conveying and interpreting their will to men (i. 297-304, iv. 238-278, 556-570). To aid him in his duties as messenger he has wings (i. 300-301), and wears the *tālāria*, winged sandals (iv. 239-278). It is his function, also, to conduct the souls of the dead to their final resting-place; he carries a wand which enables him to do as he will with such spirits (iv. 242-244). He can also, by means of this wand, give sleep or take it away. His appearance is described in iv. 558-559. See Shelley's delightful *Hymn to Mercury*, a translation, from the Greek, of the so-called Homeric Hymn to (Hermes =) Mercury.

323 Bacchus.—Bacchus, the god of the vine and its product, was born on Nysa, a mountain of unknown location, identified by classical writers with various places in Europe, Asia, and Africa (vi. 805). He was especially fond of Naxos (iii. 125), and of Cithaeron, a mountain in Boeötia, near Thebes (iv. 300-303). His worship was conducted in wild and orgiastic fashion, in the woods or on mountain slopes, especially by women, called *Bacchantes* or *Maenades* (compare iii. 125, vii. 385-405). As the god that makes men unbend and frees them from care he is called *pater Lyaeus* (iv. 58).

324 Ceres.—Ceres was the goddess of agriculture; hence her name is used both for *frūmentum* and for *pānis* (§ 224). A temple in her honor at Troy, outside the walls of the city, is mentioned in ii. 713-715, 742. Ceres was worshiped, too, as a giver of laws to men, *lēgiferā* (iv. 58).

III. OTHER DEITIES

325 Minor Water Deities.—Ancient writers represent the waters (of the sea, of rivers, and of fountains), the fields, and the forests as all alike peopled with numerous gods and goddesses. Attendants of Neptunus are Glaucus, Palaemon, the god of harbors (v. 823), Nereus and his daughters (the Nereides), and Phorcus, brother of Nereus (v. 240, 822-826). Of the Nereides, Thetis, Doto, Galatea, and others are mentioned

(v. 825, ix. 102); their mother, Doris, is referred to in iii. 74. Cymothoë, too, and Triton appear in Neptunus's train (i. 144), and help him in his work; Triton is famed for the skill with which he blows his snail-shaped horn (x. 209-210). Portunus (v. 241) is identical with Palaemon, being in fact the Roman counterpart of the latter deity. The deities of certain streams are also mentioned, e.g. of the Tiber (viii. 31-34, 64), of the Criniscus in Sicily (v. 38), and of the Nile (viii. 711-713).

Nymphae.—The deities dwelling in springs and fountains 326 were called *nymphae* (i. 167-168). Of these Vergil mentions particularly Iuturna, sister of Turnus (xii. 138-160), and Albunea (vii. 83-91; see the notes on this passage). In the grove about the spring of Albunea was a famous dream-oracle (§ 351). The deities of the waters are conceived of as completely personal.

Deities of Forest and Field.—The forests also were peopled 327 with deities; in fact, every place had its own peculiar god or goddess. *Nympha* is the general name for such deities, as well as for the fountain goddesses (§ 326). In iii. 34 Aeneas worships the *nymphae agrestēs*, in consequence of the strange happenings attendant upon his attempt to gather the shafts of cornel and of myrtle. On reaching the island of Ortygia, near Syracuse in Sicily, the Trojans worship the *nūmina magna loci* (iii. 697). A significant passage is vii. 136-140. The Trojans are come at last to Italy; an incident, trifling in itself, but important as fulfilling in innocent fashion a prediction which had sadly disturbed them, has made their hearts beat high with hope. Gratefully, therefore, they invoke the gods in prayer, among others the *nymphae* and the *genius loci*, i. e. the god under whose special care and patronage this place was. The *genius* 328 *loci* was regarded as concealed under divers forms. For example, in v. 77-99 we have a description of a sacrifice of milk and blood to the spirit of Anchises. A great snake glides out from the foot of the funeral mound on which the offering was laid and consumes the milk and the blood. The Trojans scarce

know whether to consider the serpent the *genius loci* or some spirit attendant upon Anchises. Forest nymphs mentioned by name are Ida, mother of the Trojan warrior Nisus (ix. 177), Egeria, a nymph in the grove of Diana, near Aricia (vii. 763), Feronia, at Anxur (vii. 800), Carmentis, a nymph of prophetic powers (*vātēs fātidica* viii. 335-341), mother of Evander, the Arcadian hero who founded the city of Pallanteum (§ 60), and Marica, a nymph at Laurentum, wife of the woodland god Faunus and mother of Latinus (vii. 47).

329 Saturnus; Faunus.—Deities of forest and field, of more importance than those named in the preceding paragraph, were Saturnus and Faunus. Saturnus, as has been said above (§§ 310-311), was identified by Vergil with Cronos. Faunus, grandson of Saturnus (vii. 47-49), is described as a god that loved the woods (*silvicola* x. 551). In xii. 766-769 he appears as a god of Italian sailors. He is called *fātidicus genitor*, and his oracle is described at length in vii. 81-95.

330 Ianus.—Ianus was an Italian god, first of gateways and doorways, then of beginnings (of the day or of the year). He is *bifrōns*, 'two-headed' (vii. 180), since gates face two ways, and is especially the guardian of the Gates of Ianus (Janus), to which reference was made in § 19; see also vii. 607-615. He is mentioned, too, as founder of a city called *Iāniculum*, across the Tiber, on the hill of that name (viii. 357-358).

331 Vesta; The Penates; The Lar.—Vesta was the goddess of the fireside and of the fire burning there. As one of the oldest of Roman deities she is called *cāna*, 'time-honored,' literally 'hoar-headed,' 'hoar' (v. 744). Vergil represents Aeneas as bringing her statue and her worship from Troy (ii. 296-297); her temple in Troy is mentioned in ii. 567-570. Important deities in the *Aeneid* are the *Penātēs*, the Penates, friendly house-spirits who secured to the family its daily bread. The name *Penātēs* seems to be connected with *penus*, 'food,' 'daily bread'; *penus* is itself connected with *penitus*, *penetrō*, *penetrālia*. The Penates are thus the gods of the inner and more sacred

portions of the house (the parts in which the food vital to the existence of the household was stored). Closely associated **333** with the Penates was the deity called *Lār* or *Lār Familiāris*. The Lar, with the Penates, presided over all the fortunes of the house, standing in the most intimate relation to all its experiences, its joys and its sorrows, its good fortune and its misfortune, and all events of importance to the family circle—births, deaths, marriages, departures on journeys, and returns therefrom. Since the hearth was the center of the family life, it was especially sacred to the Lar and the Penates (as well as to Vesta); here their images were set up and here sacrifice of food and drink was made to them at each meal, and offerings of incense were made to them. In such a connection Vesta and the Lar are mentioned together in v. 743-745.

The Romans always conceived of their State as a great **334** family, a large household; hence the State, too, had its Vesta, its Lar, and its Penates. In the Atrium Vestae at Rome, at the eastern end of the Forum, a fire was kept burning by the Vestal Virgins. Before Vergil's time, the belief had become current that the Penates of the Roman State had been brought by Aeneas from Troy to Lavinium. Representations of the Penates similar to these were sacredly kept in a special shrine in the Atrium Vestae. At the very outset of the *Aeneid* (i. 5-6) Aeneas's purpose is described as twofold, to build a city and to bring his gods into Italy. In ii. 296-297 the spirit of Hector brings to Aeneas 'Vesta and Vesta's never-dying fire.' Aeneas (iii. 11-12), speaking of his departure from the land of Troy, says, 'I move out upon the deep, an exile, with my comrades, my son, the Penates, and the mighty gods.'

In this connection it is worth while to dwell a moment on a **335** point of importance to a right understanding of the ancient conceptions concerning the gods. The ancients found it extremely difficult, in fact impossible, to separate the statue of a deity from the deity himself. Where the statue of the god was, there was the god. Language is used, therefore, natu-

rally enough, of the statue which, strictly speaking, is appropriate only to the god (ii. 172-175). The loss or the destruction of the statue meant the loss of the favor of the deity that it represented. From this brief statement we can understand at once why Aeneas sought to carry the statues of Vesta, of the Penates, and of other Trojan gods with him in his flight from Troy. The permanence of Trojan destinies was thought to depend on the preservation of these statues. The transference of the statues to the new home of the Trojan race was the one sure means of securing the favor of the gods they represented for the career which the race was to enjoy in the promised land.

336 The Gods of the Underworld.—The underworld is variously called *Orcus* (ii. 398), *Acherōn* (vii. 312), *Erebus* (vi. 247), and *Avernus* (vi. 126). Its ruler is called *Plūtōn* (vii. 327), or *Dīs* (iv. 702), the brother of Iuppiter. He is also called Iuppiter's *Stygius frāter* (ix. 104, x. 113). In iv. 638 he is *Iuppiter Stygius*. His palace was built by the forges of the Cyclops (vi. 630-631). His wife is Proserpina (vi. 142). Ordinarily Proserpina cuts from the heads of the dying a lock of hair as a kind of offering to the powers of the underworld. The fundamental thought here is that the dying are victims offered up to death and the other world; it was customary to begin a sacrifice of an ox, sheep, or similar victim, by cutting some hairs from its forehead (compare vi. 245-246). In iv. 698-704, however, Iris is sent by Iuno to cut a lock from the head of the dying Dido; see the notes there.

337 Certain other superhuman personages find residence in the underworld. To these Iuno alludes when she cries, in vii. 312, 'If I cannot prevail on the powers of heaven, I will move those of Acheron'; compare, too, iii. 211-215, especially 215. To be mentioned especially are the three Furies, Allecto (vii. 324-329), Tisiphone (vi. 555-556), and Megaera (xii. 846). They are called collectively *Furiae* (vi. 605) or *Eumenides* (iv. 469, vi. 250, 280). These Furies are subject to the will of the gods of Olympus; Allecto, for instance, aids Iuno in her plan of

involving the Trojans in war with the Latins (vii. 341-353, 406-457). Their presence within Olympus (§ 308), however, was not countenanced by Iuppiter (vii. 557-558).

The Fates.—Only three individual deities exercise an im- 338
portant influence upon the course of the events described in the *Aeneid*. These are Venus (§ 316), Iuno (§ 314), and Iuppiter (§§ 312-313). Venus is the mother of Aeneas, and her interest in the events of the *Aeneid*, which all concern Aeneas, is therefore natural. Iuno was of old the arch-enemy of Troy. She opposes Aeneas now in consequence of her love for Carthage (see i. 12-32). Above these two goddesses stands Iuppiter, father of gods and king of men, charged with the government of the world and all its affairs. Above these three gods there is a fourth power, called sometimes Fate, sometimes the Fates. This power is sometimes identified with the gods, sometimes distinguished from them.

This mysterious power is characterized by various Latin 339
names. A common term for it is *Fāta* (i. 32, 205, iii. 375, etc.). Other names are *Fortūna* (x. 49), *Fortūna omnipotēns et in-
ēluctābile Fātum* (viii. 334), and *Parcae* (i. 22, iii. 379). In the sense of 'it is fated,' 'the gods willed,' we find such expressions as *fās (est)* (ii. 779), *vīsum (est) superīs* (iii. 2), and *dīs . . .
vīsum (est)* (ii. 428).

In seeking to determine Vergil's conception of the Fates, 340
we note at once that no definite inferences can be drawn from the terms in which the *human* actors in the *Aeneid* speak of them. On the other hand, these mortals constantly pray to the gods as the givers of all good things, with the thought, apparently, that their own destinies rest entirely in the hands of the deities whom they address. From the terms, 341
however, in which the *gods* themselves speak of Fate, or of the Fates, it is clear that all the deities, even Iuppiter, are subject to this mysterious power. We get a hint of this at the very outset. Iuno designs to make Carthage a world power, *sī quā Fāta sinant* (i. 18), 'if in any wise the Fates

permit.' In x. 467-472 Iuppiter himself is made to say that he is helpless to alter the will of the Fates: 'Beneath the walls of Troy many sons of the gods perished; aye, even mine own dear son, Sarpedon, fell there.' Iuppiter is, however, the personal representative of the Fates, charged with executing their will. It is this fact which makes it possible for the poet to call Iuppiter *omnipotēns* (i. 60) and to speak of him as 'swaying the affairs of gods and men with never-ending might' (i. 229-230). The inconsistency is more apparent than real; since Iuppiter was the viceroy of the Fates, the executive power by which their will was carried out, it was easy and natural for the poet to speak of him as all-powerful, and to represent him at times as a power coördinate with the Fates or even superior to them.

- 342 We may note, finally, that, though the gods could not set at nought the will of the Fates, they might delay, even for a long time, its accomplishment. This appears very clearly from the words of Iuno (vii. 313-316): 'Granted that I shall not be able to keep Aeneas from the throne of Latium . . . , I can at least retard events so momentous and add delays thereto.' Compare, too, viii. 395-399.

IV. THE RELATIONS OF THE GODS WITH MEN

- 343 **General Statement.**—Vergil follows Homer in representing the gods as coming in various ways into close contact with mortals. He makes Evander (§ 60) say that his subjects believe that they have repeatedly seen Iuppiter himself, shaking his *aegis* (§ 315), and setting the storm in motion (viii. 352-354). The gods have favorite haunts on earth which they love to visit; thus Iuno loves Carthage (i. 15-18), Venus Paphos (i. 415-417). To certain favored mortals the gods reveal themselves and their will (1) by personal intercourse, (2) by signs, such as oracles, omens, and dreams.
- 344 **Personal Intercourse of the Gods with Men.**—In ii. 589-593 we read that Venus appears to Aeneas 'more clearly than



JUNO

she had revealed herself before, in the guise and in the greatness which are hers among the dwellers in heaven.' She takes away the mist from before his eyes and enables him to see divers gods—Neptunus, Iuno, Pallas, and Iuppiter himself—actively engaged in the work of destroying Troy (ii. 604-618). Later, Venus appears to Aeneas as he goes forth to explore the land of Carthage (§ 57: i. 314-417); this time she is disguised as a huntress, yet her divine nature is not wholly concealed. Her son, however, does not recognize her until she turns to leave him (i. 402-406). Later still, Venus brings to Aeneas the arms which, at her request, Vulcan had fashioned for him (viii. 608-616). No other instance of her appearance to Aeneas is recorded, but her care for his interests is ceaseless. When he is wounded, she speedily cures the hurt (xii. 411-424); she puts into his mind the plan which brings his struggle with Turnus (§ 60) to a triumphant close (xii. 554-556). Apollo comes down from heaven to congratulate Ascanius on his first warlike achievement; he assumes the form of Butes, once armor-bearer to Anchises, but the Trojan chiefs recognize the god (ix. 644-660). In other instances the gods deal with mortals through messengers. Mercurius (§ 322) is the messenger of Iuppiter, Iris (§ 314) of Iuno.

Omens and Portents.—The second way in which the gods 345 conduct their dealings with mortals is through omens and portents. The terms employed to denote these manifestations of the divine will are *portentum*, *mōnstrum*, *ōmen*, *augurium*, *auspicium*, *signum*. The practice of attaching importance to various phenomena, especially unusual phenomena, receives endorsement from the words put into the mouth of Venus (i. 390-401), when she makes predictions to Aeneas concerning the welfare of his fleet from the actions of a flock of swans, declaring that she can assure him of the safety of his ships, 'unless my parents have lyingly taught me augury to no purpose.' Aeneas himself will take no important step until he has been assured by signs and portents, doubly given (§ 347),

346 that the action has the approval of the gods. Of the many omens and signs mentioned in the *Aeneid* only a few need be noted here. Dido and her followers, on reaching the site of Carthage, dig up there the head of a spirited charger and know at once, from something Iuno had told them, that this is the place where they are to build their city (i. 441-445). The snakes which destroy Laocoön and his sons, after Laocoön has flung a spear into the side of the Wooden Horse, are regarded as a *mōnstrum*, i.e. as proof of the anger of the gods at the act of Laocoön (ii. 199-231). When Anchises is firmly set in his purpose not to flee from Troy, a *mōnstrum* makes him waver; bright flames play about the head of his grandson Ascanius, without, however, harming the boy (ii. 680-686). Thunder and lightning, especially in a clear sky, constitute a weighty omen (vii. 141-143).

347 We may note in connection with the *mōnstrum* of ii. 680-686 (§ 346) that it is not regarded as constituting in itself a sufficient indication of the divine will. Anchises, though favorably impressed by it, yet hesitates, and cries to Iuppiter (ii. 691),

dā deinde auxiliū, pater, atque haec ōmina firmā.

The supporting omen comes, at once, in the form of thunder, and of a meteor, or shooting-star, that passes over the house of Anchises, and buries itself at last in the woods on Mount Ida (ii. 692-698; see the notes). So, at the grave of Polydorus, Aeneas, troubled by the sight of the blood that trickles forth from the myrtle shafts, begs Mars and the woodland nymphs to 'give a favorable turn to the sight and to lighten the omen' (iii. 34-36). Confirmation of the omen and explanation of it come through the words of the spirit of Polydorus (iii. 39-46). Often, however, an omen is at once intelligible, having been anticipated by some utterance or prophecy of the gods or their human spokesmen.

348 **Prophecies and Oracles.**—Originally the knowledge of future events was possessed only by Iuppiter. He bestowed it,

however, upon other gods, and they in turn upon their offspring or upon favored mortals. All this is set forth by the Harpy Celaeno, who declares (iii. 250-252) that she reveals the secrets which Iuppiter had unfolded to Apollo and Apollo in turn had communicated to her. The terms for prophet are *augur* (iv. 376, ix. 327) and, more frequently, *vātēs* (e.g. ii. 122). The seers mentioned are Calchas, prophet of the Greeks before Troy (ii. 100, 122-129), Cassandra, prophetess of the Trojans, inspired by Apollo, but by him condemned to have her utterances disregarded by her countrymen (ii. 246-247, iii. 182-188), Helenus (iii. 358-462), Nautes, inspired by Minerva (v. 704-707), and the nymph Carmentis (viii. 335-341; see § 328).

The seers possessed their gift of prophecy only in limited **349** measure; many things were concealed from them. So Helenus says to Aeneas (iii. 377-380), *pauca tibi ē multīs, . . . expediam . . . , prohibent nam cētera Parcae scīre Helenum, fārīque vetat Sātūrnia Iūnō*. The gift of prophecy was possessed also by all mortals to whom immortality was vouchsafed or who became divine beings after their removal from earth, and by the spirits of the dead, the *Mānēs*. So Aeneas's wife Creūsa, who does not die, but becomes an immortal attendant of the *magna deum genetrix* (Cybele: § 311), gives Aeneas, immediately after her translation from earth, a brief outline of his destiny (ii. 780-784). From the spirit of his father, Anchises, Aeneas receives warnings to depart from Carthage (iv. 351-353), and to visit the underworld (vi. 115-116); from that spirit, too, when he visits the underworld, he learns in detail the glorious history of his Roman descendants (vi. 756-886), whose victories are to offset the defeats of the Trojans and the fall of Troy.

Oracles.—As seats of oracles mention is made of Delphi, **350** described simply as *ōrācula Phoebī* (ii. 114), of Delos (iii. 79-89, especially 88-89), and Cumae (vi. 9-53). On arriving at Delos, Aeneas goes at once to the temple of Apollo, and questions the god about the further course of his voyage (iii. 79, 84).

Cumae is the seat of the Sibyl (§ 59), the famous priestess of Apollo.

The utterances of the oracles were proverbially dark and mysterious, often misunderstood by those to whom they were delivered. An instance is found in Book III, where Anchises misinterprets the answer to Aeneas's prayer. The god's answer was (96), *Antiquam exquirite matrem*, 'Seek your ancient mother,' i.e. 'Seek the cradle of your race.' The god had Italy in mind, Anchises thought of Crete (compare iii. 103-117 with iii. 180-188). In 180-181 Aeneas explains why Anchises had erred.

351 Dreams.—Another means whereby mortals learned the will of the gods was formed by dreams and visions. Vergil mentions two gates, one of horn, the other of ivory, by which dreams make their way from the underworld to this world (vi. 893-896). By the former gate real spirits issue, to appear to mortals in sleep, and to bring to them true messages; by the other gate misleading apparitions come forth (see the note on vi. 898). When the Greeks have finally forced an entrance into Troy through the stratagem of the Wooden Horse, Hector appears in a vision to Aeneas and bids him flee, at the same time commending to him his country's gods (ii. 270-297). When the Trojans, misunderstanding the oracle delivered to them at Delos (§ 350), settle in Crete, they suffer grievously in consequence of their mistake. Presently, the Penates (§§ 331-334) appear to Aeneas as he lies in sleep, and tell him that Italy, not Crete, was the land meant by Apollo (iii. 147-171). After Aeneas has at last resolved to quit Carthage, but is delaying the fulfillment of his resolve, a figure, like in all respects to Mercurius, appears to him in his sleep, to urge him to instant departure (iv. 556-570). A dream-oracle is described at length in vii. 81-95. Here the priest makes a sacrifice of sheep and lays him down to sleep on the skins of the victims; as he slumbers 'he sees strange sights and hears various voices and enjoys converse with the gods.'

F. THE MANUSCRIPTS OF VERGIL

For the text of Vergil, as for that of all other Greek and **352** Latin authors, we are compelled to rely ultimately on copies of the poet's works written by hand on papyrus or on parchment; such copies are called manuscripts. Vergil's poems, especially the *Aeneid*, became textbooks in the Roman schools almost immediately after his death (§ 91); hence the text of his works was repeatedly copied, and as a result it exists to-day in more copies (i.e. in more manuscripts), perhaps, than does that of any other Latin author. Further, the manuscripts of Vergil are not only very numerous, but some of them, at least, are excellent, and highly valuable, by reason of the fact that they go back to very early times. Few Latin manuscripts date back of the tenth century of our era; yet two at least of the Vergilian manuscripts antedate 500 A.D. These are (1) the *Cōdex Medicēus*, preserved at Florence, and belonging to the fifth century; and (2) the *Cōdex Palātīnus*. The *Cōdex Rōmānus* belongs, perhaps, to the sixth century. The *Codex Palatinus* and the *Codex Romanus* are in the library of the Vatican at Rome. None of these manuscripts is complete. There are several important short fragments of good and early manuscripts. Of these one, known as the *Schedae* (*Leaves*) *Vāticānae*, is specially interesting. Only seven leaves of it are preserved, four at the Vatican, three at Berlin. All these manuscripts were written in capital letters. There is also a host of manuscripts written in what are called minuscule characters, i.e. in small letters. These are all late, and are descendants of a common original.

Facsimiles, or photographic reproductions, of a page of the *Codex Palatinus* and of a page of the *Schedae Vaticanae* may be seen in a very useful book, unfortunately now out of print: *Latin Manuscripts*, by H. W. Johnston (Chicago, Scott, Foresman and Company, 1897). Both facsimiles give passages from the *Georgics* of Vergil.

G. A BRIEF BIBLIOGRAPHY

- 353** In paragraphs 354-363 is given a very brief list of books of importance and interest to the average student of Vergil. Books in foreign languages have for the most part, for obvious reasons, been excluded. No American editions of the *Aeneid* are here named, because during his work on this book the author has scrupulously refrained from examining such editions. He has therefore no familiarity with their contents, and so is not competent to speak of their respective merits.

1. EDITIONS

(A) Editions Containing the Latin Text Alone¹

- 354** KLOUČEK, W., *Vergils Āeneis*⁹ (Leipzig, Freytag, 1920).
HIRTZEL, F. A., *P. Vergili Maronis Opera*. In the Oxford Classical Texts Series (Oxford, at the Clarendon Press, 1900).

(B) Annotated Editions, with Notes in English

- 355** PAGE, T. E., *The Aeneid of Virgil, Books I-VI*, and *The Aeneid of Virgil, Books VII-XII* (London and New York, The Macmillan Company, 1894, 1900).

SIDGWICK, A., *P. Vergili Maronis Opera*, in two volumes (Cambridge, England, at the University Press, 1890, 1894). Volume 1 contains the Introduction and the Latin text; Volume 2 contains the Notes.

KENNEDY, B. H., *P. Vergili Maronis Bucolica, Georgica, Aeneis*³ (London and New York, Longmans, Green and Co., 1881, reprinted 1895).—The notes proper are, in general, somewhat meager; so far as they go, however, they are often very good. The Appendix gives valuable collections of material, though the references are often untrustworthy.

BUTLER, H. E., *The Sixth Book of the Aeneid* (Oxford, Blackwell, 1920).

FOWLER, W. WARDE, *Virgil's "Gathering of the Clans," Being Observations on Aeneid VII. 601-817*² (Oxford, Blackwell, 1918).

FOWLER, W. WARDE, *Aeneas at the Site of Rome: Observations on the Eighth Book of the Aeneid*² (Oxford, Blackwell, 1918).

FOWLER, W. WARDE, *The Death of Turnus: Observations on the Twelfth Book of the Aeneid* (Oxford, Blackwell, 1919).

¹In the lists given in §§ 354-363 the most important works are named first.

A figure set over the title of a book indicates the edition of the book to which reference is made. The material presented in parentheses gives, besides other information, the place of publication, the name of the publishers, and the date of publication.

(C) Annotated Editions, with Notes in German

BROSIN, O., *P. Vergili Maronis Aeneis, Ausgabe für den Schulgebrauch* 356 (Gotha, Klotz [Part I], and Perthes [the remaining Parts]. Books I-II¹⁴, 1926; Books III-IV⁷, 1914; Books V-VI⁶, 1920; Books VII-IX³, 1905; Books X-XII², 1905; Appendix⁵, 1907. Parts I-III were revised by MACKENSEN, L., Parts IV-V and the Appendix by HEITKAMP, L.).—The notes are brief, pointed, good. The Appendix contains useful matter on Vergil's language and style.

KAPPES, K., *Vergils Aeneide für den Schulgebrauch Erläutert* (Leipzig, Teubner: Books I-III⁷, by FICKELSCHERER, M., 1914; Books IV-VI⁵, by WÖRNER, E., 1912; Books VII-IX³, by KAPPES, K., 1892; Books X-XII³, by FICKELSCHERER, M., 1902).

LADIEWIG, TH., *Vergils Gedichte Erklärt*. Volumes 2-3 (Berlin, Weidmann: *Aeneid*, Books I-VI¹³, revised by JAHN, P., 1912; *Aeneid*, Books VII-XII⁹, revised by DEUTICKE, P., 1904).

(D) Annotated Editions, for More Advanced Students

Especially elaborate and important annotated editions, of service to 357 advanced students, particularly teachers, are the following.

CONINGTON, JOHN, *P. Vergili Maronis Opera, With a Commentary*, in three volumes (revised by NETTLESHIP, H., Volumes 1-2 in the fourth edition, Volume 3 in the third edition. London, George Bell and Sons, 1881, 1884, 1883). Volume 1 deals with the *Eclogues* and the *Georgics*. A fifth edition of this volume, by HAVERFIELD, F., appeared in 1898.

HENRY, JAMES, *Aeneidea, or Critical, Exegetical, and Aesthetical Remarks on the Aeneis*. This work contains notes only. Volume 1 (1873, 864 pages), published at London, by Williams and Norgate, is concerned with Book I alone. Volumes 2, 3, and 4 were published at Dublin, the Appendix, containing the Indexes, at Meissen, Germany. The title-pages state that these volumes were "Printed for the Trustees of the Author"; no publisher's name is given. Volume 2 (1878, 861 pages) contains the notes on Books II-IV; Volume 3, Part 1 (1881, pages 1-298) contains the notes on Book V and on Book VI. 1-304; Volume 3, Part 2 (1889, pages 299-954) contains the notes on Book VI. 310-901, Books VII-IX; Volume 4 (1889, 330 pages), contains the notes on Books X-XII. The Appendix (1892, 118 pages) gives an Index of Names and Matters, an Index of Authors Quoted, and a List of Some of the Longer and More Important Notes.

NORDEN, E., *Aeneis Buch VI*² (Leipzig, Teubner, 1916). Next to Henry's edition of Book I, this is the most elaborate edition of any book of the *Aeneid*.

2. ANCIENT BIOGRAPHIES OF VERGIL

358 The ancient biographies of Vergil, especially that ascribed to Donatus (§§ 36-37), may be studied in the following works.

NETTLESHIP, H., *Ancient Lives of Vergil, With an Essay on the Poems of Vergil in Connection with His Life and Times* (Oxford, at the Clarendon Press, 1879).

DIEHL, E., *Die Vitae Vergilianae und Ihre Antiken Quellen* (Bonn, Marcus and Weber, 1911). This booklet is cheap, convenient, and accurate. It contains also explanatory notes.

3. GENERAL CRITICISM OF VERGIL

359 MYERS, F. W. H., an essay entitled *Virgil*, published originally in a volume called *Essays Classical*, pages 106-176 (London and New York, The Macmillan Company, 1897); reprinted in the volume called *Essays Classical and Modern*, pages 106-176 (London and New York, The Macmillan Company, 1921).

DUFF, J. W., *A Literary History of Rome from the Origins to the Close of the Golden Age* (London, T. F. Unwin, 1909, 1927; New York, Charles Scribner's Sons, 1909, 1927). See pages 432-495.

CONINGTON, J., and NETTLESHIP, H. For this work see § 357. See the Introduction to Volume 1, fourth edition, pages xvii-cxv, fifth edition, pages xvii-c, and Volume 2, fourth edition, pages xix-lxviii.

GLOVER, T. R., *Studies in Virgil* (London, Arnold, 1904). A revised edition, entitled *Virgil*, appeared in 1912 (London and New York, The Macmillan Company). There are also a third and a fourth edition, but these are virtually identical with the second.

SELLAR, W. Y., *The Roman Poets of the Augustan Age: Virgil*² (Oxford, at the Clarendon Press, 1883).

PRESCOTT, H. W., *The Development of Virgil's Art* (Chicago, The University of Chicago Press, 1927).

HEINZE, R., *Virgils Epische Technik*³ (Leipzig, Teubner, 1915). This is a very important work. It is reproduced, in large part, in the book by Prescott.

NETTLESHIP, H., *Suggestions Introductory to a Study of the Aeneid*. This paper is to be found in a volume entitled *Lectures and Essays* (Oxford, at the Clarendon Press, 1885).

NETTLESHIP, H., *Essay on the Poems of Vergil in Connection with His Life and Times*. See the work by Nettleship named in § 358.

NETTLESHIP, H., *Virgil* (published originally in England, then in New York, by D. Appleton and Company, 1880). This book is, unfortunately, out of print.

SIDGWICK, A. See § 355. See Volume 1, pages 3-76.

CRUMP, M. MARJORIE., *The Growth of the Aeneid* (Oxford, Blackwell, 1920).

Two other volumes, highly interesting, but marred frequently by unfounded assumptions and inferences are

DEWITT, N. W., *Virgil's Biographia Litteraria* (Oxford University Press, 1923).

FRANK, T., *Virgil, A Biography* (New York, Henry Holt and Company, 1922).

4. SPECIAL POINTS IN VERGILIAN CRITICISM

ROYDS, T. F., *The Beasts, Birds, and Bees of Virgil* (Oxford, Blackwell, 1914).

SARGEAUNT, J., *The Trees, Shrubs, and Plants of Virgil* (Oxford, Blackwell, 1920).

5. IMPORTANCE OF THE AENEID IN AFTER AGES

Works which help to an understanding of the influence of Vergil, especially through his *Aeneid*, on later ages, are the following. 360

COMPARETTI, D., *Virgil in the Middle Ages*, translated from Italian into English by BENECKE, E. F. M. (London and New York, The Macmillan Company, 1895). This is a very elaborate study of the legends which grew up about the name of Vergil (see §§ 91, 94).

TUNISON, J. S., *Master Virgil*² (Cincinnati, Robert Clarke and Co., 1890). This work, unfortunately, is out of print.

LELAND, C. G., *The Unpublished Legends of Virgil* (New York, The Macmillan Company, 1900).

NITCHIE, ELIZABETH, *Virgil and the English Poets* (New York, Columbia University Press, 1919).

MACKAIL, J. W., *Virgil and His Meaning to the World of To-Day* (Boston, Marshall Jones Company, 1922; London and New York, Longmans, Green and Company, 1927).—This book is a volume in the series entitled *Our Debt to Greece and Rome*.

6. LEXICONS COVERING THE WHOLE OF VERGIL

WETMORE, M. N., *Index Verborum Vergilianus* (New Haven, Yale University Press, 1911).—This work is not a lexicon, in the strictest sense of that term, since it contains no definitions. It gives, however, with extraordinary accuracy, in alphabetical order, every form of every word used by Vergil in his three great poems, with a list of the passages in which the form occurs. 361

MERGUET, H., *Lexicon zu Vergilius mit Angabe Sämtlicher Stellen* (Leipzig, Teubner, 1909-1912).—This is, unfortunately, an unsatisfactory work.¹

¹On this book, and on Professor Wetmore's, see Knapp, Charles, *The Classical Weekly* 6. 101-103, 109-111 (January 25, February 1, 1913).

7. MYTHOLOGY

362 GAYLEY, C. M., *The Classic Myths in English Literature and in Art*² (Boston, Ginn and Company, 1911).

KELSEY, F. W., *An Outline of Greek and Roman Mythology* (Boston, Allyn and Bacon, 1893).

HARRINGTON, K. P., *Greek and Roman Mythology* (Boston, Benj. H. Sanborn and Company, 1897).

SABIN, FRANCES E., *Classical Myths That Live Today* (New York, Silver, Burdett and Company, 1927).

Harper's Dictionary of Classical Literature and Antiquities, edited by PECK, H. T. (New York, American Book Company, 1897).

8. TRANSLATIONS

363 The *Aeneid* has been repeatedly translated. The following versions may be especially mentioned.

(A) Translations in Verse

BILLSON, C. J., *The Aeneid of Virgil Translated*² (Oxford, Blackwell, 1923).

RHOADES, J., *The Aeneid of Vergil Translated into English Verse*² (London and New York, Longmans, Green, and Co., 1907).

WILLIAMS, T. C., *The Aeneid of Virgil Translated into English Verse* (Boston, Houghton Mifflin Company, 1908).

(B) Translations in Prose

CONINGTON, J., *The Poems of Virgil Translated into English Prose* (London and New York, Longmans, Green, and Co., 1893).—This book, which gives a translation of the three great poems, is now out of print.

CONINGTON, J., *The Aeneid of Virgil in the English Translation by John Conington*, Edited by ALLINSON, F. G., and ALLINSON, ANNE C. E. (Chicago, Scott, Foresman and Company, 1916).—This volume contains an excellent introductory essay, by the editors, on Vergil and his poetry, and notes on the text.

FAIRCLOUGH, H. R., *Virgil with an English Translation*. Two volumes. This work, part of the Loeb Classical Library, was published in 1916 and 1918, in London by W. Heinemann, in New York by G. P. Putnam's Sons. Volume 1 contains the text and a translation of the *Eclogues*, the *Georgics*, and the *Aeneid*, Books I-VI; Volume 2 contains the text and a translation of the *Aeneid*, Books VII-XII, the *Culex*, the *Ciris*, the *Cōpa*, the *Morētum*, and the *Catalepton* (see § 42).

MACKAIL, J. W., *The Aeneid of Virgil Translated into English* (London and New York, The Macmillan Company, 1908).

JACKSON, J., *Virgil* (Oxford, at the Clarendon Press, 1908).—This volume contains a version of the three great works.

P. VERGILĪ MARŌNIS

AENĒIDOS

LIST OF ABBREVIATIONS

In the references to the Latin Grammars, A.=Allen and Greenough; B.=Bennett; Bu.=Burton; D.=D'Ooge; G.=Gildersleeve-Lodge; H.=Harkness; H.B.=Hale-Buck. The latest revision of each book has been used.

abl.=ablative	freq.=frequentative	obj.=objective
abs.=absolute	fut.=future	O.O.= <i>Oratio Obliqua</i> , Indirect Discourse
acc.=accusative	gen.=genitive	O.R.= <i>Oratio Recta</i> , Direct Discourse
act.=active	hist.=historical	
adj.=adjective		
adv.=adverb, adverbial	i.e.=Latin <i>id est</i> , that is	part.=participle
advers.=adversative	imp.=imperative	pass.=passive
appos.=apposition, appositive	impers.=impersonal, impersonally	pers.=personal
asynd.=asyndeton	impf.=imperfect	pf.=perfect
cf.=Latin <i>confer</i> , i.e. compare	indecl.=indeclinable	pl.=plural
char.=characteristic	indef.=indefinite	plpf.=pluperfect
coll.=collective	indic.=indicative	poss.=possessive
comp.=comparative	inf.=infinitive	pred.=predicate
cond.=condition, conditional	instr.=instrumental	prep.=preposition
conj.=conjunction	interj.=interjection	pres.=present
constr.=construction	interrog.=interrogative	pron.=pronoun
	intr.=intransitive	
		ref.=reference
		reflex.=reflexive
		rel.=relative
dat.=dative	lit.=literal, literally	
dem.=demonstrative	loc.=locative	sc.=Latin <i>scilicet</i> , i.e. supply, understand
dep.=deponent	m.=masculine (in Vo- cabulary)	sing.=singular
dim.=diminutive	masc.=masculine (in Notes)	spec.=specification
e.g.=for example		subj.=subjunctive
esp.=especial, especially	n.=neuter (in Vocabu- lary)	sup.=superlative
f.=fem. (in Vocabulary)	neg.=negative	
fem.=feminine (in Notes)	neut.=neuter (in Notes)	temp.=temporal
fig.=figurative, figuratively	nom.=nominative	tr.=transitive, transitively
	num.=numeral	voc.=vocative

Words in italics give translations; words within single quotation marks give explanations, or paraphrases, not translations.

The passages in the *Iliad* and the *Odyssey* to which reference is made in the Notes may be found in the following books:

Lang, A., Leaf, W., and Myers, E., *The Iliad of Homer Done into English Prose*² (New York, The Macmillan Company, 1895).

Butcher, S. H., and Lang, A., *The Odyssey of Homer Done into English Prose*³ (New York, The Macmillan Company, 1895).

Murray, A. T., *Homer, The Iliad, With an English Translation*. 2 volumes (London, W. Heinemann, New York, G. P. Putnam's Sons, 1924, 1925).

Murray, A. T., *Homer, The Odyssey, With an English Translation*. 2 volumes (London, W. Heinemann, New York, G. P. Putnam's Sons, 1919, 1919).

P. VERGILI MARONIS AENEIDOS

LIBER PRIMUS

Arma virumque canō, Trōiae quī prīmus ab ōrīs
Ītaliā, fātō profugus, Lāvīniaque vēnit
litora, multum ille et terrīs iactātus et altō
vī superum, saevae memorem Iūnōnis ob iram,

1-7. The theme of the Aeneid is the making of Rome.

1-2. *Arma . . . canō*: *Arma* points to a story of wars, an epic poem (§ 74), *virum* to a story dealing chiefly with a single hero, to whom the poem owes its unity. 3-7 show that we shall learn also of this hero's wanderings and sorrows till he accomplished his divinely appointed mission—to reach Italy, to conquer Turnus and his allies (§ 60), and to perform other exploits, including the foundation of Lavinium, which should make possible, ultimately, the foundation of Rome itself and its glorious career (§§ 62-67). The wanderings of the hero occupy Books I-VI, his wars Books VII-XII. His name is not given till 92. Since the story of Aeneas had for centuries been familiar to the Romans, the Roman reader could, at once, himself, identify Vergil's *vir*. For case of *Arma* and *virum* see § 142. In prose we should have *Dē armīs virōque*. *Trōiae . . . ōrīs*, from Troy's far distant shores. In poetry *ōra* often suggests distance. For Troy see §§ 54-55. *prīmus . . . vēnit*: Vergil is writing loosely; no other leader came from Troy to Italy and Lavinium. See note on *Antenor potuit*, 242. *Ītaliā . . . litora*

(3): for case see § 139. *Lāvīnia . . . litora* (3) defines *Ītaliā* (§ 218). Vergil of necessity often refers to places by names not given to them till long after Aeneas's time. *fātō*: instr. abl. with *profugus*, which gives the result, not the process (*fugātus*): §§ 160, 215. *fātō* belongs with *profugus . . . Rōmae*, 2-7. All Aeneas's experiences were predestined. Even before Troy fell it was known that Aeneas was to escape and to found a mighty line of descendants; see *Iliad* XX. 302-308.

3. *litora*: for position see § 232. *multum*: for case see § 146. *ille* emphatically repeats the subject *quī*, 1, a use not uncommon in poetry. Render *multum . . . iactātus* by *much tossed HE*. *terrīs . . . et altō* = the prose *terrā marique*. The poets avoid commonplace expressions of prose. See §§ 225-226. For case see § 155.

4. *vī, violence*. *superum*: the gods of heaven: §§ 308-311. For form see § 100. *saevae, merciless*. Vergil is speaking here in the spirit of the Trojans, whose unrelenting enemy Juno was (§§ 56-57, 314). *memorem*: transferred epithet (§ 212); it was Juno that never forgot. In *saevae memorem* there is juxtaposition of cause and effect (§ 241).

5 multa quoque et bellō passus, dum conderet urbem,
inferretque deōs Latiō, genus unde Latinum,
Albānique patrēs, atque altae moenia Rōmae.

Mūsa, mihī causās memorā, quō nūmine laesō
quidve dolēns rēgīna deum tot volvere cāsūs

10 insignem pietāte virum, tot adire labōrēs
impulerit. Tantaene animīs caelestibus irae?

5. Join *quoque*, too, with *multa . . . passus*, et, also, with *bellō*. Render by a man of many sufferings, too, in war as well. The climax of Aeneas's woes was the war he had to wage on reaching the promised land (§ 60). *dum . . . inferret* (6): A.553; B.293, III, 2; Bu.881; D.765; G.572; H. 603, II, 2; H.B.507, 5. The clause gives the purpose of the Fates; see note on *fātō*, 2. *urbem*: Lavinium. See *Lavinium* in Vocabulary.

6-7. *deōs*, his gods, the gods of his country, the Penates (§§ 331-334). *Latiō*: for case see § 134. *genus . . . Rōmae*: after the death of Turnus (§ 60) Aeneas married Lavinia, daughter of King Latinus (§ 60), founded a town (cf. *urbem*, 5), and called it *Lavinium* in her honor. Having succeeded Latinus as king of both Latins and Trojans, he bound the two peoples together by giving them a common name, *Latīnī*. Thus arose the *genus Latinum*. Ascanius, son of Aeneas, led a colony from Lavinium to Alba Longa, whence, later, Romulus and Remus issued to found Rome. *unde*: sc. *fuit*, *sprang*. The antecedent is to be found in all that is implied by *Trōiae . . . Latiō*, 1-6. The establishment of the Latin race, etc., was the result not only of all that Aeneas himself was, but of all his experiences. Render *genus unde*, etc., by a separate sentence: *Out of all these experiences sprang*, etc. *patrēs*, senators. Cf. the familiar expression *Patrēs Cōscriptī*. *altae*: a standing epithet of

cities. Most ancient cities were built on high ground. A Roman reader would think, as we think, of Rome's many hills.

8-11. Vergil begs the Muse to relate the causes of Aeneas's sufferings.

8. *Mūsa*: epic poets, ancient and modern, often profess to be merely the mouthpieces of the Muses. *memorā*, recount. *quō . . . laesō*: freely, for what outrage to her will divine; lit., 'what heavenly will (of hers) having been outraged.' Leading ideas are expressed, usually, in Latin by verbs, in English by nouns.

9-10. *quid*, on what account, in what respect; for case see § 146. Render *quidve dolēns* by *for what grief*; cf. the note on *quō . . . laesō*, 8. The interrogatives in 8-9 really belong only with the participles, but are made to introduce the whole clause ending with *impulerit* (11), which is a dependent question. *quō . . . dolēns* = a very vigorous *cūr, quāre, why*. *rēgīna deum* = Juno; cf. 4. With *deum* cf. *superum*, 4, with note. *volvère . . . adire*: for mood see § 183. *volvère* = *ēvolvère* (§ 221), *undergo*; lit., 'unroll,' as one unrolls a scroll (book). *pietāte*: see § 66. *adire*, face, confront.

11. *animīs*: sc. *sunt*. *irae*, angry passions (§ 191). *Tantaene . . . irae?* is really an exclamation: *Strange that for souls . . . angry passions so dire exist!*; lit., 'Do souls divine possess passions so dire?'

Urbs antiqua fuit (Tyrii tenuēre colōni),
 Carthāgō, Ītaliā contrā Tiberīnaque longē
 ōstia, dīves opum, studiūsque asperrima bellī,
 quam Iūnō fertur terrīs magis omnibus ūnam
 posthabitā coluisse Samō: hīc illius arma,
 hīc currus fuit; hoc rēgnum dea gentibus esse,
 sī quā Fāta sinant, iam tum tenditque foveatque.

15

12-33. The causes of Aeneas's sufferings are Juno's love of Carthage and her hatred of the Trojans.

Answer is made to 8-10 in 12-33, to *quō . . . laesō* in 12-22, to *quidve dolēns* in 23-33:

12. *antiqua*, in days gone by: § 213. Study *antīcus* and *vetus* in Vocabulary. *antiqua*, strengthened by *fuit*, was, in the sense of *used to be* (but is no more), is most effective. With the first mention of Carthage comes the assurance, most comforting to a Roman reader, that its power, so long a rival to the power of Rome, is at an end. *Tyrii . . . colōni*, settlers from Tyre. See the article on Carthage in any encyclopedia. *tenuēre*: sc. *eam* (§ 244). For form see § 115.

13. *Carthāgō*: for position see § 232. *contrā*, opposite, fronting. The word governs both *Ītaliā* and *ōstia*: § 237. *longē*, at a distance. *contrā . . . longē* together = 'at a distance, yes, but confronting.' Carthage lay about two days' sail south of the mouth of the Tiber. *Tiberīna . . . ōstia* (14) defines *Ītaliā*; cf. note on *Ītaliā* . . . *litora*, 2-3.

14. *ōstia*: for plural see § 192. *opum*: gen. with *dīves*, which = *plenus*: § 127. *studiis . . . belli*: freely, *savagely devoted to the pursuits of war*; lit., 'most ruthless in respect of its eager devotion to war.'

15-16. *quam . . . ūnam*: render by a new sentence, *This one city, etc. fertur = dicitur. terris . . . omnibus*: the case is due to the comp. *magis*, and

the omission of *quam*, 'than.' *omnibus* here = *ceteris*, or *omnibus aliis*. Note juxtaposition of contrasts (§ 240), in *omnibus ūnam. posthabitā . . . Samō*: freely, *counting even Samos less dear*; lit., 'holding Samos after (i.e. inferior to, Carthage).' The temple of Juno at Samos was one of the most famous buildings of the ancient world. *Samō: hīc*: for the hiatus see § 292. *hīc*, there, at Carthage. *illius = eius = Iūnōnis*. In prose, the gen. sing. of *ille, iste, ūnus* shows *i* in the penult, *illius*, etc.; the poets make the vowel of the penult long or short as metrical convenience suggests. *arma*: ancient statues show Juno with a spear. See the illustration facing page 126.

17. *hoc* refers to *Urbs*, 12, but is attracted into the gender of the predicate noun *rēgnum*, the normal usage: A.296, a; B.246, 5; G.211, R.5; H.396, 2; H.B.326, 1. *rēgnum*, sovereign; lit., '(a) the sovereignty.' *gentibus*, the nations, i.e. the wide, wide world. *esse* gives the purpose of *tenditque foveatque*, 18: §§ 174, 179.

18. *quā*: sc. *viā, ratiōne*, in any wise, at all. *sinant*: O. O., representing *hoc rēgnum gentibus erit, sī quā Fāta sinant* (or *sinant*) of O.R. Even the gods are subject to the Fates: §§ 341-342. *iam tum*, 'already then,' = *even then*, i.e. in that far-off day, even before Carthage was fully founded. Render *hoc . . . foveatque* by *that this (city) shall be a sovereignty to the nations is even then her vigorous purpose and her cherished hope*.

Prōgeniem sed enim Trōiānō ā sanguine dūcī
 20 audierat, Tyriās ōlim, quae verteret arcīs;
 hinc populum lātē rēgem bellōque superbum
 ventūrum excidiō Libyae: sic volvere Parcās.
 Id metuēns, veterisque memor Sātūrnīa bellī,
 prīma quod ad Trōiam prō cārīs gesserat Argīs
 25 (necdum etiam causae irārum saevīque dolōrēs
 exciderant animō: manet altā mente repostum
 iūdicium Paridis, sprētaeque iniūria fōrmae,
 et genus invīsum, et raptī Ganymēdis honōrēs),

19. Prōgeniem = *genus* . . . *Latinum*, 6. sed enim, but of a truth, however. *Enim* is often thus affirmative, 'indeed,' 'verily,' rather than causal, 'for,' 'because.' This is its earlier use. dūcī, was at that very moment being derived (= was springing). The very exile and wanderings of Aeneas were contributing to the birth of this new race; see note on fātō, 2, and on unde, 6.

20. audierat: as a goddess, Juno has knowledge of the decrees of the Fates. Tyriās: verse 12 shows how this word came to mean 'Carthaginian.' quae verteret arcīs expresses the purpose of the Fates. See note on dum . . . inferret, 5-6. 19-20 foreshadow the great conflict between Rome and Carthage (§ 85).

21-22. hinc = hāc ex prōgeniē. lātē qualifies rēgem, which suggests the verbs regō and rēgnō, and virtually = rēgnantem. superbum, glorious, distinguished. excidiō Libyae: A.382, 1; B.191, 191, 2; Bu.483; D.395; G.356; H.433; H.B.360, 360, b. Render excidiō Libyae by to work the ruin of Libya. volvere: as in 9. Render sic . . . Parcās by so the Fates unroll their scroll. Parcās: the third reference in 22 verses to the Fates. 21-22 repeat and expand the thought of 19-20; see § 251.

23. Id sums up 19-22. metuēns = a causal clause with arcēbat. veteris here = antiqūi, priōris, of olden days,

of days long since gone. See note on antiqūa, 12. Sātūrnīa: Juno: § 314.

24. prīma, first and foremost. ad, against. Argīs: from Argī (see Vocabulary). Even in prose the name of a people is found for that of a city or a country. Juno's love for Argos played the same part in the war against Troy as her regard for Carthage is to play in the Aeneid.

25. etiam, besides. necdum . . . exciderant (26) is really affirmative in sense, 'the causes were still lingering.' irārum: cf. irae, 11, with note. saevī, heart-rending. dolōrēs, affronts: § 202.

26. animō: abl., from her heart (mind). In prose we should have de animō, ex animō. altā mente, in the depths of her soul. See § 214. For case see § 156. repostum = repositum: § 118. Render by stored away.

27. sprētae . . . fōrmae: for case and meaning see § 122. sprētae is used as altā is in 26: § 214. The expression repeats and defines iūdicium Paridis: § 251. For the matters referred to see § 56, and Tennyson's Oenone. fōrmae, beauty, as often.

28. genus invīsum: the Trojans were sprung from Dardanus, son of Jupiter by Electra, daughter of Atlas. Juno had therefore from the outset hated the Trojans, because they reminded her of Jupiter's unfaithfulness. Ganymēdis: see Vocabulary, and also Gayley (§ 362), pages 36, 481. For



PARIS

hīs accēnsa super, iactātōs aequare tōtō
 Trōas, rēliquiās Danaūm atque immītis Achilli, 30
 arcēbat longē Latiō, multōsque per annōs
 errābant, ācti Fātis, maria omnia circum.
 Tantaē mōlis erat Rōmānam condere gentem!
 Vix ē cōspectū Siculae tellūris in altum
 vēla dabant, laeti, et spūmās salis aere ruēbant, 35
 cum Iūnō, aeternum servāns sub pectore vulnus,

case see § 130. Juno hated the Trojans on three counts: (1) their origin, 28; (2) the act of Paris, 27; (3) because a mortal Trojan, Ganymedes, had been preferred in heaven to her own divine daughter, Hebe, 28.

29. hīs sums up the matters indicated by 23-28. accēnsa = a causal clause; see note on metuēns, 23. super, besides, i.e. in addition to the causes noted in 12-22. super, which needlessly repeats etiam, 25, disturbs the construction; had Vergil not written super, hīs could refer to all the matters in 12-28. aequare tōtō: for case see § 157.

30. Trōas: for form see § 107. rēliquiās . . . Achilli, the hapless (wretched) remnant left unlaid by, etc. The genitives are subjective. For scansion of rēliquiās see § 278. Danaūm: for form cf. superum, 4, deum, 9, with notes. atque, and especially, emphasizes strongly, as usual, the word it adds. Achilli: for form see § 108.

31. arcēbat: the imperfect is correct, was keeping them away, year after year. Aeneas is now in the seventh year of his wanderings since the fall of Troy. Latiō: for case see § 152. multōsque: for -que see § 219.

32. ācti Fātis: the Fates forbade them to rest till they reached Italy. Fātis: dative: § 133. circum: for position see § 237.

33. Tantaē mōlis: pred. genitive. See A.343, b, c; B.198, 2; Bu.408; D.338, a; G.366, and R.1; H.439; H.B.340. Render by *So giant a task*

it was, etc. The verse sums up all that has preceded. Rōmānam . . . gentem includes all that was indicated by genus . . . Latinum . . . atque altae moenia Rōmae, 6-7.—Two elements of the Aeneid have been prominent thus far: (1) the national, 5-7, 12-22, 33; (2) the religious, especially in the references to the Fates, 2, 18, 22, 32. See §§ 22, 62-67, 68-70, 23-24, 71-73.

34-49. Juno reproaches herself for having failed to destroy the Trojans.

34-35. Vix . . . tellūris: for the situation see §§ 56-57. In English, we should express the thought of 34-35 quite differently: 'They were hardly as yet out of sight . . . , joyously speeding . . . and plowing . . . , when,' etc. The point of 34-37 is that, as soon as the Trojans began to move toward Italy, Juno again sought to delay them (29-32). altum: often used, as English 'deep' is, of the sea. laeti: they fancied that their wanderings were virtually at an end. spūmās salis: freely, the briny spray (spume). aere, their brazen prow: § 203. ruēbant = ēruēbant; see note on volvere, 9.

36. cum . . . sēcum (ait, 37): a cum-inversum clause, so called because the clause, though it is subordinate in form and in syntax, sets forth what is really the main action. See A.546, a; B.288, 2; Bu.858; D.751; G.581; H.600, I, 1. aeternum . . . vulnus is illustrated by 25-28. sub pectore = altā mente, 26. Sub, under cover of, is often used where we say 'in,' 'within.'

- haec sēcum: "Mēne inceptō dēsistere victam
nec posse Ītaliā Teucrōrum āvertere rēgem!
Quippe vetor Fātīs. Pallasne exūrere classem
40 Argīvum atque ipsōs potuit sommergere pontō,
ūnius ob noxam et furiās Āiācis Oīlei?
Ipsa, Iovis rapidum iaculāta ē nūbibus ignem,
disiēcitque ratīs ēvertitque aequora ventīs,
illum exspirantem trānsfixō pectore flammās
45 turbine corripuit, scopulōque infixit acūtō;

37-38. **haec**: sc. *ait* or *dicit*: § 246.
sēcum: Latin regularly says *sēcum* or
cum aliis dicere (loquī). We say 'talk
to,' 'speak to.' **Mēne** . . . **dēsistere** . . .
posse . . .!: for the mood see § 173,
and Note. Render by *Am I to forego*
my purpose and to be unable . . . ?
inceptō is explained by 31, 38.
victam: sc. *ā Trōiānās*, out of 38.
nec = *et nōn*, as often. Often, too, the
nōn then belongs to one word only of
the clause, as here to *posse*. **Ītaliā**:
for case and meaning cf. *Latiō*, 31.

39-40. **Quippe** . . . **Fātīs**, *In sooth*
I am forbidden by the Fates, or, more
freely, *It must be that I am*, etc. Juno
is giving a sarcastic explanation of her
failure. In rage and disgust Juno
talks as if the decrees of the Fates
were of little moment. Elsewhere she
declares that, if she cannot prevent the
fulfillment of destiny, she can at least
delay that fulfillment (§ 342). **Fātīs**:
cf. *Fātis*, 32, with note. **Pallas**: § 315.
Pallasne . . . **potuit** . . . ? = *Num*
Pallas potuit . . . ? See notes on 41, at
the end. **exūrere**: in compounds *ex*-
often suggests success; here it = *com-*
pletely, utterly. **Argīvum**: cf. *superum*,
4, *deum*, 9, *Danaūm*, 30. **ipsōs**: i.e.
the crews as distinct from the ships.
pontō: for case see § 155.

41. **ūnius**, of but one man, is sharply
contrasted with *ipsōs*, 40, and *gente*,
47. There was but one sinner (see
Āiāx in Vocabulary), yet all perished.
In Juno's opinion, the whole Trojan
race, not merely one man, had sinned

against her; yet she is powerless
against that race. For scansion of
ūnius see note on *illius*, 16. **et** . . .
Oīlei explains *ūnius ob noxam*: § 251.
furiās, mad deeds; see note on *irae*, 11.
Āiācis Oīlei, Ajax, son of *Oīleus*; lit.,
'Oīleus's Ajax.' For the form *Oīlei*
see §§ 110, 280.—**Pallasne** . . . *Oīlei*?,
39-41, is highly rhetorical. Smarting
under defeat, Juno speaks as if she
can not believe that these events,
which she so clearly recalls, did, in
fact, happen. 39-48 = 'Can it be that,
though Pallas avenged herself so fully,
so swiftly, I have failed so igno-
miniously?'

42. **Ipsa**: freely, *With her own*
hands. Pallas not only caused, but
herself wrought, the ruin. The fact
that Jupiter suffered no deity save
Pallas to wield his thunderbolt was
a sore trial to his jealous spouse.
ignem: the lightnings: § 313.

43. **-que** . . . **-que**: often in poetry
(cf. 18) instead of *et* . . . *et*, or a
simple *et*. The usage occurs only once
in Cicero. **ratīs**: *ratīs* is often used in
poetry for *nāvis*. See note on *terrīs*
. . . *et altō*, 3.

44. **illum** = *illum ipsum*, i.e. Ajax.
trānsfixō pectore: Vergil is telling us
indirectly (§ 254) that Pallas had
smitten Ajax with a lightning bolt.
pectore is to be construed as *animō*
is, 26.

45. **turbine**, by the whirlwind, i.e. by
the wind caused by the rush of the
thunderbolt (43). **scopulō**: dative

ast ego, quae dīvum incēdō rēgīna, Iovisque
et soror et coniūnx, ūnā cum gente tot annōs
bella gerō. Et quisquam nūmen Iūnōnis adōrat
praetereā, aut supplex ārīs impōnit honōrem?"

Tālia flammātō sēcūm dea corde volūtāns
nimbōrum in patriam, loca fēta furentibus Austrīs,
Aeoliam venit. Hīc vāstō rēx Aeolus antrō
luctantis ventōs tempestātēsque sonōrās
imperiō premit, ac vinclīs et carcere frēnat.

50

with *infixit*; see § 138. With *infigere* Cicero uses *in* with the ablative.—*Ipsa* . . . *acūtō*, 42-45, breaks into two equal parts, between which there is asyndeton (i.e. lack of connecting conjunction). The asyndeton is relieved by the contrast implied between *illum* and *ratīs*; asyndeton is common in enumerations and contrasts.

46. *ast*: § 120. *ego* is contrasted with *Ipsa*, 42. *dīvum* = *deum*, 9. *incēdō*, *move*, *progress*, is a picturesque substitute for *sum*. The word denotes slow, stately movement, as of an army.

47. *et . . . et*: the metrical treatment (§ 300) gives added emphasis. Render by *and Jove's both sister and wife*. *ūnā* is, logically, wrong. Vergil should have written *tōtā*, in contrast to *ūnius*, 41 (see note there). In writing *ūnā*, Vergil had in mind another contrast, that between *ūnā* and *tot annōs*. The Queen of Heaven might reasonably have expected to destroy a *single* race at *once*; in *tot annī* she might reasonably have expected to be able to destroy *all* races together. *tot . . . gerō* (48), *have been waging and still am waging*. Compare the force of a present tense with *iam diū*, *iam diū*, *iam pridem*.

48-49. *Iūnōnis*: a very emphatic substitute for *meum*. A name has associations and suggests thoughts far beyond the power of any pronominal word to express. The usage is common

in Greek, Latin, and English. Cf. Shakespeare, *The Merchant of Venice* IV. i, "Tell her the process of Antonio's end." *praetereā*, *thereafter*, i.e. after these seven years of fruitless efforts against the Trojans. This sense of *praetereā* is very rare. Render by *Is any one thereafter* (i.e. *still*) *reverencing* . . . ?, etc. The expected answer to the question is negative. *ārīs* (sc. *Iūnōnis*, or *eius*): for case cf. *scopulō*, 45, with note. *honōrem*: here that which confers honor, *an offering*; see note on *dolōrēs*, 25.

50-80. Juno enlists Aeolus, King of the Winds, against the Trojans.

50. *Tālia* . . . *volūtāns*: for word-order see § 231. *flammātō* . . . *corde*: local abl.: § 156. *flammātō* = *enkindled*, or, freely, *fevered*.

51. *patriam*: the poets picture the winds not merely as natural forces, but as persons; hence the winds have a native land. *fēta*, as an adj. of fullness, is construed with the abl., the prose usage; contrast *dīves opum*, 14. *Austris*: see § 208.

52-54. *antrō* may be either local abl. or instr. abl.; cf. *pontō*, 40, with note. *luctantis*, *wrestling*, *struggling*. *premit*, *overwhelms*, *masters*; properly, 'crushes.' *frēnat*, *bridles*. The figure changes; the winds are now thought of as high-spirited steeds. To avoid confusion of figures, render by *restrains them by chains and by prison walls*.

- 55 Illi indignantēs magnō cum murmure montis
circum claustra fremunt; celsā sedet Aeolus arce,
scēptra tenēns, mollitque animōs et temperat irās;
nī faciat, maria ac terrās caelumque profundum
quippe ferant rapidī sēcum, verrantque per aurās.
60 Sed pater omnipotēns spēluncīs abdidit ātrīs,
hoc metuēns, mōlemque et montis insuper altōs
imposuit, rēgemque dedit, quī foedere certō
et premere et laxās sciret dare iussus habēnās.
Ad quem tum Iūnō supplex hīs vōcibus ūsa est:
65 "Aeole, namque tibi dīvum pater atque hominum rēx

55. **magnō . . . montis**: freely, while the great mountain reverberates (echoes) loudly. See § 161.

56-57. **claustra**: the doors of the carcer, 54. **fremunt**: this verb is used of confused noises of all sorts, especially of expressions of rage. **arce**: local abl.: § 155. In prose we should have *in arce*, or *intrā arcem*. As a monarch (*rēx*, 52), Aeolus must have an *arx*. But where or what this *arx* was Vergil does not indicate. **temperat**, sets limits to, regulates.

58-59. **nī faciat**, should he not do (this), or, in better English, should he fail to do (this). The object of *faciat* is to be got from *mollit* . . . *irās*, 57. For its mood see A.516, b; B.303; Bu.915; D.789; G.596, 1; H.576; H.B. 580. The condition is not 'contrary to fact'; it deals not with the present or the past, but with the future. **nī** (or *nisi*) denotes an exception, not a condition; the sense is, 'under all conceivable conditions save such as actually exist (as defined in 52-57), the winds would,' etc. **maria . . . profundum** = 'the universe.' *Altus* and *profundus* = both 'high' and 'deep.' **quippe**: as in 39, but without the sarcastic force. **rapidī** = an adv. (§ 213), swiftly.

60-63. **pater omnipotēns**: Jupiter: §§ 312, 341. **spēluncīs**: for case see

note on *antrō*, 52. **hoc** sums up 58-59; cf. the use of *Id*, 23. **mōlem**, massy barrier, is explained by the rest of the verse; see § 251. **montis**: metrical plural for convenience (§ 189). In 55 the sing. was used of the same barrier. **insuper**, over, above. **imposuit**: sc. *eīs* = *ventis*. Sc. *eīs* also with *dedit*. **foedere certō**, in accordance with a fixed compact. There was to be no room for misunderstandings. B. 220, 3 calls this the "ablative of accordance"; it is a species of modal ablative. In prose we might have *ē foedere certō*. **et . . . et**: note the metrical treatment; cf. 47. Aeolus was to be as skillful in loosing the winds at the right moment as in restraining them at others. **premere**: cf. *premit*, 54. For the inf. with *sciret*, know how, see §§ 175, 181. **iussus**: an important word here; it = (only) when bidden. Sc. *ā Iove*. For the figure in *laxās . . . habēnās* see note on *frēnat*, 54. Sc. *eōs* with *premere*, *eīs* with *dare*: § 244, a.

64. **quem, him**. Latin loves to tie sentences closely together, and hence often uses the relative pronoun where English is content with a demonstrative or a personal pronoun.

65-66. **namque . . . ventō** gives the cause, not of anything expressed in 65-70, but of Juno's appeal to Aeolus.

et mulcēre dedit flūctūs et tollere ventō,
 gēns inimīca mihi Tyrrhēnum nāvigat aequor,
 Īlium in Ītaliā portāns victōsque Penātis;
 incute vim ventis summersāsque obrue puppīs,
 aut age diversōs et disice corpora pontō.

70

Sunt mihi bis septem praestantī corpore nymphae,
 quārum quae fōrmā pulcherrima Dēiōpēa,
 cōnubiō iungam stabili propriamque dicābō,
 omnīs ut tēcum meritīs prō tālibus annōs
 exigat, et pulchrā faciat tē prōle parentem."

75

Render by *Aeolus*, (to you I come), for, etc. Such ellipsis is common with *namque*. *dīvum* . . . *rēx* = *pater omnipotēns*, 60. For the monosyllabic ending of the verse see § 296. *mulcēre* . . . *tollere*: objects of *dedit*, which = *passus est*: § 176. *ventō*: instr. abl., with both *mulcēre* and *tollere*. The winds soothe the waves by ceasing to blow.

67-68. *gēns inimīca*: cf. *genus in-vīsum*, 28, with notes. *Penātis*: see §§ 331-334. The tone in which Juno, foe of the Trojans, speaks of the Trojan gods is quite different from that in which Vergil speaks of them. See note on *deōs*, 6.

69. *vim*, violence, frenzy; cf. *vī*, 4. *summersās* . . . *obruē*: we should say, *o'erwhelm and sink*. Latin more logically subordinates one verb to the other. Coördination of verbs is avoided in Latin by means (1) of a pf. pass. part., in agreement with the object of the one verb used (cf. *summersās* here, *iacātōs*, 29); (2) an abl. abs.; (3) a *cum*-clause, with the subj.; (4) a pf. part. of a dep. verb, in the nominative case, in agreement with the subject of the one verb used.

70. *diversōs*, *asunder*, gives the result of *age* (*eōs*); see § 211. *disice*: the first syllable of *adicō*, *conicō*, *disicō*, *inicō*, *obicō*, *subicō* counts as heavy (§ 258), because each of these verbs contains as its second

element *iacō*, shortened to *-iciō*, in spelling (but not in pronunciation), in the compound. *pontō* = *in pontō*, or *per pontum*; for case see § 134, or § 157, or § 159.

71. *praestantī corpore*, of surpassing beauty, preëminently lovely. See A.415; B.224; Bu.557; D.466; G.400; H.473, 2; H.B.443. An abl. or gen. of char. usually = an English compound adj. or an adj. modified by an adverb. *nymphae*: see §§ 326-328.

72. *quārum* . . . *Dēiōpēa*: this verse would naturally run, *quārum (eam) quae fōrmā pulcherrima (est), Dēiōpēam*, but the name of the nymph has been incorporated within the rel. clause, and so has been attracted into the case of *quae*. *quārum* is gen. of the whole, with *quae*, or with *pulcherrima*.

73. *cōnubiō*: instr. ablative. *iungam*: sc. *tibi*, or *tēcum*. Juno was goddess of marriage (§ 314). *propriam*, as *your very own*, is highly effective, since it denotes something that only one person can ever possess. *Suus* denotes what only one person happens to possess at a given time; some one else may own the thing later. In different contexts *proprius* is used of all three persons. *dicābō*: distinguish this form from *dicam*.

74-75. *omnīs* . . . *annōs*: the nymphs were immortal. For the word-order see § 231. *pulchrā* . . . *prōle*: instr. abl., *by lovely offspring*;

(Aeolus haec contrā: "Tuus, ō rēgīna, quid optēs
explōrāre labor; mihi iussa capessere fās est.
Tū mihi quodcumque hoc rēgnī, tū scēptra Iovemque
conciliās, tū dās epulīs accumbere dīvum,
80 nimbōrumque facis tempestātumque potentem."

Haec ubi dicta, cavum conversā cuspide montem
impulit in latus, ac ventī, velut agmine factō,
quā data porta ruunt, et terrās turbine perflant.
Incubuēre mari, tōtumque ā sēdibus imīs
85 ūnā Eurusque Notusque ruunt crēberque procellīs

freely, by bearing you lovely children. *prōle* is coll. sing.: § 187. **faciat tē . . . parentem**, may make you a father (*sire*).

76-77. haec: sc. *ait* or *dicit*, as in 37. **Tuus . . . mihi**: strongly contrasted. The general sense is 'You command, I obey.' **quid optēs explōrāre**, to ponder carefully what you wish. **mihi**: note *ī* before initial *i*-consonant. This is the regular usage. **fās est**: a strong expression. Aeolus, in accepting the bribe (71-75), speaks humbly, as if he were but a mortal. He makes Juno responsible.

78-80. 78-80 give the reasons for *Tuus . . . est* (76-77); they = a *nam*-clause or a causal *cum*-clause. **Tū mihi**: Latin likes to emphasize contrasted pronouns by putting them together at the head of a sentence. For *tū* at the head of successive clauses (*anaphora*) see A.598, f.; B.350, 11, b; Bu. 1067; D.939; G.682; H.666, 1; H.B.632, 5. For the metrical treatment of *Tū . . . tū . . . tū* see § 301. **quodcumque . . . rēgnī (est)**, every atom of sovereignty I possess. **hoc** here, as often, = 'this of mine,' 'my,' *meum*. **rēgnī** is gen. of the whole; cf. *quārum*, 72. **scēptra**: for the pl. see § 190. For *ā* see on *mihi*, 77. **Iovem**, (the favor of) Jove. **accumbere**: object of *dās*; see note on *mulcēre . . . tollere*, 66. Sc. *mihi* with *dās*, *mē* with *facis*; cf. the ellipses in 63.

For the gen. with *potentem*, in 80, see § 126. With *facis (mē) potentem* cf. *faciat tē . . . parentem*, 75.

81-123. Aeolus causes a great gale, which scatters the Trojan ships. One is sunk.

81-82. dicta: sc. *sunt*: § 245. **conversā . . . latus**, turning his spear toward the mountain he smote the mountain full upon its side. The direction in which Aeolus turns his spear is indicated in part by the position of the abl. abs. between *cavum* and *montem*, in part by *in latus*. **in**, against. **ac**, and forthwith (§ 220). **velut . . . factō**, as if they had formed a marching column. *velut* apologizes for the figurative language, which represents the winds as soldiers. *quasi* is similarly used.

83. quā (sc. *parte*) = *ubi*, where. **data (est)**, was wrought, by the blow of Aeolus's spear. **ruunt** = *prōruunt* (§ 221). **turbine**, in a tornado, in a whirlwind; modal abl. (§ 158).

84. Incubuēre, Instantly they swoop down on. For the tenses in 83-94 see § 164-165. With *Incubuēre* (from *incumbō*) sc. *sē* (§ 151).

85. -que . . . -que: as in 18, 43. **ruunt** = *ēruunt*, upheave; cf. *ruēbant*, 35, and contrast *ruunt*, 83. Latin writers often repeat words, even with changed meaning. **crēber . . . procellīs**, gusty, squally; lit., 'crowded with blasts'

Āfricus, et vāstōs volvunt ad litora flūctūs;
 īnsequitur clāmorque virum stridorque rudentum.
 Ēripiunt subitō nūbēs caelumque diemque
 Teucrōrum ex oculis; pontō nox incubat ātra.
 Intonuēre polī, et crēbris micat ignibus aethēr,
 praesentemque virīs intentant omnia mortem.
 Exemplō Aenēae solvuntur frigore membra;
 ingemit, et, duplicis tendēns ad sīdera palmās,
 tālia vōce refert: "Ō terque quaterque beātī,
 quīs ante ōra patrum Trōiae sub moenibus altīs
 contigit oppetere! ō Danaūm fortissime gentis
 Tȳdidē! Mēne Īliacīs occumbere campis
 nōn potuisse tuāque animam hanc effundere dextrā,

90

95

procellis is abl. with *crēber*, treated as an adj. of fullness. Cf. *fēta* . . . *Austris*, 51. Poets, ancient and modern, often make all four winds blow at once; they are then poets, not scientists. Cf. Scott, *The Fire-King*; Milton, *Paradise Regained* IV. 413-415.

87. *īnsequitur* . . . *rudentum*: read this verse aloud, and then see § 253. *īnsequitur* is sing., agreeing with the nearer subject, instead of agreeing with both together; so regularly in prose. -*que* . . . -*que*: as in 85. *virum* = *virōrum* (§ 100). In prose this form of *vir* occurs only in compound words such as *triumvir*.

88-89. -*que* . . . -*que*: as in 85, 87. *ātra* = an adv. (§ 213), *in darkness black*. *ātra* is a fine epithet, since it denotes a dull, lusterless black. Not a gleam of light relieves the darkness.

90. *Intonuēre*: instantaneous pf.; see note on *Incubuēre*, 84. *ignibus*, *lightning flashes*. Cf. *rapidum* . . . *ignem*, 42.

92. *Aenēae*: the *vir* of 1; see notes there. *solvuntur*, *are loosened, are unstrung*. The Greeks and the Romans thought of the limbs as normally in a state of tension, as a bowstring is when it is ready for action. Look up

the English word *paralysis* in a dictionary. *frigore*, *chilling fear*: § 202.

93. *duplicis* here merely = *duās*, a usage common in poetry. *sīdera*: the gods were often thought of as dwelling among the stars. Indeed, the stars themselves were often accounted gods.

94. *tālia*, *such words as these, the following words*. Contrast *Tālia*, 50, and cf. *haec*, 37, 76. Ō with the vocative always expresses overwhelming emotion. *terque quaterque*: i.e. many times, *wondrously*.

95-96. *quīs* . . . *contigit*, *whose happy lot it was*. For *quīs* = *quibus* see § 103, 2. *ante ōra* . . . *oppetere*: sc. *mortem*; by itself *oppetere* merely = 'meet.' The Greek and Roman heroes did not fear death in itself; what they dreaded was a death without glory or burial. *Danaūm*: as in 30.

97-98. *Tȳdidē*: for form see § 105. *Mēne* . . . *potuisse* . . . !: for mood see § 173, and cf. *Mēne* . . . *dēsistere* . . . *posse* . . . ?, 37-38, with notes. Render here by *Why could I not have fallen* . . . ? Diomedes wounded Aeneas in a fight before Troy, and would have killed him had not Venus rescued him. See *Iliad* V. 297-317. *hanc* = *meam*; cf. *hoc*, 78, with note.

- saevus ubi Aeacidæ tēlō iacet Hector, ubi ingēns
 100 Sarpēdōn, ubi tot Simois correpta sub undīs
 scūta virum galeāsque et fortia corpōra volvit!"
 Tālia iactantī stridēns Aquilōne procella
 vēlum adversa ferit, flūctūsque ad sīdera tollit:
 franguntur rēmī; tum prōra āvertit et undīs
 105 dat latus; insequitur cumulō praeuptus aquae mōns.
 Hī summō in flūctū pendent, hīs unda dehiscēns
 terram inter flūctūs aperit; furit aestus harēnis.
 Trīs Notus abreptās in saxa latentia torquet
 (saxa vocant Italī mediīs quae in flūctibus Ārās,

99-101. *saevus* pictures the feelings with which Hector was regarded by his Greek foes; it is thus a compliment. See note on *saevae*, 4. *ubi . . . ubi . . . ubi*: the repetition gives a pathetic effect. See note on the triple *tū*, 78-79. *tēlō*: instr. abl.; see §§ 160, 222. *ingēns*: the Homeric heroes were regarded as of larger stature than the men of later times. *correpta*, swept quickly, hurried, belongs with all the nouns in 101, but gets its gender from the nearest. The pf. pass. part. often = a relative clause; so *correpta* = *quae corripuit*. *volvit*: pres. tense. In his emotion Aeneas forgets the intervening years, and speaks as if the river were still buffeting the bodies of men slain seven years before; cf. *iacet*, 99.

102. *iactantī* (sc. *ei*), as he was wildly uttering. For case see § 131. *stridēns . . . procella*, a blast roaring with the north wind. We should say, less daringly, 'a roaring blast from the north.' *stridēns* is onomatopoeic (§ 253); see note on 87. *Aquilōne*: instr. ablative.

103. *adversa* = an adv. (§ 213), full in front. The sails of ancient ships were rectangular, setting across the mast.

104. *āvertit*, swings round. For the (apparently) intr. use see § 151, and cf. *Incubere*, 84.

105. *dat latus*, proffers (*exposes*) its side. The blast stops completely the

headway of the ship. Hence the ship will not answer the steering-paddles, and so falls into the trough of the sea. *cumulō*, in a mass. See § 158, and cf. *turbine*, 83. *mōns*: a huge wave, due to the blast of 102, comes down on Aeneas's ship. English writers have often spoken of waves as running 'mountains high.' For the monosyllabic ending of the verse cf. 65.

106-107. *summō . . . flūctū*, on a billow's very summit. See note on *summā . . . undā*, 127. *unda*: here simply the water; contrast *undis*, 104. *terram*: the ground at the bottom of the sea. *furit . . . harēnis*, the seething waters struggle madly with the sands. *harēnis* = *terram*, 107. The expression explains his . . . *aperit*. For case of *harēnis* see § 136.

108. *Trīs*: sc. *nāvis*. *abreptās . . . torquet*: see note on *summersās . . . obrue*, 69. The prefix in *abreptās* = 'out of their true course.'

109. This verse, which is in appos. with *saxa latentia*, = rocks which, (lying) in the midst . . . , the Italians call. The postponement of the rel. pron. is like that of a conjunction; see § 236. Join *mediis . . . in flūctibus* closely with *quae*. A prose writer would have added *iacentia*, 'lying,' or *sita* (from *sinō*), 'placed,' 'set.' The double *saxa* has a pathetic effect; see note on the triple *ubi*, 99-100.

dorsum immāne marī summō), trīs Eurus ab altō 110
 in brevia et syrtis urget (miserābile vīsū),
 inluditque vadis, atque aggere cingit harēnae.
 Ūnam, quae Lyciōs fidumque vehēbat Orontēn,
 ipsius ante oculōs ingēns ā vertice pontus
 in puppim ferit: excutitur prōnusque magister 115
 volvitur in caput; ast illam ter flūctus ibidem
 torquet agēns circum, et rapidus vorat aequore vertex;
 appārent rārī nantēs in gurgite vāstō,
 arma virum, tabulaeque, et Trōia gaza per undās.
 Iam validam Īlioneī nāvem, iam fortis Achātae, 120
 et quā vectus Abās, et quā grandaevus Alētēs,

110. **dorsum immāne** describes the normal appearance of these rocks, and so emphasizes the severity of the storm which now hides them from view. **marī summō**, on the surface of the sea. Cf. *summō in flūctū*, 106, with note.

111-112. **brevia**: here a noun, *shal-lows, shoals*: § 216, 2. **miserābile vīsū**: grammatically in appos. with *trīs . . . urget*, but in thought an independent exclamation, 'O piteous sight!' Vergil is fond of such pathetic expressions. For *vīsū* see A.510, and N.2; B.340, 2; Bu.1017; D.882, II; G.436, and NN.1, 2; H.635, and 1; H.B.619, 1. **vadis**: dat.: § 138.

113. **Orontēn**: for form see § 105.

114. **ipsius**: Aeneas. *Ipsē* is often thus used of the chief person, or leader, of a group. To realize the pathos here, think of the *pietās* of Aeneas (10). For scansion of *ipsius* see note on *il-lius*, 16. **ā vertice**, (*sweeping down*) from its uttermost height. *vertice* represents the highest point reached by the billow in its upward movement; cf. *summō in flūctū*, 106.

115-116. **excutitur**, is flung violently forth from his proper place at the steering-paddle. Whether he is flung on the deck or into the sea Vergil does not say. **prōnusque**: -que joins *volvitur* to *excutitur*; it is, however, added

to *prōnus* to emphasize that word. This ship is even more helpless than was that of Aeneas (102-105). **magis-ter**: subject of *excutitur* and *volvitur*; for its position see § 235. **illam**: the ship, as distinct from the helmsman.

117. **torquet agēns**, drives and whirls. **circum** belongs with both *torquet* and *agēns*. **rapidus . . . ver-tex**, a swirling maelstrom.

118. **appārent rārī**, only here and there men are seen. *Rārus*, when used of separate things, emphasizes the distances between them. Study *dēnsus* and *rārus* in Vocabulary. This verse is deeply pathetic, since it suggests a contrast with the crew massed on the deck but a moment before.

119. Sc. *appārent*, and participles corresponding to *nantēs*, i.e. *fluitantia*, *fluitantēs*, *fluitāns*. **arma**: wicker shields, leather helmets.

120-121. **Iam**, *By this time*. *Iam* emphasizes the closing moment of a series; *nunc*, 'at this present (moment),' 'now,' gives a single moment absolutely coincident with the moment of speaking or writing. **Īlioneī**: for form see §§ 110, 280. **Achātae**: for form see § 105. **quā** (= *eam nāvem quā*) **vec-tus (est) Abās**, that in which . . . sailed. *Vehi*, with or without *nāvi* (instr. abl.), = 'sail.' Note the pathetic *Iam . . .*

vicit hiems; laxīs laterum compāgibus omnēs accipiunt inimicum imbrem, rīmisque fatiscunt.

Intereā magnō miscērī murmure pontum

125 ēmissamque hiemem sēnsit Neptūnus et imīs stāgna refūsa vadis, graviter commōtus, et, altō prōspiciēns, summā placidum caput extulit undā.

Disiectam Aenēae tōtō videt aequore classem, flūctibus oppressōs Trōas caelīque ruīnā,

130 nec latuēre dolī frātre m Iūnōnis et irae.

Eurum ad sē Zephyrumque vocat, dehinc tālia fātur:

iam, quā . . . quā; cf. the triple *ubi*, 99-100, with note. In both passages the repetition marks the rising feeling as each fresh disaster is recounted.

122. *laxīs . . . compāgibus*: instr. abl., *through the loose* (= loosened) *seams of their sides*. *laxīs* gives the result, not the process: § 215.

123. *accipiunt*, *are welcoming*; a strong word. *imbrem*: properly 'rain-water,' but here = *aquam*, or *undam*; *inimicum* personifies *imbrem*. *rīmīs*: modal abl. (§ 158), or instr. abl. (§§ 160, 222: *fatiscunt* involves *patefactae sunt*).

124-126. Neptune ends the storm and rescues the remaining ships.

124. *magnō . . . murmure*: freely, *was confounded and in grievous uproar*. For the abl. see § 161. The abl. may, however, be instrumental. *miscērī*, itself indefinite, is defined by 125-126.

125-127. *ēmissam*: sc. *esse*; see § 245. *Neptūnus*: § 321. *imīs . . . vadis*, *from the uttermost deeps*. *Imus* is often best rendered by an intensifying adj. or adv., such as 'uttermost,' 'very,' 'even.' *vadis* is loosely used; see Vocabulary. *stāgna* (cf. *stō*, *stāre*): properly quiet, standing waters, but here the waters at the bottom of the sea, which are commonly unmoved by the winds that sweep the surface. The word pictures well the terrible

character of the present storm; cf. 106-107. *refūsa*, *upheaved*. *graviter commōtus* is proleptic (§ 211), *to his sore distress*. *altō* = *in altum*, *o'er the sea*; see note on *Latiō*, 6. *summā . . . undā*, *from the top of a billow*; cf. *summō in flūctū*, 106, *marī summō*, 110. In Latin, an adj. often denotes only part of the noun it modifies. Thus *summus mōns* often = 'the top of a mountain,' *media nox* often = 'midnight.' For case of *undā* see § 152. *placidum*: the god is outwardly calm, though *graviter commōtus*. There is a fine contrast between his serenity and the fury of the elements. *caput*, *countenance*.

129. *caelī . . . ruīnā*, *heaven's downfall*, a strong expression. The Trojans are between two dangers; the seas run mountains high, and the sky threatens to crush the ships.

130. *latuēre*: for form cf. *tenuēre*, 12, with note; for tense see § 164. With a non-personal subject *lateō* is often transitive in poetry, 'be hidden from,' 'be unknown to.' A word denoting a person is then the object of the verb. Neptune, knowing the feelings of his sister Juno toward the Trojans (§§ 56-57), at once attributes the situation to her (§ 254). *irae*: as in 11.

131. *Eurum . . . Zephyrum*: for the presence here of confronting winds see note on *crēber . . . procellis*, 85. *dehinc*: for scansion see §§ 280, 282.

"Tantane vōs generis tenuit fidūcia vestrī?

Iam caelum terramque meō sine nūmine, ventī,
miscēre et tantās audētis tollere mōlis?

quōs ego—! sed mōtōs praestat compōnere flūctūs. 135

Post mihi nōn simīlī poenā commissa luētis.

Mātūrāte fugam, rēgīque haec dīcite vestrō:

nōn illī imperium pelagī, saevumque tridentem,

sed mihi sorte datum. Tenet ille immānia saxa,

vestrās, Eure, domōs; illā sē iactet in aulā 140

Aeolus et clausō ventōrum carcere rēgnet."

Sic ait, et dictō citius tumida aequora plācat,

132. generis . . . fidūcia, confidence in your lineage; a contemptuous expression, since the winds were inferior deities. For the obj. gen. in generis see § 130. tenuit, mastered.

133-134. Iam . . . audētis . . . ? Has it come to this, that you dare? Iam is used as in 120. meō . . . nūmine, without (the expression of) my will divine. Neptune, god of the seas, not unnaturally claims mastery of the winds. In 52-63 Vergil described Jupiter as exercising such mastery, through Aeolus. mōlis, massive waves; properly, 'masses (of water).'

135. quōs ego—!: the rest of his thought Neptune leaves to the imagination of the winds. So parents sometimes seek to frighten children by the very vagueness of their threats. The antecedent of quōs is vōs, 132, implied also in 133-134. mōtōs . . . flūctūs, the turmoil of the deep. See § 214, and cf. notes on altā, 26, and on sprētae, 27.

136. Post belongs both with commissa and with luētis. So simīlī belongs in sense also with commissa. The verse means, 'For like misdeeds committed hereafter you will make atonement by punishment in no way like (your present easy treatment).' nōn simīlī=longē dissimīlī. By a usage called litotes, i.e. (studied) plain-

ness or simplicity of speech, writers often, instead of affirming a given thought, deny its opposite. So we call a good thing 'not bad.'

137-139. fugam: for case see § 143. rēgī: Aeolus; cf. 52, 62. imperium pelagī, sovereignty o'er the main. For the gen. see § 130. saevum, awful, as the symbol of Neptune's power, displayed below, 145-156. sorte datum (esse), was allotted. See § 310, at the end. Tenet, is master of.

140. vestrās: since, in Vergil's time, neither vōs nor vester was used in good Latin of a single person, vestrās . . . domōs='your home, Eurus, and that of your fellow-winds.' Note the pl. verbs in 134, 136-137. sē iactet, flaunt himself, give himself airs. Cf. Cicero, Cat. I. 1, Quem ad finem sēsē . . . iactābit audācia?

141. clausō . . . rēgnet, let him play the king with the dungeon of the winds fast shut, is contemptuous. Aeolus's sovereignty over the winds would amount to little if he were never at liberty to loose them. Jupiter had not so willed it; see 60-63, with notes. carcere: as in 54, with an added tone of contempt.

142. dictō citius, ere his speech was done, or, perhaps, more swiftly than speech, i.e. more swiftly than words can tell.

- collēctāsque fugat nūbīs sōlemque redūcit.
 Cŷmothoē simul et Trītōn adnīxus acūtō
 145 dētrūdunt nāvīs scopulō; levat ipse tridentī,
 et vāstās aperit syrtīs et temperat aequor,
 atque rotīs summās levibus perlābitur undās.
 Ac velutī magnō in populō cum saepe coorta est
 sēditio, saevitque animīs ignōbile vulgus,
 150 iamque facēs et saxa volant (furor arma ministrat),
 tum pietāte gravem ac meritīs sī forte virum quem
 cōspexēre, silent arrēctīsque auribus astant
 (ille regit dictīs animōs et pectora mulcet),
 sic cūctus pelagī cecidit fragor, aequora postquam

143-144. With 143 contrast 88. Join *simul* with *adnīxus*, which belongs with both subjects; see note on *correpta*, 100. For Cŷmothoē and Triton see § 325.

145-146. *nāvīs*: the three of 108. *scopulō*: an effective word (see Vocabulary); the *saxa latentia*, 108, are now clearly visible. *levat (eās)*, *lifts them*, that they may float off. *ipse*: Neptune. See note on *ipsius*, 114. *aperit*, *opens up, makes a way through*. *syrtīs*: see 111-112. *temperat*: as in 57.

148-149. *Ac* joins the whole simile, 148-156, to what precedes; *velutī* is balanced by *sic*, 154. *magnō*: an important word; the greater the throng, the greater the achievement of the man who checks its riotous conduct. *cum . . . est*: we should say, *when, as often happens*. We might have had *cum, ut saepe fit, coorta est*, but the condensed formula of the text is very common. *animīs*: local abl. (§§ 154, 156), *inwardly*, or, perhaps, instr. abl., *with hot passions*.

150. *iam*, *presently*, marks the second stage, the resort to violence. *furor . . . ministrat*: see §§ 247-248. *arma* properly = defensive armor, but here = *tēla, missiles*, the *facēs et saxa*.

151-153. *tum*, *in such a crisis*, belongs within the *sī*-clause. *pietāte . . . meritīs*: instr. ablative. The sense

is, (*made*) a man of weight by his devotion to duty, etc. Cf. the description of Aeneas in 10, *insignem pietāte virum. quem, any, a. cōspexēre*: for form cf. *latuēre*, 130, *tenuēre*, 12. *silent . . . mulcet* is the conclusion to *velutī . . . cōspexēre*, 148-152. *arrēctīs, uplifted*; freely, *straining*. The word is properly applicable only to beasts, but Latin writers freely compare or identify men with animals. *animōs*: cf. *animīs*, 149. In thought this verse = a causal clause with *silent . . . astant*, 152.

154-156. *sic . . . fragor* balances *silent . . . astant*, 152. In this simile the corresponding elements are the winds and the rioters, the great sea and the great people, Neptune and the *vir pietāte gravis ac meritīs*. Scenes like these were all too common in Rome in the first century B.C. Neither the winds nor the rioters have a word to say in their own defense. When Vergil wrote this simile, he may well have had Augustus in mind (§§ 69-70). *genitor*: a complimentary title for a god. So, often, *pater*. *caelō . . . apertō*: for case see § 159. *invectus, riding*; see § 186. *apertō*: i.e. cleared of wind, clouds, dust, darkness; contrast 88-91. The word gives the result of 143. *currū*,

prōspiciēns genitor caelōque invectus apertō
flectit equōs, currūque volāns dat lōra secundō.

155

Dēfessī Aeneadae, quae proxima litora cursū
contendunt petere, et Libyae vertuntur ad ōrās.

Est in sēcessū longō locus: insula portum
efficit obiectū laterum, quibus omnis ab altō
frangitur inque sinūs scindit sēsē unda reductōs.

160

Hinc atque hinc vāstae rūpēs geminīque minantur
in caelum scopulī, quōrum sub vertice lātē
aequora tūta silent; tum silvīs scaena coruscīs

team. For form see § 102. *dat lōra:* cf. *larās . . . dare . . . habēnās*, 63. *secundō*, *swiftly gliding*; lit., 'following' (Neptune's guidance).

157-179. The Trojans reach land, light a fire, and begin to prepare a meal.

157-158. *Dēfessī:* the prefix, as often, gives the idea of thoroughness; cf. note on *exūrere*, 39. *Aeneadae* = *Trōiānī* (§ 196), but with the added suggestion that the Trojans are under Aeneas's fatherly care. *quae . . . litora:* sc. *sunt.* *cursū*, with speed, *swiftly.* *vertuntur* = *sē vertunt*; see §§ 166-167. Contrast the normal prose form, *scindit sēsē*, 161.

159. *sēcessū*, *estuary.* See Vocabulary. *longō* pictures the estuary as it appears to one entering it. We say 'deep.'

160. *obiectū laterum*, by the thrust of its sides (against the oncoming billows). The island lies in front of (across) the estuary and so serves as a breakwater. On this passage see § 249. With *obiectū* sc. *undīs* (dative: § 138, at the end). *omnis ab altō . . . unda* (161) belong closely together, *every wave that sweeps in*, etc.

161. *frangitur:* the billow is no longer compact, and so is no longer dangerous. *inque . . . reductōs:* *sinūs*, properly any curve or bend, was the technical term for a gulf or a bay. The sense may, then, be *parts*

(and flows on) into the retreating curves of the shore. *scindit sēsē* can well suggest motion, and so = *scindit sē ut influat in.* In this view, the billow, broken by the sides of the island, flows harmlessly by on either side of the island till it works its way into the innermost curves of the beach. Another excellent explanation makes *sinūs* refer to breaks in the *unda*, curves in the sheet of water, which, its force nullified by the island, is now withdrawing seaward, to the level from which it was flung forward. The shoreward edge of such a sheet is, of course, never straight. Render, then, by *parts into retreating curves.* Vergil gave loving study to the sea and its shores, and knew them well. *reductōs*, on either view, = *withdrawn, retired, retreating.*

162-163. *Hinc . . . hinc:* i.e. on either hand as one entered the harbor. In prose we should have *Hinc atque illinc.* *rūpēs* = the continuous cliffs encircling the haven. *scopulī*, *peaks*, standing, as watchtowers might stand, one on either side, at the seaward end of the cliffs.

164. *tūta:* a true pass. part., *protected, made safe*; freely, *sheltered.* *tum*, besides, introduces a fresh series of particulars. *silvīs . . . coruscīs*, a bright-wooded background. For the abl. see note on *praestantī corpore*, 71. *coruscīs* suggests the gleam of the

- 165 *dēsuper* horrentīque ātrum nemus imminet umbrā.
 (Fronte sub adversā scopulis pendentibus antrum,
 intus aquae dulcēs, vivōque sedilia saxō,
 nymphārum domus.) Hic fessās nōn vincula nāvīs
 ūlla tenent, uncō nōn alligat ancora morsū.
 170 Hūc septem Aenēās collēctīs nāvibus omni
 ex numerō subit, ac, magnō tellūris amōre
 ēgressī, optātā potiuntur Trōēs harēnā,
 et sale tābentīs artūs in lītore pōnunt.

sunlight on the waving trees. In the Roman theater the rectangular stage was bounded at the back by a straight, permanent wall of masonry, the top of which was on a level with the highest part of the auditorium. In front of this wall the simple scenery was arranged. The wall, which was thus in a double sense a background, and completely cut off the view of the spectators, was called *scaena*. Thinking of all this, Vergil applies the term *scaenā* to the wooded heights that shut off the view of any one who entered this harbor.

165. *dēsuper*: i. e. on the *rūpēs*. *horrentī . . . umbrā*: Vergil seems to have evergreen trees in mind. The presence of conifers on the north coast of Africa has been questioned, but in iv. 249 Vergil gives to Mt. Atlas, in Africa, a *pīnife-um caput*. In any event, this description is idealistic, imaginative; it is based, too, on Homer, *Odyssey* XIII. 96-112. *horrentī*, shaggy, well describes the rough, awe-inspiring appearance of evergreen trees when they are untrimmed; the trees are in their natural state. Hence *horrentī* has much the same effect as *vivō*, 167. *ātrum* well describes the dark hue of evergreen trees. *imminet*: sc. *portū* (dative; cf. *currū*, 156). For the sing. see note on *insequitur*, 87. *umbrā*, shade-trees.

166. *Fronte*: sc. *rūpiūm*. We still talk of the 'brow' of a hill. *adversā*, opposite: properly, 'facing' (the en-

trance of the haven). The point of view is the same as that in *longō*, 159. *pendentibus*: the Romans applied this word to the sky, roofs of houses or caves, bridges, etc., poetically regarding such things as suspended between heaven and earth. The abl. in *scopulis pendentibus* and in *vivō . . . saxō*, 167, is either one of quality, or one of material, without *ex* (a usage largely confined to poetry).

167. *aquae dulcēs*: sure to be welcome after wanderings by sea. *vivō*: i.e. natural, uncut, unquarried; one might easily think of such rock as still living. See note on *horrentī . . . umbrā*, 165.

168. *domus*, haunt. We infer (§ 254) that the Trojans found shelter in the *antrum*, 166-168. *Hic* = *Hōc in portū*. The word carries us back to 159-164. *vincula*, cables, hawsers. When ships were not drawn up on shore (beached; see note on *subdūcere*, 551), they were often fastened to the shore by cables.

169. *ancora*: in Trojan times, ships were moored with the help of large stones. Vergil often imports into his poem customs belonging to an age much later than that which he is describing. The usage is called *anachronism*.

171-173. *numerō*: given in 381 as twenty. *optātā* = *quam tam vehementer optārant*; see note on *correpta*, 100. The word repeats the idea of *magnō tellūris amōre*, 171. *tābentīs*: a very

Ac primum silicī scintillam excūdit Achātēs,
 suscēpitque ignem foliis, atque ārida circum
 nūtrimenta dedit, rapuitque in fōmite flammam.
 Tum Cererem corruptam undīs Cereāliaque arma
 expediunt, fessī rērum, frūgēsque receptās
 et torrēre parant flammīs et frangere saxō.

175

Aenēās scopulum intereā cōnscendit, et omnem
 prōspectum lātē pelagō petit, Anthea sī quem
 iactātum ventō videat Phrygiāsque birēmīs,

180

strong word, *drenched*; properly, 'wasting,' 'wasted.'

174. *silicī*: dat. of personal interest (§ 131), counting virtually as dative of separation. See A.381; B.188, 2, d; Bu 477; D.389; G.345, R.1; H. 428, 2; H.B.371, and b.

175-176. *suscēpit . . . foliis*, *nurtured the fire with leaves*. *suscēpit*, lit. 'fathered,' suggests the Roman custom whereby a father, raising a newborn child from the ground, acknowledged it as his own, and pledged himself to its support. The figure is continued in *nūtrimenta*, *food*, 176; Achates feeds the fire as one feeds a child. *nūtrimenta* denotes something slightly more substantial than the *folia*. *rapuit . . . in*, *made . . . find quick lodgment in*; lit., 'quickly caught upon.' Vergil's language is here badly strained. Either *rapuitque fōmes flammam* or *rapuitque fōmitem flamma* would be more natural. In these expressions *rapuit* would = 'swiftly caught.' *fōmite*: materials more substantial than the *folia* and the *nūtrimenta*. Note the double climax: *scintillam* (174), *ignem*, *flammam* (a vigorous blaze), and *foliis*, *nūtrimenta*, *fōmite*.

177-179. *Cererem* = *frūmentum*: §§ 200, 207. *corruptam*, *damaged*; not 'spoiled.' They use it. *Cereālia* . . . *arma* (*implements*): the mill, the sieve, and the kneading-trough. For the language see §§ 224, 225. *rērum*, *their destinies, their troubles*. For the

gen. see § 127. *receptās*, *rescued*; sc. *ab undīs*. *et . . . et*: to be taken only with the two infinitives. *torrēre*, *parch*, *dry*. To make it less tough and more easily reducible to meal grain was parched or dried before it was ground. Here the parching was needed also because the grain had been wet by the storm. *saxō*: a mill of stone: § 203. Cf. the use of *aere*, 35.

180-222. Aeneas seeks in vain traces of the twelve missing ships. He sees, however, a herd of deer, and kills seven stags, one for each of the ships he has with him. His comrades enjoy a feast.

180. While the others are preparing a meal, Aeneas, the chief, is busied with weightier cares. *scopulum*: cf. 163. *omnem*, *in every direction*; see note on *antiqua*, 12.

181-182. *prōspectum . . . pelagō*: cf. *altō prōspiciēns*, 126-127, with note. *Anthea sī . . . videat*, *if, haply, he shall see Antheus anywhere*; lit., 'with the wish that,' etc. In this common idiom the *sī*-clause is, in origin, a wish or prayer; see A.442, a, and N.1; Bu. 775; D.683; G.261, and N.1; H.558, 5; H.B.582, 5. There is, also, O.O. Aeneas's thought would run thus in O.R.: *Anthea sī . . . videam!* With *Anthea . . . quem*, lit., 'any Antheus,' cf. *omnem prōspectum*, 180-181. For the form *Anthea* see § 110. *Phrygiās* = *Trōiānās*. See Vocabulary. *birēmīs*: an anachronism (see note on *ancora*, 169).

- aut Capyn, aut celsis in puppibus arma Caicī.
 Nāvem in cōnspectū nūllam, trīs litore cervōs
 185 prōspicit errantīs; hōs tōta armenta secuntur
 ā tergō, et longum per vallīs pāscitur agmen.
 Cōstitit hīc, arcumque manū celerisque sagittās
 corripuit, fidus quae tēla gerēbat Achātēs,
 ductōrēsque ipsōs primum capita alta ferentīs
 190 cornibus arboreīs sternit, tum vulgus, et omnem
 miscet agēns tēlis nemora inter frondea turbam,
 nec prius absistit quam septem ingentia victor
 corpora fundat humī, et numerum cum nāvibus aequet.

183. Capyn: for form see § 109. **puppibus:** of a single ship; contrast *puppin*, 115. The poop (stern) was higher than the main body of the vessel; the poop of a warship such as Vergil knew and would naturally think of stood well out of the water; hence *celsis*. **arma:** shields were hung on the poops, partly for defense or for show, partly to indicate, by the device they bore, what warrior was on the ship.

184-186. incōspectū: freely, *within range of his eyes*. **nūllam, trīs:** adverbative asyndeton (see note on 45), and juxtaposition of contrasted words (§ 240). **trīs . . . errantīs:** finding the sea empty, Aeneas has turned his gaze landward. **secuntur:** the common spelling, *sequuntur*, is wrong. In Vergil's time the Romans did not write *qu*. **vallis:** the poetic plural suggests the two sides or slopes of the vale. The vale evidently ran down to the shore. The opportune appearance of the deer was both a present comfort and an omen of future good fortune.

187. Cōstitit (from *cōnsistō*), *he halted*; sc. *sē* (§ 151). Vergil is telling us indirectly (§ 254) that Aeneas has been moving about to get every possible view of the sea. The *scopulus* (180) evidently projected well into the deep.

188. Achātēs: for this late mention

of Achates see § 254. No mention is made of the descent of Aeneas and Achates from the crag (§ 254). For the epithet *fidus* see § 210.

189. ductōrēs: the *trīs cervōs* of 184. **capita . . . ferentīs,** *carrying their heads high*. We often similarly use *carry*, e.g. 'He carries his head proudly.'

190. sternit: this verb, which is often used of the overthrow of warriors or armies, harmonizes with *agmen*, 186, and *victor*, 192. **vulgus:** seldom used of beasts, but here fittingly applied to the rank and file, so to say, of the deer.

191. turbam: join with both *miscet* and *agēns*, as an acc. of effect (§§ 140, 143). The word, which = 'a disorderly throng,' makes a fine contrast with *agmen*, 'an orderly line,' 186 (cf. 82). Render by *confounds the whole array, driving by his shafts a rabble rout through*, etc.

192-193. prius . . . quam: the parts of *antequam*, *postquam*, and *priusquam* are often thus separated, both in prose and in verse. **fundat:** subj. of purpose. The sense is, 'he keeps on till he shall lay low,' i.e. in order that he may lay low. **humī:** loc.; cf. the common *rūrī, domī. in humum* would be more accurate. **cum nāvibus:** short-cut comparison, common in Latin. We should say

Hinc portum petit, et sociōs partitur in omnīs.

Vīna bonus quae deinde cadīs onerārat Acestēs

195

litore Trīnacrīō, dederatque abeuntibus, hērōs,

dividit, et dictīs maerentia pectora mulcet:

"Ō sociī, neque enim ignārī sumus ante malōrum,

ō passi graviōra, dabit deus hīs quoque finem.

Vōs et Scyllaeam rabiem penitusque sonantis

200

accestis scopulōs, vōs et Cyclōpia saxa

expertī; revocāte animōs, maestumque timōrem

mittite; forsā et haec ōlim meminisse iuvābit.

ex am

'with the number of the ships,' or 'with that of the ships.' Latin has no word corresponding to English *that* in such expressions, and so must either say *cum numerō nāvium*, etc., or use the condensed form of the text. In New York City a sign read thus: "Our clothes guaranteed equal in cut and fit to any downtown tailor."

194. *Hinc*: correlative to *primum*, 189, *tum*, 190. *partitur*: sc. *eōs* = *cer-vōs*. Nothing is said of the removal of the bodies of the stags to the camping-ground (§ 254).

195-196. *Vīna . . . dividit* (197): for word-order see § 230. *deinde* introduces *dividit*, 197, and so ought to stand first in the sentence (but see § 236); it marks Aeneas's fourth act since he came down from the crag. For scansion of *deinde* see § 282. *cadīs onerārat*, *had stowed in jars*, involves a very strained use of the local abl. (§§ 154, 155), or of the dative. If the case is abl., cf. *humī*, 193, with note. If the case is dat., *onerārat* = *imposuerat*, *intulerat* (cf., then, §§ 225, 138), or *dederat*. *abeuntibus*: sc. *eis* = *Trōiānīs*. They had just parted from him; cf. 34-35. *hērōs*: emphatic, *with a true hero's generosity*. For word-order see § 233.

198. *neque enim*: elliptical, as *namque* is in 65; see note there. The thought is, 'and (such I call you), because,' etc. *neque* = *et nōn*; *nōn* be-

longs with *ignārī sumus*. See note on *nec*, 38. *ante* seems to us awkward, because *sumus* is in the present tense. Vergil could use the word because *nōn . . . ignārī sumus* logically = *expertī sumus*, 'we have experienced.' We have again the result, not the process; see § 222. Render by *O comrades—such you are—for not (now nor) in days gone by are we untrained in woes*.

199. *passi* = *quī passi estis*, (*sturdy heroes*) *who have suffered*. The part. here = an antecedent and a relative clause; see note on *correpta*, 100.

200-203. *Vōs . . . expertī* (202) illustrates *neque . . . malōrum* and *dabit . . . finem*. The words expand *neque enim . . . graviōra*, 198-199. The sense is, 'You suffered before, often; yet each time a way of escape was offered. So will it be now again.' The repeated *vōs*, 200-201, is encouraging. Contrast the pathetic effect of repetitions in 99-100, 120-121. *Scyllaeam* = *Scyllae*: § 209. *penitus*, *deep within, to their deeps*, with the cries of Scylla's dogs. The words explain *Scyllaeam rabiem*; for the parallelism see § 251, and cf. 41. *accestis*: i.e. approached unharmed. For form see § 116. *Cyclōpia saxa*: the grotto of the Cyclops. *expertī*: sc. *estis*: § 245. *mittite* = *dimittite* (§ 221). *et, even. forsā . . . iuvābit* is a much quoted sentence.

- Per variōs cāsūs, per tot discrimina rērum
 205 tendimus in Latium, sēdis ubi Fāta quiētās
 ostendunt; illic fās rēgna resurgere Trōiae.
 Dūrāte, et vōsmet rēbus servāte secundis.”
 Tānia vōce refert, cūrisque ingentibus aeger
 spem vultū simulat, premit altum corde dolōrem.
 210 Illi sē praedae accingunt dapibusque futūrīs:
 tergora dēripiunt costīs et vīscera nūdant;
 pars in frūsta secant veribusque trementia figunt,
 litore aēna locant aliī, flammāsque ministrant.
 Tum victū revocant vīris, fūsiūque per herbam
 215 implentur veteris Bacchī pinguisque ferīnae.
 Postquam exēpta famēs epulis mēnsaeque remōtae,
 āmissōs longō sociōs sermōne requirunt,

204-207. cāsūs, hazards. discrimina rērum, crises. tendimus (sc. iter), we are straining (forcing) our way. sēdis: properly, as here, of settled, lasting abodes. ostendunt (nōbis), give us glimpses of. fās(est), heaven's wills. rēgna: for pl. see § 190. The sing. would have been unmetrical. 204-206 = 'In spite of all our troubles we are making progress toward the promised land.' Dūrāte: sc. vōsmet (§ 151). vōsmet: strong form of vōs; cf. egomet, tūtemet, sibimet. rēbus . . . secundis, brighter days; contrast rēs adversae.

208. cūrīs: instr. abl. with aeger, which gives the result, 'sick,' not the process, 'sickened.' See §§ 160, 215. aeger, though heartsick. An adj., a part., or even a noun, often does duty for a whole clause, temporal, causal, adversative, or conditional.

209. vultū, instr. abl., and corde, local abl., are contrasted in sense virtually as 'openly,' 'inwardly.' premit, crushes, stifles. altum may = profound, all-absorbing, or it may = an adv., deep down (cf., then, for the thought, altā mente, 26, with note).

210. sē . . . accingunt: i.e. they

get themselves ready by laying aside superfluous garments, etc. praedae . . . dapibus: dat. of interest (disadvantage): § 131.

212-213. pars . . . aliī = aliī . . . aliī. Pars, as a coll. noun, is often used with a pl. verb. secant . . . figunt: sc. viscera, out of 211. trementia, quivering, as fresh raw meat always quivers when it is handled. aēna (sc. vasa): caldrons of bronze. Some roast portions of the meat, others boil pieces. The reference to boiled meat involves an anachronism; see notes on ancora, 169, and on birēmīs, 182. ministrant, furnish; sc. aēnīs (dative).

214-215. fūsi, stretched; the word suggests ease and comfort. implentur = sē implent; see note on vertuntur, 158. Bacchī = vinī; see note on Cererem, 177. For the gen. see § 129. ferīnae: properly an adj.; sc. carnīs, 'flesh.' So agnina and porcina = 'lamb,' 'pork.'

216. remōtae: sc. sunt. Mēnsā removere or auferre was a standing expression for 'end a feast,' used even when, as here, there were no tables.

217. requirunt, speak regretfully of, express regret at the loss of.

spemque metumque inter dubiī, seu vīvere crēdant
sīve extrēma patī nec iam exaudire vocātōs.

Praecipuē pius Aenēās nunc ācris Orontī,
nunc Amycī cāsum gemit, et crūdēlia sēcum
fāta Lycī, fortemque Gyān, fortemque Cloanthum.

220

Et iam finis erat, cum Iuppiter, aethere summō
dēspiciēns mare vēlivolum terrāsque iacentis
litoraue et lātōs populōs, sic vertice caeli
cōstitit, et Libyae dēfixit lūmina rēgnis.

225

Atque illum, tālis iactantem pectore cūrās,
trīstior, et lacrimīs oculōs suffūsa nitentis

218-219. -que . . . -que: as in 18, 43, 85, 87. *inter*: for position see notes on *contrā*, 13, *circum*, 32. *dubiī*, *wavering*, *halting*. *seu* . . . *sīve* here=*utrum* (or -ne) . . . *an*, a very rare use. *vīvere*: as subject sc. *eōs* = *sociōs* (§ 244, b). *crēdant*: in O. R. we should have here a deliberative subjunctive, *crēdāmus*, 'are we to believe?' For the deliberative question, in O. R. and in O. O., see A.443, 444, 575, b; B.277, 315, 3; Bu. 771, 976; D.678, 887, II, a; G.265, 651, R.2; H.559, 4, 642, 3; H.B.503. *sīve*: sc. *crēdant*. *extrēma* . . . *vocātōs*, *to be experiencing the final lot and so no longer hearing when their names are called*. We have here parallelism (§ 251; both expressions=*mortuōs esse*). *extrēma* denotes the last thing that man suffers or can suffer, death.

220-222. *pius*: see note on *pietāte*, 10, and § 210. *Orontī*: for his fate cf. 113-119. For form cf. *Achilli*, 30. *sēcum* repeats the thought of *corde*, 209; Aeneas does not talk of his grief (and so ease it), as the others do, 217. *fortemque* . . . *fortemque*: for the repetition see § 300.

223-225. Venus points out to Jupiter the contrast between the present plight of the Trojans and the high destiny he had promised them.

223-226. *finis*: i.e. to their troubles, and to their mourning. *aethere summō*, from heaven's highest point. *Summō* is used here as in 106, 127; see notes there. *dēspiciēns* has here its original physical sense, *looking down on*; a rare use. Cf. the tr. use of *prōspiciō* in 155, 185. *vēlivolum*: see § 212. *iacentis*: freely, *outspread*. *lātōs populōs*: we should say 'broad, populous lands.' *sic*, *in this attitude*, gathers up the description *aethere* . . . *populōs* (223-225). *vertice caeli*=*aethere summō*, 223. *cōstitit*: as in 187; see note there. Jupiter had gone from Olympus (see § 308) to the *aethēr summus*, the *vertex caeli*. *rēgnis*: dative. *dēfixit* here=*infixit*; cf., then, § 138.

227-228. *tālis* . . . *cūrās*: the anxious thoughts suggested by what he saw in Libya, esp. the plight of the Trojans. *iactantem*, *pondering desply*. Cf. *Tālia* . . . *volūtāns*, 50. *trīstior*, *in dire distress*; lit., 'sadder than usual.' Besides its true force, the comp. has at times intensive, at times dim. force. Our 'rather,' with proper intonation, then often makes a good translation. *lacrimīs* . . . *nitentis*, *her bright eyes flooded with tears*. For sense and syntax see § 148. For Venus and her natural interest in the Trojans see § 316.

adloquitur Venus: "Ō quī rēs hominumque deumque
 230 aeternīs regis imperiis, et fulmine terrēs,
 quid meus Aenēās in tē committere tantum,
 quid Trōēs potuēre, quibus tot fūnera passis
 cūctus ob Ītaliā terrārum clauditur orbis?
 Certē hinc Rōmānōs ōlim volventibus annīs,
 235 hinc fore ductōrēs, revocatō ā sanguine Teucrī,
 quī mare, quī terrās omnī diciōne tenērent,
 pollicitus—quae tē, genitor, sententia vertit?
 Hōc equidem occāsum Trōiae tristisque ruīnās

229-230. Ō quī: render by *O Jupiter, who*. *rēs . . . deumque*: i.e. the whole universe. Venus treats Jupiter as the world's supreme power; see §§ 340-341. For *-que* . . . -*que* see 18, 43, 85, 87, 218, with notes. *fulmine terrēs*: the thunder and the lightning are the visible proofs of Jupiter's existence and sovereignty (§ 313).

231. *quid . . . tantum . . . ?*, *what grievous crime, etc.* With *Aenēās* sc. *potuit*, out of *potuēre*, 232. For *committere* used of wrongdoing cf. *commissa*, 136. *in*, *against*.

232-233. *quibus*: dat. of interest (disadvantage): § 131. *fūnera*, *deaths*, an exaggeration for *cāsūs* or *pericula*. Render *quibus . . . orbis* by *who have suffered so many deaths, and find the world everywhere (cūctus) shut against them, etc.* *cūctus . . . orbis*: exaggeration again. Sicily at least was open to them; see 34-35, 195-196. The poet's own statement in 31, *arcēbat . . . Latīō*, is more temperate. For the word-order *cūctus . . . orbis* cf. that of *omnīs . . . annōs*, 74. After *tantum*, 231, we should expect, rather, a result clause, *ut eis . . . claudatur orbis*. The rel. clause, with the indicative, expresses the facts more vigorously. *ob Ītaliā*: i.e. just because they are seeking Italy; cf. 205.

234-235. *hinc*: i.e. from the *Trōēs* of 232 (cf. 21-22). It is defined here by *revocatō . . . Teucrī*, 235. In the

Romans the Trojans were to live again; cf. 19-22. Note the rhetorical effect of the double *hinc*; see examples of repetition in 99-100, 120-121, 200-201, 222. *Rōmānōs*: i.e. a new race, with a new name, and a new and more glorious destiny. *fore*, *would be developed*. *Fore* is often, in sense, the fut. pass. inf. of *faciō*. See note on *fulūrae*, 112.

236. *quī . . . tenērent*: a purpose clause *omnī diciōne*, *with absolute sway*; lit., 'with every (kind of) sway'. Cf. *omnem prōspectum*, 180-181, *Anthea . . . quem*, 181, with notes.

237. *pollicitus*: sc. *es* (§ 245). *sententia*, *thought, purpose*. *vertit*=*mūtavit*. The abrupt question, *quae . . . vertit?*, pictures the speaker's emotion.

238-239. *Hōc*: i.e. by this promise (234-237); instr. ablative. *occāsum Trōiae*: note the figure, *the setting of Troy's sun*. *tristis*: here active, *sorrow-causing* (§ 212). *fātis . . . rependēs*, *offsetting adverse fates by (other) fates*, i.e. balancing actual misfortunes by promised good fortune. *fātis*=Jupiter's promise; *fāta contrāria*=the fall of Troy. *fātis* needs no adj.; the character of the expected *fāta* has been clearly indicated by 234-237, and by *Hōc . . . sōlābar*, 238-239. *repandēs* is fig., suggesting a balance, in the opposite plates of which Venus was wont to put the present sufferings and the

sōlābar, fātīs contrāria fāta rependēns;
 nunc eadem fortūna virōs tot cāsibus āctōs 240
 insequitur. Quem dās finem, rēx magne, labōrum?
 Antēnor potuit, mediīs ēlāpsus Achivīs,
 Illyricōs penetrāre sinūs, atque intima tūtus
 rēgna Liburnōrum et fontem superāre Timāvī,
 unde per ōra novem vāstō cum murmure montis 245
 it mare prōruptum, et pelagō premit arva sonantī.
 Hic tamen ille urbem Patavī sēdisque locāvit
 Teucrōrum, et gentī nōmen dedit armaque fixit
 Trōia, nunc placidā compostus pāce quiēscit;

promised glories of the Trojans, weighing coming glories against actual woes.

240-241. **nunc**: sharp advers. asyndeton (see note on 45). The contrast is with the past as represented by *sōlābar*. **āctōs insequitur**: both words suggest relentless pursuit. The Trojans are being hunted as one hunts wild beasts. *āctōs*=*though they have been driven*; see note on *aeger*, 208.

242. **Antēnor potuit**: when Vergil wrote *primus* . . . *vēnit litora*, 1-3, he either disregarded the story about Antenor, or else he meant the emphasis there to fall on *Lāvinia* . . . *litora*. Gallia Cisalpina was not a part of Italy proper till 49; see § 38.

243. **tūtus** is contrasted with *virōs* . . . *āctōs*, 240. It gains force by juxtaposition (§ 240) with *intima*, which suggests distance. Latin writers often describe the navigation of the Adriatic Sea as dangerous.

245. **unde**=*ex quō*. This substitution of *unde* for a prep. and a rel. pronoun is common, except where the relative pronoun represents a person.

246. **it**=*exit* (§ 221). The subject is *Timāvus*. **mare prōruptum**, a *bursting (rushing) sea*, is a pred. nominative. *prōruptum* has middle force: §§ 166, 186. The river of which the Timavus is a part becomes subterranean sixteen miles from its source.

Eighteen miles farther on it emerges from the mountain via numerous springs, Vergil's *novem ōra*. The *Fōns Timāvī* is only a mile from the sea (Gulf of Trieste). See *The Encyclopaedia Britannica*, eleventh edition, XII. 263, first column, top. **pelagō** . . . **sonantī**, with its thunderous flood, pictures the force with which the river bursts forth; this force makes the mountain reverberate. **premit**=*oppresses, overwhelms* (§ 221).

247-249. **tamen**: i.e. in spite of all the difficulties of 242-246. **Patavī**: for case see § 123. **sēdis**: as in 205. **gentī** . . . **dedit** contains two statements: (1) he established a nation; (2) he gave it a name. He thus secured, in fact, the blessings promised to Aeneas, but not yet granted to him. **fixit**: freely, *hung up*; lit., 'fastened,' i.e. on a temple wall. The Romans dedicated to the gods implements, etc., for which they had no further use. *fixit* is thus a picturesque way of saying 'he laid aside,' as no longer necessary. *His wars and dangers were over*; Aeneas's wars were at once present and to come. **placidā** . . . **quiēscit**, in peaceful calm composed he is finding his rest. Contrast the scenes of toil and danger in 242-246. **compostus**: for form see note on *repositum*, 26.

- 250 nōs, tua prōgeniēs, caelī quibus adnuis arcem,
 nāvibus (īnfandum!) āmissis, ūnīus ob īram
 prōdimur, atque Italīs longē disiungimur ōrīs.
 Hic pietātis honōs? Sic nōs in scēptra repōnis?"
- Ollī subridēns hominum sator atque deōrum
- 255 vultū quō caelum tempestātēsque serēnat
 ōscula libāvit nātae, dehinc tālia fātur:
 "Parce metū, Cytherēa: manent immōta tuōrum
 fāta tibi; cernēs urbem et prōmissa Lavīnī
 moenia, sublimemque ferēs ad sīdera caelī
- 260 magnanimum Aenēān, neque mē sententia vertit.
 Hic tibi (fābor enim, quandō haec tē cūra remordet,

250. nōs: advers. asyndeton. Venus, as mother of Aeneas, naturally identifies herself with the Trojans. tua prōgeniēs: Venus was daughter of Jupiter. Her point, then, is the hard lot of Aeneas, an immediate descendant of Jupiter, as contrasted with that of Antenor, a mere man, or at least but remotely related to the gods through Dardanus (see note on *genus invisum*, 28). caelī . . . arcem: exaggeration; cf. notes on *fūnera* and on *cūctus* . . . orbis, 232, 233. Venus declares that Jupiter had promised to make Aeneas a god; Roman tradition said that Aeneas was translated, living, to heaven, as Romulus was, later. See notes on iv. 620, vii. 797.

251-252. infandum! *O voe unspeakable!* The word is in appos. with *nāvibus* . . . *āmissis*. For the case, acc., see G.324. See also note on *belli insigne superbum*, viii. 683. ūnīus: Juno. With *ūnīus ob īram* cf. *ūnīus ob noxam*, 41. For scansion of *ūnīus* see note on *illius*, 16. prōdimur: sc. a tē.

253. Hic: for gender see note on *hoc*, 17. scēptra: as in 78. The framework of 242-253 = 'Antenor could do thus and so: why can not we?' Venus's speech is diplomatic. She reminds Jupiter everywhere of his power (cf. 229-230,

genitor, 237, *rēx magne*, 241), then of his promise. She thus hints that, if he only will, he can.

254-296. Jupiter renews past promises concerning the Trojans, and makes still more inspiring predictions of the glories of the race.

254. Ollī = *Illī* (dat.): § 103.

256. libāvit, *kissed lightly*. See *libō* in Vocabulary. The word expresses Jupiter's affectionate gentleness. fātur, as historical pres., may rightly be coupled with *libāvit*.

257. metū: dative. For form cf. *currū*, 156.

258. Lavīnī belongs with both accusatives. So, too, does *prōmissa*. For the thought see notes on *urbem*, 5, and on *genus* . . . *Rōmae*, 6-7. For scansion of *Lavīnī* see § 284.

259. sublimem . . . caelī: for the thought cf. *caelī* . . . *arcem*, 250, with note. *sublimem* = an adv., *aloft, on high* (§ 213). *ad sīdera caelī*: see note on *sīdera*, 93.

260. neque . . . vertit, *nor has (any) purpose wrought a change in me, answers quae . . . vertit?*, 237.

261. tibi: freely, *mark you, I promise you*; dat. of interest (§ 131) with the verbs in 263-264. See note on *iac-tantī*, 102. In old-fashioned English

longius et volvēns Fātōrum arcāna movēbō)
bellum ingēns geret Ītaliā, populōsque ferōcīs
contundet, mōrēsque virīs et moenia pōnet,
tertia dum Latiō rēgnantem viderit aestās,
ternaque trānsierint Rutulīs hiberna subāctīs.

265

(At puer Ascanius, cui nunc cognōmen Iūlō
additur (Īlus erat, dum rēs stetit Īlia rēgnō),
trīgintā magnōs volvendīs mēnsibus orbīs
imperio explēbit, rēgnumque ab sēde Lavīnī
trānsferet, et Longam multā vī mūniet Albam.

270

tibi . . . geret = 'he will wage you a war.' *haec . . . cūra* = *hāc dē rē cūra* (anxiety).

262. *et*: for position see § 236. *volvēns*: as in 9, 22. *movēbō*: a rough word. The idea is that of 'routing out' the secrets of the future from the place where they now rest, and where they should continue to rest until the fullness of time is come. Render by *unrolling further the scroll of the Fates I will disturb its secrets*. For Jupiter's relation to the Fates see §§ 340-341.

263-266. *Ītaliā*: for case see § 155. *populōs*: sc. *eius* = *Ītaliae*. *ferōcīs*, high-spirited, proud. *mōrēs*, laws, a polity, suggests political institutions, the whole social system. *virīs*, his own warriors, his warrior people. The nations he conquers must, of course, conform to the laws he lays down for his own *virī*. For the character ascribed here to Aeneas—conqueror, law-giver—see §§ 66-67. *moenia*: in Vergil often a city, a walled town. *pōnet*, will be stablishing. The three futures in 263-264 are 'progressive,' i.e. they denote continued action. In prosaic English, the sense is 'he will be busy with a war, with crushing . . . , with stablishing.' *terna . . . hiberna* (sc. *castra*), three winters spent in camp, or, freely, three winters. We have *terna*, not *tria*, because with nouns found only in the plural (*castra*), the distributive numerals, not

the cardinal, are used. *Rutulīs . . . subāctīs*: either abl. abs., or dative (cf., then, *tibi*, 261). The Rutuli are part of the *populōs . . . ferōcīs*, 263. On 263-266 see §§ 60, 67.

267-268. *At* introduces the second stage of Trojan history in Italy. *Ascanius*: Aeneas's son. *Iūlō* is attracted to the case of *cui*. See A.373, a; B. 190, 1; Bu.393; D.390, a; G.349, R.5; H.430, 1. *additur*: note the tense, *is being bestowed*. Render, freely, by *who is gaining now the cognomen Iūlus*. *rēs* = *rēs publica*, as often. *stetit . . . rēgnō*, was secure in its sovereignty. *rēgnō* is abl. of specification. The purpose of 267-268 is to connect the *Gēns Iūlia*, esp. its most distinguished living member, Augustus, with Troy (§ 68-70). A *gēns* was believed to derive its name from that of its founder.

269-271. *orbīs*, in itself indefinite, *cycles*, is defined by the abl. of char., *volvendīs mēnsibus*. The *orbēs*, then, are each a year long. Cf. *volventibus annīs*, 234. *Volvendus* is one of a few gerundives that are used, occasionally, as equivalent in sense to pres. participles active. Render *trīgintā . . . explēbit* by *will round out with sovereignty (=as sovereign) thirty mighty cycles of revolving months*. *sēde Lavīnī*, *Lavinium, its seat*, or, *its seat in Lavinium*. For constr. cf. *urbem Patavī*, 247, with note. *vī*: here in good sense, *might*. Contrast the meaning of *vīs* in 4, 69.

Hic iam ter centum tōtōs rēgnābitur annōs
gente sub Hectoreā, dōnec rēgīna sacerdos,
Mārte gravis, geminam partū dabit Īlia prōlem.

- 275 Inde, lupae fulvō nūtrīcis tegmine laetus,
Rōmulus excipiet gentem, et Māvortia condet
moenia, Rōmānōsque suō dē nōmine dicet.
(His ego nec mētās rērum nec tempora pōnō;
imperium sine fine dedī. Quīn aspera Iūnō,
280 quae mare nunc terrāsque metū caelumque fatigat,
cōnsilia in melius referet, mēcumque fovēbit
Rōmānōs, rērum dominōs, gentemque togātā.

272. *iam*, in turn, marks the third stage of the Trojan career in Italy. *tōtōs* emphasizes, as *magnōs*, 269, does, the length of the time. Vergil gives but 333 years to the period between the coming of Aeneas to Italy and the founding of Rome. The ordinary account gave over 400. *rēgnābitur*: freely, *sovereignty will be held*. An impersonal passive is often best rendered in English by a noun kindred in meaning to the Latin verb, used as subject of an English verb of general force, in the passive.

273-274. *Hectoreā* = *Hectoris*; see note on *Scyllaeam*, 200. *rēgīna*: an adj., *princess* (as adj.), or, *of royal blood*. *Mārte gravis*, *pregnant by* (= *a mother by*) *Mars*. *Mārte* = *sēmīne Martis*, is instr. ablative. *geminam . . . prōlem*: *Romulus and Remus*. *partū dabit* = *pariet* or *ēdet*. With *partū* sc. *ūnō*; note, then, the juxtaposition (§ 240) in *geminam partū*.

275-277. *Inde*: the fourth stage. *laetus*, *exulting in*; freely, *proudly wearing*. *excipiet*, *will greet*, *will take under his care*. *Māvortia . . . moenia*: *Rome, city of Mars, father of Romulus and Remus*. *dicet*: sc. *ea*, referring to *moenia*. Of course, *ea* will denote here not merely the city, but the city and its people; a town implies townspeople. *Rōmānōs . . .*

dicet answers 234-237. Vergil evidently connected *Rōma* and *Rōmānus* with *Rōmulus*. Modern scholars reject this etymology, but offer nothing certain in its stead.

278-282. *His* = *Rōmānīs*. *ego*: emphatic; the speaker was *pater omnipotēns*, 60, *rēx magnus*, 241. *rērum*, *destinies*. Join with both accusatives. *imperium . . . dedī*: *Jupiter means*, 'I have given them limitless power for all time.' *Roma* is to be *aeterna*, 'The Eternal City.' For Vergil's ascription to Jupiter of unlimited power see § 341. Note the climax in 265-279: at first, three years, 265-266, then thirty, 269, then three hundred, 272, then a reign without end, 278-279. *Quīn*, *Nay more*. In this sense *quīn etiam* is more common. See Vocabulary, *quīn*, I, (2). *metū*: i.e. through her fears for Carthage; see 12-23. *in . . . referet*, *will change (her plans) for the better*. *fovēbit*: a fine word (see Vocabulary, *foveō*), esp. as applied to Juno's future relation to the Trojans. The verb is used especially of a mother or nurse fondling an infant. Cf. the use of *suscēpit* and *nūtrimenta dedit*, 175, 176. *rērum*, *the world*. *togātā*: the toga marked the Romans as clearly as the plaid and the tartan have marked the Scottish Highlander. There is parallelism here (§ 251).

Sic placitum. Veniet lūstris lābentibus aetās,
cum domus Assaracī Phthīam clārāsque Mycēnās
servitiō premet, ac victis dominābitur Argīs.

285

Nāscētur pulchrā Trōiānus origine Caesar,
imperium Ōceanō, fāmam quī terminet astris,
Iūlius, ā magnō dēmissum nōmen Iūlō.

Hunc tū ōlim caelō spoliis Orientis onustum
accipiēs sēcūra; vocābitur hic quoque vōtis.

290

(Aspera tum positīs mītēscent saecula bellis;
cāna Fidēs et Vesta, Remō cum frātre Quirīnus

283-285. placitum: sc. *dīs est*. Cf. *Senātui placuit*, 'The Senate decreed.' *lūstris lābentibus*=*volventibus annis*, 234. *Lābor* is often used of the easy, noiseless passage of time. *aetās*, an age, a period. *domus Assaracī*: the Trojan race. So the words *Phthiam* . . . *Mycēnās* stand for all Greece; *Phthia* and *Mycenae* were the homes respectively of *Achilles* and *Agamemnon*, leaders of the Greeks before Troy. *servitiō premet*: this prophecy was fulfilled by the capture of Corinth in 146. With *premet* cf. *premit*, 246, with note. *dominābitur*: a powerful word, suggesting ownership of slaves. Render by *shall rule as lords and masters*. *servitiō* and *dominābitur* effectively strengthen each other.

286. Trōiānus . . . Caesar: cf. note on *stetit* . . . *rēgnō*, 268, and § 68.

287. imperium: with *terminet*; for position before the rel. pron. see notes on 109. *Ōceanō . . . astris*, only by the ocean, only by the stars. See *Ōceanus* in Vocabulary. *quī terminet*: a clause giving the purpose of the Fates; see note on *dum* . . . *in-ferret*, 5-6. Cf. *quī . . . tenērent*, 236.—The power of Augustus is to be world-wide (278-279). Verse 287 is Jupiter's answer to 236-237.

288. Iūlius, of the Julian line, is emphatic both by its separation from *Caesar*, 286, and by its place in the verse (§ 232). *ā magnō . . . Iūlō*:

for the condensed comparison see note on *cum nāvibus*, 193; for the thought cf. 267-268. *dēmissum*, derived.

289-291. ōlim: as in 20, 203, 234. *caelō*: dative,=*in caelum* (§ 134), or instr. abl. (a host might be said to welcome a guest *with his house*). *spoliis* . . . *onustum* refers to Augustus's victory at Actium, and to his conquest of Egypt, Syria, and Asia Minor, and, probably, also to his recovery of the standards captured by the Parthians from Crassus in 53. *sēcūra*, untroubled, i.e. with your present anxieties (257, 261) all gone. *vocābitur . . . vōtis*: i.e. he too will be deified, as Aeneas is to be deified (259-260). *Divine honors were indeed paid to Augustus, even before his death.* *vocābitur*=*will be addressed*. 291 contains two statements: (1) *tum bella pōnentur*, (2) *tum aspera saecula mītēscent*. Render by *will lay aside wars, and will lose their savagery*. *positis*=*dēpositis*; cf. *pōnunt*=*dēpōnunt*, 173.

292. cāna, time-honored; properly, 'hoar-headed,' 'hoar.' *Vesta*: typical of the domestic virtues; see § 331. *Remō . . . Quirīnus*: tradition said that Romulus slew Remus in a quarrel, but Vergil pictures them as working together for the good of Rome, thus implying that in the time of Augustus fraternal strife and civil wars are to cease.

iūra dabunt; dīrae ferrō et compāgibus artīs
claudentur bellī portae; Furor impius intus,

295 saeva sedēns super arma, et centum vinctus aēnīs
post tergum nōdis, fremet horridus ōre cruentō."

Haec ait, et Māiā genitum dēmittit ab altō,
ut terrae utque novae pateant Carthāginis arcēs
hospitiō Teucrīs, nē fātī nescia Dīdō

300 fīnibus arcēret. Volat ille per āēra magnum
rēmigiō ālārū, ac Libyae citus adstitit ōris,

293. iūra dabunt: i.e. will be supreme; cf. 264. Vergil usually represents the law-making power as a royal right. **ferrō . . . artīs**, with bars of iron closely fastened (lit., 'with iron bars and close joints'), belongs closely with *claudentur* (294). With *compāgibus artīs* contrast *laxis . . . compāgibus*, 122. With the use of *ferrō* cf. that of *aere*, 35.

294. intus: emphatic. Furor will no longer be free to roam abroad, to work havoc.

295. saeva . . . arma: he will have no more use for his weapons. *Sedeō* often suggests inactivity, feebleness. **vinctus:** freely, *his hands bound*. **aēnīs:** i.e. enduring. *Aes* is often a type of indestructibility.

296. fremet horridus: freely, *will send forth horrid roars*. These cries are, however, to have no meaning. 293-296 show that Furor is to be a helpless prisoner, shut in without chance of escape. *horridus*=an adv.: § 213.—291-296 mean that in the time of Augustus there will be a return of integrity, the domestic virtues, brotherly love, and peace. *dīrae . . . cruentō* refers to the closing of the Gates of Janus; see § 19. Vergil may have had in mind here, as in many another passage in the Aeneid, some work of art to be seen in Rome.

297-304. Jupiter sends Mercury to Carthage to prepare its people to welcome the Trojan—

297. Māiā genitum: Mercury (§ 322). For case of *Māiā* see A. 403, a; B.215; Bu.532; D.451; G.395, and N.1; H. 469, 2; H.B.413. **altō**, sky. Contrast the meaning in 34, 126.

298. utque: the second *ut*, though syntactically needless, lends weight to the verse. The verse=*to the end that the lands (in general) and to the end that, etc.* **novae:** gen. singular. Vergil had in mind the etymology of *Carthāgō*, which=*Nova Civitās*. **pateant:** the agency of heaven was needed to effect this purpose, since the founders of Carthage were treating all strangers as foes (see below, 539-541, 563-564).

299-300. hospitiō Teucrīs: for the constr. see note on *excidiō Libyae*, 22. **nē . . . arcēret**, that . . . might not try to bar. The pres. and impf. often denote action merely attempted (not finished), and are then called conative pres., conative impf. (with *conative* cf. *cōnor*). The impf. is used in *arcēret* because with the historical present (*dēmittit*, 297) either primary sequence (*pateant*, 298) or secondary may be used. Render *nē . . . arcēret* by *to keep (prevent) Dido from seeking . . . to debar*. A negative purpose clause can often be best rendered in this way. **āēra:** for form see § 101.

301. adstitit (from *adstisō*), *alights*. For tense see note on *Incubūere*, 84. *citus* strengthens this sense of the perfect. The pres. *Volat*, 300, pictures a lasting act.



MERCURY

et iam iussa facit, pōnuntque ferōcia Poenī
corda, volente deō; in prīmīs rēgīna quiētum
accipit in Teucrōs animum mentemque benignam.

At pius Aenēās, per noctem plūrima volvēns, 305

ut primum lūx alma data est, exīre locōsque
explōrāre novōs, quas ventō accesserit ōrās,
quī teneant (nam inculta vidēt), hominēsne feraene,
quaerere cōstituit sociisque exācta referre.

Classē in convexō nemorum sub rūpe cavātā, 310

arboribus clausam circum atque horrentibus umbrīs,
occult; ipse ūnō graditur comitātus Achātē,
bīna manū lātō crispāns hastilia ferrō.

Cui māter mediā sēsē tulit obvia silvā,

302. iam = *statim, forthwith*. pō-
nuntque: for -que see § 219. For
pōnunt = *dēponunt* see 173.

305-401. Aeneas reconnoiters. Venus,
disguised as a huntress, meets him, tells
him in what country he is, describes how
Dido had come to that country, gives him
news of the missing ships, and directs him
how to proceed. She bids him go on to
Carthage.

305. volvēns: sc. *animō*; cf. *corde*
volūtāns, 50. *volvēns* violates the rule
that the pres. part. should denote
only time coincident with that of the
main verb; *plūrima volvēns* = *cum*
plūrima volvisset.

306-309. ut . . . est = *ortā lūce*,
with *cōstituit*, 309. *data est*, was
granted; sc. *hominibus*, or *terrīs*.
quās . . . *teneant* depends on *quaerere*,
309. *ventō*: instr. abl. with *accesserit*;
see §§ 160, 222. *inculta*, wilderness.
For adj. as noun see § 216, 2. *vidēt*:
for scansion see § 275. *hominēsne*
feraene, human beings or wild beasts.
-ne . . . -ne for *utrum* (-ne) . . . an
is almost entirely confined to poetry.
exācta, the information secured; lit.,
'the (things =) facts gathered.'

310-312. *convexō nemorum*, in a
wooded arch, or amid (under) over-

arching woods. Cf. 165. *nemorum* =
an adj., *nemorōsō*. The gen. of a
noun is often used in poetry to replace
an adj. that is lacking, or rare, or
metrically inconvenient. The gen. is
the adjectival case, as distinct from
the abl., which is usually adverbial.
Vergil had in mind a creek or estuary
over which the trees meet. *cavātā*:
i.e. by the action of the sea. *sub* . . .
cavātā throws light on *scopulis pen-*
dentibus, 166. *horrentibus umbrīs*: cf.
horrenti . . . *umbrā*, 165, with note.
comitātus is here a pf. part. of a
deponent verb in full passive sense, a
usage found also in good prose.
Achātē: in good prose *comitātus* is
used with an abl. denoting a person.

313. *lātō* . . . *ferrō*: abl. of char.
with *hastilia*. Only the heads of the
spears were of iron. In 188 Achates
carries the weapons. Here Aeneas
carries a second set, this expedition
being fraught with greater danger.

314. *Cui*: with *obvia*, across his path.
See § 138, at the end. *mediā*, the heart
of. See note on *summā* . . . *undā*, 127.
sēsē tulit: *ferō* with a pronoun, pers. or
reflexive, as object, often = 'go,' 'pro-
ceed.' On *sēsē tulit obvia* see also
§ 225. *silvā*: for case see § 155.

315 virginis ōs habitumque gerēns et virginis arma,
 Spartānae, vel quālis equōs Thrēissa fatigat
 Harpalycē, volucremque fugā praevertitur Hebrum,
 namque umeris dē mōre habilem suspenderat arcum
 vēnātrīx, dederatque comam diffundere ventis,
 320 nūda genū, nōdōque sinūs collēcta fluentis.

Ac prior "Heus," inquit, "iuvenēs, mōnstrāte, meārum
 vīdistis sī quam hīc errantem forte sorōrum,
 succinctam pharetrā, et maculōsae tegmine lyncis,
 aut spūmantis aprī cursum clāmōre prementem."

325 Sic Venus, et Veneris contrā sic filius ōrsus:
 "Nūlla tuārum audīta mihi neque vīsa sorōrum,
 ō—quam tē memorem, virgō?—namque haud tibi vultus

315. ōs . . . gerēns: *gerō* and *ferō*, used with words denoting parts of the body as their objects, often = 'have,' or, simply, 'with.' Cf. *capita* . . . *arboreis*, 189-190, and note.

316. *vel* (cf. *volō*) often, as here, = *or if you like*, i.e. it is used when the difference between things is of slight consequence, and the choice between them is left to hearer or to reader. *quālis* . . . *fatigat*: as antecedent sc. *tālis virginis*, such a maiden as Thracian Harpalyce (is when she) tires. In similes introduced by *quālis* there is often great condensation, which must be avoided in the English rendering.

317. *volucrem* . . . *Hebrum*: Greek and Latin writers make rivers a type of swiftness, naturally, since many of the rivers best known to them were mountain streams. The Hebrus is said to be, in fact, far from swift. *fugā*, by her swiftness, is to be joined with *fatigat* also.

318-320. *umeris*: for case see § 153. *dē mōre*, *duly*. *vēnātrīx*, in true huntress fashion, is emphatic by position (§ 232). *diffundere*: for mood see § 174. *genū*: acc.; see § 147. *sinūs collēcta*: for constr. see note on *lacrimis oculos suffūsa nitentis*, 228.

The garments were gathered up to permit easy and rapid motion.

321-324. *prior*, taking the lead. Cf. *prima*, 24. *mōnstrāte*: sc. *eam* (= *sorōrem meam*), to be gathered from the *sī*-clause. *forte*: join with *sī*. *succinctam*, girt. *maculōsae* . . . *lyncis*: cf. *lupae* . . . *laetus*, 275. *aut*, unlike *vel*, 316, points to an important contrast, here to that between aimless wandering (*errantem*) and eager pursuit of definite game. *spūmantis*, frothing, with excitement and rage. *cursum* . . . *prementem*, pressing hard the swift progress, i.e. pressing the boar close in spite of his speed.

325. *Veneris* . . . *filius*: pathetic; Venus's own son talks to her, yet knows her not. *ōrsus* (*est*): from *ōrdior*.

326. *mihi*: for case see § 133. *neque*: after *nūlla*, *aut* would be better Latin.

327. *quam* . . . *memorem* . . . ?, by what name am I to call you . . . ? For the deliberative subj. see note on *crēdant*, 218. The ancients believed that the gods took offense if addressed by wrong titles. Aeneas looks on the stranger as more than human; hence his care concerning her identity and her name. For personal

mortālis, nec vōx hominem sonat: ō dea certē!

An Phoebī soror, an nymphārum sanguinis ūna?

Sis fēlix, nostrumque levēs, quaecumque, labōrem, 330

et quō sub caelō tandem, quibus orbis in ōris

iactēmur doceās; ignārī hominumque locōrumque

errāmus, ventō hūc vāstis et flūctibus āctī;

multa tibi ante ārās nostrā cadet hostia dextrā."

(Tum Venus: "Haud equidem tālī mē dignor honōre; 335

virginibus Tyriīs mōs est gestāre pharetram

purpureōque altē sūrās vincīre cothurnō.

Pūnica rēgna vidēs, Tyriōs et Agēnoris urbem,

sed finēs Libycī, genus intractābile bellō.

Imperium Didō Tyriā regit urbe profecta, 340

intercourse of the gods with mortals see § 344. **namque:** as in 65: (*I ask you this question*), for, etc.

328. mortālis, merely mortal. nec . . . sonat, and your voice has no mere mortal ring. On case of *hominem* see §§ 140, 142. The gods, try as they might, could not wholly conceal their divine character.

329. An . . . an: properly, or . . . or, but best left untranslated. The words mark Aeneas's second and third attempts to find the right title for the stranger; the first is represented by *quam . . . virgō?*, 327. **Phoebī soror:** Diana (Artemis), an ardent huntress: § 318. Aeneas naturally thinks of identifying with her this huntress of whose supernatural character he is convinced. For ellipsis of *es* see § 245.

330-333. Sis . . . levēs: subj. of wish or prayer. **fēlix, propitious. quaecumque:** sc. *deārum es*. **tandem:** for *tandem* in questions see Vocabulary. Cf. Cicero, *Cat. I. 1, Quousque tandem, etc. ōris, borders, quarters.* See note on *ōris, I. ignārī . . . āctī:* these words are grammatically independent, but logically they give the reason for the appeal in *doceās*; they = *ignārī enim, etc.*

334. Join 334 closely with 330-333. The whole = 'Help us, for, if you do that, many a victim,' etc. Classical writers often represent the worshiper as bargaining with the gods. Cf. especially the word *vōtum*, which denotes a gift promised to the gods on condition that they grant the worshiper's prayer. **dextrā** is instr. abl. with *cadet*, which = *sternētur* or *occidētur*; see §§ 160, 222.

336-337. Venus means, 'No goddess am I, only a simple Tyrian maid.'

338. **Pūnica** would bring Carthage to a Roman reader's mind, but, as 338 stands, the word here = *Phoenician*. The names in 336-339 are thought of as all familiar to Aeneas. See note on *Italiam . . . litora, 2-3*.

339. With **finēs, borders, sc. sunt. genus . . . bellō** is in appos. with *Libycī*. A more accurate expression would be *sed finēs Libycōrum, generis intractābilis bellō, sunt*. 338-339 answer the question in 331.

340. 340-368 explain how it is that Tyrians are dwelling in domains belonging to the Libyci. **Imperium . . . regit, wields sovereignty.** Study *regō* in Vocabulary. **Tyriā . . . urbe:** Tyre itself.

germānum fugiēns. Longa est iniūria, longae
ambāgēs, sed summa sequar fastīgia rērum.
Huic coniūnx Sŷchaeus erat, dītissimus agrī
Phoenīcum, et magnō miserae dīlētus amōre,
345 cui pater intāctam dederat, prīmisque iugārat
ōminibus. Sed rēgna Tyrī germānus habēbat
Pygmalīōn, scelere ante aliōs immānior omnīs.
Quōs inter medius vēnit furor; ille Sychaeum
impius ante ārās atque aurī caecus amōre
350 clam ferrō incautum superat, sēcūrus amōrum
germānae, factumque diū cēlāvit, et aegram
multa malus simulāns vānā spē lūsit amantem.
Ipsa sed in somnīs inhumātī vēnit imāgō
coniugis, ōra modīs attollēns pallida mīrīs;

341-342. *iniūria*, the story of her wrongs. *summa . . . fastigia rērum*, only the outstanding points of her history. *Fastigium* (see Vocabulary) is here used fig., as we use 'pinnacle.' The points of Dido's history which Venus is to give stand out as roof-tops stand out above the ground. *sequar*, pursue. Cf. 'pursue' a tale, a story.

343-344. *Huic . . . erat*: pathetic, *She once had*. *dītissimus agrī*: cf. *dives opum*, 14, with note. The events of 343-359 took place in Tyre. *miserae*, by his hapless wife. For case see § 133. Cf. *mihī*, 326.

345-346. *intāctam*, in her maiden bloom. *primis . . . ōminibus*: freely, for the first time in wedlock; lit., 'through the first omens (of wedlock).' The context bids us supply *mātrimōnī* with *ōminibus*. The Romans regularly consulted the omens in connection with marriage, as on all other important occasions. The abl. is instrumental. Note the parallelism (§ 251). *Sed* sets the misery recounted in 346-364, esp. 346-352, in sharp contrast to the happiness implied by 343-345. *Tyrī* justifies the note on *Tyrīā . . . urbe*, 340.

347. *ante . . . omnīs*: a strong expression, resulting from the combination of (1) *ante omnīs aliōs immānis* and (2) *aliīs omnibus immānior*. *immānior*: render by an emphatic monstrous.

348-352. *Quōs*: Dido, Sychaeus, and Pygmalion. A plural word referring to persons of different sexes is regularly masculine. For position of *inter* see § 237. *medius*, intervening, after *inter*, is pleonastic. For *Sŷchaeum* after *Sŷchaeus*, 343, see § 284. *ante ārās* stands far from its verb (*superat*, 350), and next to *impius* for the sake of effect. The place of the crime adds to its wickedness. For the pl. *ārās* see § 190. *amōrum*: obj. gen. with *sēcūrus*, which = *immemor*. See § 128. *aegram . . . amantem*: we should say the heartsick, loving (wife). *malus simulāns*: juxtaposition of cause and effect (§ 241). Render by wickedly inventing many a tale, to account for the absence of Sychaeus.

353-354. *Ipsa . . . imāgō*, The very semblance. The words are emphasized by their separation: § 231. *sed* is often postpositive in poetry, as *et* is: § 236. *inhumātī*: an important word.

crūdēlis ārās trāiectaque pectora ferrō 355
 nūdāvit, caecumque domūs scelus omne retēxit;
 tum celerāre fugam patriāque excēdere suādet,
 auxiliumque viae veteris tellūre reclūdit
 thēsaurōs, ignōtum argentī pondus et aurī.
 His commōta, fugam Didō sociōsque parābat. 36C
 (Conveniunt quibus aut odium crūdēle tyrannī
 aut metus ācer erat; nāvīs, quae forte parātae,
 corripunt, onerantque aurō; portantur avārī
 Pygmaliōnis opēs pelagō; dux fēmina facti.
 Dēvēnēre locōs, ubi nunc ingentia cernēs 365
 moenia surgentemque novae Carthāginis arcem,

The spirits of the unburied dead (it was thought) were not admitted to the underworld. They were forced to wander about the River Styx, the boundary line of that world, for 100 years, or until their bodies were duly buried. The spirits of those who died by violence hovered about the scene of the crime until due burial was accorded to their bodies. Pygmalion's failure to bury Sychaeus thus made his crime even worse. It also led to his punishment in the loss of the wealth for the sake of which he committed the crime (349, 358-359, 363-364). *modis . . . miris*, *strangely*; join with *pallida*. *pallida*: *pallidus* is constantly used in connection with death.

355-356. *crūdēlis*: a fine word. The altar is called cruel because the altar (or the god to whom it was sacred) did not prevent the crime. *caecum*, *hidden*. See *caecus* in Vocabulary. *domūs* locates the *ārae* of 349. The word repeats, with fresh emphasis, the suggestion of *ante ārās*, 349; see note there.

357-358. *celerāre* and *excēdere* both depend on *suādet*, which practically = *iubet*; see § 182. Sc. *eam* = *Didōnem* as subject, and see note on *vivere*, 218. With *celerāre fugam* cf. *Mātūrāte fugam*, 137. *viae*: obj. gen. with *auxilium*, *aids to her journey*. See

§ 130. *veteris*, *ancient*, in the sense of 'long hidden.' See Vocabulary. *tellūre reclūdit*, *unseals from the earth*. For *tellūre* see § 152. Vergil had here two ideas in mind: (1) *reclūdit*, 'reveals,' and (2) *fodit*, *refodit*, 'digs up.' Of course the *imāgō* *Sychaei* could not actually perform the latter act.

361-364. *quibus . . . erat*, *who possessed, who were swayed by*. *odium crūdēle*, *relentless hatred*, the sort of hatred that would have led them to work his ruin had they been able to do so. *crūdēle* is emphasized by its position next to *tyrannī*. Their hatred of Pygmalion was as merciless as had been the conduct which inspired it. *ācer*, *harrowing, galling*. *nāvīs . . . onerant . . . aurō* gives a natural construction. Contrast *Vīna . . . cadis onerārat*, 195, with note. *avārī* carries us back to *aurī* . . . *amōre*, 349. Pygmalion, in his greed, committed murder: yet his greed was balked, and by a woman. *Pygmaliōnis* is sarcastic: it = 'that Pygmalion fondly thought his own.' *opēs* = *aurō*, 363. *pelagō*: abl. of the route: § 159. *dux . . . facti* (*fuit*): a famous expression.

365-366. *locōs*: for case see § 139. *novae Carthāginis* justifies the note on *novae*, 298.

mercātique solum, facti dē nōmine Byrsam,
 taurinō quantum possent circumdare tergō.
 Sed vōs quī tandem, quibus aut vēnistis ab ōris,

370 quōve tenētis iter?" Quaerenti tālibus ille
 suspīrāns imōque trahēns ā pectore vōcem:

"Ō dea, sī primā repetēns ab oriġine pergam,
 et vacet annālīs nostrōrum audire labōrum,
 ante diem clausō compōnet Vesper Olympō.

375 Nōs Trōiā antiqūā, sī vestrās forte per aurīs
 Trōiae nōmen iit, diversa per aequora vectōs
 forte suā Libycīs tempestās appulit ōris.

367-368. **facti**: from *factum* (§ 216, 1). It is explained by 368. **Byrsam**, (called) *Byrsa*. The Phoenicians (and so, of course, the Carthaginians) called a citadel *Bosra*. This name the Greeks made into *Byrsa*, a name identical in spelling with the common noun *byrsa*, 'a hide.' Out of the confusion of these words arose the story in the text. **quantum possent**: O. The Tyrians said to the Libyans: *Solum (ground) mercābimur quantum possumus*, etc. There was a story that they cut a hide into thin strips out of which they made a rope long enough to inclose a large district. One would suppose that, taught by their own recent bitter experiences, they would have treated the Libyans more fairly.

369-371. **vōs**: emphatic. It includes Achates. Cf. note on *vestrās*, 140. With **quī** sc. *estis*; cf. the ellipsis of *es* in 329. **aut . . . -ve**: the Romans usually separated a series of questions, by *aut*, *-ve*, or *vel*. We omit all conjunctions. **tālibus** (sc. *verbis*): join with *Quaerenti*, and with that word sc. *ait* or *respondet* (§ 246). Render by *As she questioned him with words like these, he, sighing . . . , made answer*.

372-374. **dea**: in spite of 335-337 Aeneas still believes the stranger

vēnātrix divine. **vacet** (*tibi*), you should have leisure. The verb is impersonal. **ante**, ere my tale is done. **clausō . . . Olympō**, will close the gates of Olympus and lay the day to rest. To Greek and Roman poets the sky is, often, a palace; out of its gates the day issues in the morning, to return through them at night. *Compōnere* is often used of preparing a body for burial, then of the actual burial. The indic. expresses the certainty of the result under the assumed circumstances, *sī . . . vacet*. In 372-374 Aeneas intimates, far less clearly than Venus had done, that he will touch only the *summa . . . fastigia rerum* (342).

375-376. **Nōs**: join with *vectōs* (376). Render by *After we had sailed over widely sundered seas*. **vestrās** (cf. 140) = 'yours and those of your fellow-citizens.' **per aurīs . . . iit**: more common, but less picturesque, is *ad aurīs vēnit*. The *sī*-clause is the protasis, not to *appulit* (377), but to some thought to be supplied, like *Trōiam dicō*. The sense is, 'I mention Troy, as a means of identifying myself, on the chance that,' etc.

377. **forte suā**, by its own chance (*caprice*). Aeneas emphasizes the fact that he has no designs on the people of Libya. **ōris**: dat. (§ 134).

Sum pius Aenēās, raptōs quī ex hoste Penātīs
 classe vehō mēcum, fāmā super aethera nōtus;
 Ītaliā quaerō patriam, et genus ab Iove summō. 380

Bis dēnīs Phrygium cōnscendī nāvibus aequor,
 mātē deā mōnstrante viam, data fāta secūtus;
 vix septem, convulsae undīs Eurōque, supersunt;
 ipse ignōtus, egēns, Libyae dēserta peragrō,
 Eurōpā atque Asiā pulsus." Nec plūra querentem 385
 passa Venus mediō sic interfāta dolōre est:

"Quisquis es, haud, crēdō, invīsus caelestibus aurās
 vītālīs carpis, Tyriam quī advēneris urbem;
 perge modo, atque hinc tē rēgīnae ad limina perfer.

378-379. Sum . . . nōtus (379): Vergil is here making Aeneas imitate the frankness of speech, even about themselves, that marks the Homeric heroes; Achilles calls himself 'the bravest of the Greeks.' **Penātīs . . . vehō**: see note on *deōs*, 6. **fāmā . . . nōtus**: stronger than *fāmam quī terminet astrīs*, 287. For the form *aethera* see note on *āera*, 300.

380. patriam, land of my fathers. According to tradition, Dardanus, the founder of Troy, came from Italy. See § 350, at the end. **genus** (sc. *patrium*) . . . **summō** is explained by the note on *genus invisum*, 28. **ab Iove summō**: a prose writer would say *ductum* ('derived') *ā*, etc.

381. Bis dēnīs: in expressions of multiplication the distributive numerals are used, because the idea of repetition is involved. **Phrygium . . . aequor** = the sea near Troy. See note on *Phrygiās*, 182. **cōnscendī, I climbed**; to the voyager the ocean seems to rise before him till it reaches the horizon.

382. mātē deā: Venus. This scene, in which Aeneas tells the story of his sorrows to his mother, without knowing that she is his mother, is finely conceived. For *dea* = an adj. see note on *rēgīna*, 273. **data**: sc. *ā dīs*, or *ā Iove* (§ 341). **fāta**: Aeneas speaks of him-

self as Vergil spoke of him in 2-3, *fātō profugus . . . vēnīt*.

383. vix, with difficulty; join with *supersunt*. **Eurō** is used as *Austris* is in 51; see note there. **supersunt, survive**, personifies the ships.

384-386. Libyae . . . peragrō: he had just learned this from Venus, 339. **dēserta, wastes**, is stronger than *inculta*, 308. Cf. also § 216, 1. **pulsus** = *expulsus* (§ 221), *exiled*. **Nec . . . passa . . . interfāta . . . est**: a prose writer would have said, *Nec . . . passa est, sed interfāta est*. Render by *Brooking not his further complaints, Venus*, etc. For the acc. *plūra* see § 142. **mediō . . . dolōre**: perhaps local abl. (§ 156), perhaps abl. abs., *his grief (being still) at its mid-point* (i.e. only half expressed). Render by *in the midst of his pain*.

387-389. Quisquis es: Venus pretends not to understand 378-385. **aurās . . . carpis, draw the breath of life**. *Carpō* is used (1) of plucking flowers, etc., (2) fig., of enjoying kisses, pleasures, etc. In (2) the thought is that of laying hold on something quickly ere it is too late. Here *carpis* well suggests the quick drawing in and out of the breath. **advēneris**: subj. in causal rel. clause. **modo** with the imp. = *only*.

390 Namque tibi reducīs sociōs classemque relātam
 nūntiō et in tūtum versīs Aquilōnibus āctam,
 nī frūstrā augurium vānī docuēre parentēs.
 Aspice bis sēnōs laetantis agmine cyenōs,
 aetheriā quōs lāpsa plagā Iovis āles apertō
 395 turbābat caelō; nunc terrās ōrdine longō
 aut capere aut captās iam dēspectāre videntur:
 ut reducēs illī lūdunt stridentibus ālīs,
 et coetū cīnxēre polum, cantūsque dedēre,
 haud aliter puppēsque tuae pūbēsque tuōrum

390-391. Namque: elliptical again (see note on 65): (*I speak thus confidently*), for, etc. **reducīs** virtually = *reductōs*. **relātam:** sc. *ab altō ad terram*. **āctam**, driven, swept. Render *reducīs sociōs* and *versīs Aquilōnibus* by the return of your comrades and a change in the winds. See, then, § 214.

392. nī: the supposition is utterly groundless; a prose writer would say *nisi forte*. **vānī** = an adv., *lyingly*, i.e. with deliberate intent to deceive. **docuēre:** sc. *mē*. **parentēs:** Venus keeps up the fiction of 335-337.

393. bis sēnōs: see note on *Bis dēnīs*, 381. The number, that of the missing ships, is in itself significant. **laetantis agmine**, taking their joy in ordered array, i.e. clustering joyously together. This is the most important touch in the whole description.

394-396. Iovis āles: the eagle, often graven on coins as holding a thunderbolt (§ 313). **apertō . . . caelō:** as in 155. **nunc** is related to *turbābat* as *nunc*, 240, is to *sōlābar*, 239. **terrās . . . capere**, to be in possession of the ground, i.e. to have already alighted. **captās . . . dēspectāre**, to be looking down on ground already preëmpted, i.e. to be looking down on the swans that have already alighted. **videntur** is true pass. of *videō*: it does not = 'seem.' Render *terrās . . . videntur* by *are plainly seen either to be in possession of . . . or, etc.*

397-398. reducēs, safely returned, i.e. from their flight before the eagle. **stridentibus**, rustling (*with joy*), whirling. **et . . . dedēre:** freely, and have swept together round the sky with joyous cries. **coetū:** freely, massed together; lit., 'in a group,' abl. of manner (§ 158). **cantūs . . . dedēre:** § 223. Logically, *cantūs . . . dedēre* is subordinate to *cīnxēre*; the words logically = an adv. expression with *cīnxēre*. Latin poetry often prefers coördination to subordination; prose writers prefer subordination. Compare, and yet contrast, the note on *summersās . . . obrue*, 69.

399-400. haud aliter = *sic*, balancing *ut*, 397. For the litotes see note on *nōn similit*, 136. **pūbēs . . . tuōrum:** see § 122. **Pūbēs**, *iūvenēs*, and *iuventūs* are often used, esp. in poetry, of men of fighting age. **portum tenet** corresponds to *terrās . . . capere*, *subit ōstia* to *captās . . . dēspectāre*, 395-396. —393-400 throw interesting light on Roman augury. The twelve swans correspond to the twelve missing ships, the eagle to the storm, the *apertum caelum* to the open sea, the *terrae* to the *portus*. Lately the swans were flying in terror, widely scattered, before the eagle, exactly as the ships were, lately, driving helplessly before the storm. Since the past experiences of the swans and those of the ships have been identical, one may assume,

aut portum tenet aut plēnō subit ōstia vėlō.

400

Perge modo, et, quā tē dūcit via, dīrige gressum."

Dixit, et āvertēns roseā cervīce refulsit,
ambrosiaequē comae dīvinum vertice odōrem

spīrāvēre; pedēs vestis dēflūxit ad īmōs,

et vērā incessū patuit dea. Ille ubi mātrem

405

agnōvit, tālī fugientem est vōce secūtus:

"Quid nātum totiēns, crūdēlis tū quoque, falsīs
lūdis imāginibus? Cūr dextrae iungere dextram
nōn datur ac vērās audīre et reddere vōcēs?"

Tālibus incūsāt, gressumque ad moenia tendit.

410

At Venus obscūrō gradientis āēre saepsit,

et multō nebulae circum dea fūdit amictū,

the argument runs, a like correspondence between their present and their future fates. The swans are now safe; for them joy has replaced fear. So is it with the ships.

402-417. Venus, leaving Aeneas, reveals her divine character as she goes. When Aeneas moves on toward Carthage, Venus makes him and Achates invisible.

402-404. āvertēns: as she turned away. See note on āvertit, 104. roseā . . . refulsit: we should say, a gleam of light flashed (shot) from her lovely neck. dīvinum . . . odōrem: classical poets often associate the idea of fragrance with that of the presence of a deity. For the acc. odōrem see § 144. pedēs . . . īmōs: contrast 320. Statues often show goddesses in long, flowing robes.

405. vērā . . . dea, was revealed a very goddess. dea is pred. nom. to patuit, which=ostenta est. With incessū cf. incēdō, 46, with note. dea. Ille: for the hiatus see § 292.

406. fugientem (eam): freely, her retreating figure.

407-409. totiēns, time and again. There is nothing in the Aeneid to justify this reproach. Vergil describes, in detail (ii. 589-621), but one

earlier meeting between Aeneas and his goddess mother. Then she appeared to him in her true form (ii. 589-592). falsīs . . . imāginibus, by misleading guises, i.e. by assuming forms that mislead. Venus had lately played the rôle of a huntress. Cūr . . . nōn datur (sc. nobis) . . . ?, Why is it not our privilege . . . ? dextrae . . . dextram: sc. proper forms of manus. This omission is common in prose. For the dat. dextrae see § 136. vērās . . . vōcēs: i.e. to speak and to reply without disguise. vērās, genuine, without disguise, is opposed to falsīs, 407. Had Aeneas known in 326-385 that he was talking to his mother, his words would have been different.

411-412. obscūrō: here obscuring; the āēr is described in terms of its own effects (§ 212). Vergil borrowed from Homer this device of an enveloping cloud. gradientis (eōs), as they moved on their way. multō, spreading. circum . . . fūdit: tmesis: § 238. dea, by her goddess power, is in appos. with Venus, 411. Its unexpected introduction in this late place gives it a strong rhetorical emphasis (§ 233). amictū, mantle. In 411-412 we have parallelism (§ 251).

cernere nē quis eōs neu quis contingere posset
mōlīrīve moram aut veniendī poscere causās.

- 415 Īpsa Paphum sublimis abīt, sēdisque revīsīt
laeta suās, ubi templum illī centumque Sabaeō
tūre calent ārae, sertisque recentibus hālant.

Corripuēre viam intereā, quā sēmīta mōnstrat.

- Iamque ascendēbant collem, quī plūrimus urbī
420 imminet, adversāsque aspectat dēs super arcīs.
Mirātur mōlem Aenēās, māgālia quondam,
mīrātur portās, strepitumque, et strāta viārum.
Īstant ārdentēs Tyrii, pars dūcere mūrōs
mōlīrique arcem et manibus subvolvere saxa,
425 pars optāre locum tēctō et conclūdere sulcō;
iūra magistrātūsque legunt sānetumque senātum;

413-414. *contingere* here has its primitive sense, *touch, lay hands on*. *mōlīrī*, *compass*. See note on 564.

415-417. *sublimis*=an adv. (§ 213), *through the air*. *laeta*: contrast *tristior*, 228. She had received fresh assurances from Jupiter (257-296), and had herself declared the safety of Aeneas's fleet (393-400). *illī*=*Venerī*; sc. *est*. *centum*: used often, as here, of an indefinitely large number. *Sabaeō*: i.e. Arabian. To the Romans Arabia was a land of fabulous wealth, rich in gold, silver, ivory, and perfumes. The perfumes are still famous. *sertis* . . . *hālant*, *are fragrant with the breath of freshly gathered garlands*.

418-440. Looking down from a high hill, Aeneas and Achates gain a view of newly founded Carthage, and of its busy people.

418. *Corripuēre viam*, *They pressed quickly forward on their way*. *viam* is the way in general, *sēmīta* the path followed. *mōnstrat*: sc. *eam*=*viam*.

419-420. *plūrimus*, *with huge bulk*. *adversās*, *fronting*; freely, *that faces it*. See note on *adversā*, 166.

421-422. *mōlem*, *the mass (of buildings)*; freely, *the vast structures*. *māgālia*, *mere huts*. The word gives

Vergil's own thoughts. Note the alliteration (§ 252) in this verse. *strāta viārum*, *the pavements of the streets*, is more effective than the prose *strātās viās*, 'the paved streets,' would be. See § 217. Vergil has in mind the conditions of life in Rome. Its noise and its bustle are often mentioned by Roman writers; its streets were well paved.

423-425. *pars* . . . *pars* (425): in distributive appos. with *Tyrii*. *dūcere mūrōs*: cf. Caesar, *B.G.* I. 8. 1, *mūrum . . . fossamque perdūcit*. *dūcere*, 'build' (properly, 'draw,' 'trace'), pictures the building of the wall in length (i.e. along the ground) rather than in height (i.e. upward). For the inf. *dūcere* see § 179. *mōlīrī*, *toil over*. *manibus*, *by force of hand, with might and main*. *subvolvere*, *to roll up*, to their places in the *mūri* or the *arz*. Compounds of *sub* often denote motion from a lower to a higher level. *tēctō*: dat. of purpose (§ 135). *sulcō*: the trench for the foundations.

426. *legunt*, to our feeling, fits its two nearer objects, not the first, *iūra*; modern grammarians call this *zeugma*. A Roman, reading the verse straight ahead as a whole, would not

hic portūs alii effodiunt, hic alta theātri
fundāmenta locant alii, immānisque columnās
rūpibus excidunt, scaenis decora alta futūris:

(quālis apēs aestāte novā per flōrea rūra
exercent sub sōle labor, cum gentis adultōs
ēdūcunt fētūs, aut cum liquentia mella
stīpant, et dulcī distendunt nectare cellās,
aut onera accipiunt venientum, aut, agmine factō,
ignāvum fūcōs pecus ā praesaepibus arcent;
fervet opus, redolentque thymō fragrantia mella.
“Ō fortunātī, quōrum iam moenia surgunt!”

430

435

be sensible of any impropriety or difficulty, esp. since the verb fits so well its two nearer objects. The verse means that the Tyrians have a complete government. In subject-matter, however, it is out of place between 425 and 427, which are closely allied in theme. It also destroys the balance so elaborately worked out in 423-428: *pars . . . pars, hic . . . hic, alii . . . alii*. Further, Aeneas could not see all the acts represented by this verse.

427. portūs: Carthage had two harbors, both artificial. **alta,** 'deep' and so, *strong, solid*. **theātri:** Vergil is describing Carthage in terms of the developed Roman city of his own time, in which a theater was accounted a necessity.

429. scaenis . . . futūris, *lofty ornaments of the stage that is to be built*. For case see § 132; for meaning see note on *silvis* . . . *coruscis*, 164. **alta,** *high*, after *alta*, *deep*, 427, is effective; the foundations go down deep, the columns are to rise high in air. **futūris:** here, as often, in sense the fut. pass. part. of *faciō*. Cf. note on *fore*, 235.

430-433. quālis . . . exercet . . . labor: we should say, *such labor is theirs as tries to the utmost*, etc. See note on *quālis* . . . *fatigat*, 316. **sub sōle:** bees do not fly abroad on wet days. **gentis adultōs . . . fētūs,** *their nation's brood*,

full grown. Some see a ref. to the swarming of the bees, others to the efforts made to teach the young to fly and to gather honey. **liquentia:** from *liquor*. **distendunt,** *strain asunder*.

434. venientum: i.e. of those that from time to time come to the hive. This use of the pres. part. as equivalent to a noun, or to an antecedent plus a rel. clause, belongs largely to poetry and postclassical prose; it is found chiefly with the plural. **agmine factō:** see note on *velut agmine factō*, 82. Here we have actual warfare; hence *velut* would be inappropriate.

436. redolent . . . fragrantia: the words go closely together, *are redolent with the fragrance of*. 430-436 correspond, in whole and in detail, to 423-429 (seven verses in each group). The comparison involves two points: (1) ceaseless activity, (2) multiplicity of tasks. *quālis . . . labor* corresponds to *Instant . . . Tyrii; cum gentis . . . arcent* corresponds to *pars dūcere . . . futūris*. See Milton, *Paradise Lost* I. 768-777.

437. Ō . . . surgunt!: as has been well said, "The want of a city is the keynote of the *Aeneid*." Cf. Aeneas's words, 204-207, Venus's contrast of Antenor's lot with that of Aeneas, 242-253, Jupiter's assurance, 258, and 5-7, esp. *dum conderet urbem*.

Aenēās ait, et fastigia suspicit urbis.

Īnfert sē, saeptus nebulā (mīrābile dictū),

440 per mediōs, miscetque virīs, neque cernitur ūllī.

Lūcus in urbe fuit mediā, laetissimus umbrae,

quō prīmum, iactātī undis et turbine, Poenī

effōdēre locō signum, quod rēgia Iūnō

mōnstrārat, caput ācris equī, sic nam fore bellō

445 ēgregiam et facilem victū per saecula gentem.

Hic templum Iūnōnī ingēns Sidōnia Dīdō

condēbat, dōnīs opulentum et nūmine dīvae,

aerea cui gradibus surgēbant līmina nexaeque

438. et . . . suspicit: we should say, as he looks up. Cf. notes on *cantūs* . . . *dedere*, 398, and on *subvolvere*, 424. We infer that Aeneas has left the hill (419); see § 254.

439-440. saeptus nebulā: cf. *obscurō* . . . *saepsit*, 411. mīrābile dictū: cf. *miserābile visū*, 111, with note. miscet: sc. sē, from 439. virīs: for case see § 136. neque = *et tamen nōn*, as often. ūllī: for case see § 133.

441-493. Aeneas comes to a grove in the heart of Carthage. Here, in a temple that Dido is building in honor of Juno, he sees a series of pictures detailing the course of the Trojan War.

441-445. laetissimus, most happily blessed with. umbrae: with *laetissimus*, which is construed as *plēnissimus* might be (§ 127). quō . . . locō = *eō locō quō, or ubi*. For word-order here see § 230. prīmum belongs with *effōdēre*; it implies that they dug fruitlessly in other places. iactātī = *postquam iactātī sunt*. quod . . . mōnstrārat, of whose existence Juno had told them, in some oracular utterance, perhaps. mōnstrārat must not be taken literally; it means that Juno had (pointed out =) indicated the caput . . . equī as something for which they must search. equī: the head of a horse was common on Carthaginian

coins; ācer ecus often = 'war horse,' 'charger.' sic, on this condition, i.e. sī caput . . . effōdissent. fore depends on *dixerat*, to be supplied out of mōnstrārat. bellō ēgregiam: cf. *bellō superbū*, 21. facilem (victū), easily sustained; lit., 'easy in respect of sustenance.' facilī ('easily gained') victū would be a more natural expression, but would not so neatly balance bellō ēgregiam. victū is the noun, as in 214. For military prowess and wealth as the characteristics of Carthage see 14.

446. Sidōnia: since, before Carthage was built, Tyre and Sidon were the chief cities of the Phoenicians, Sidōnius and Tyrius often = 'Phoenician.' Vergil uses these adjectives also as = 'Carthaginian'; cf. 12, and note on Tyriās, 20. For the various names used to denote one people (cf., too, Poenī, 442) see § 196.

447. dōnīs . . . nūmine dīvae: the two ideas here presented—gifts to a temple, and divine presence there—were closely associated in Roman thought. The gifts were in this temple either in payment of favors already received from Juno, or as a means of putting the goddess under obligation, and so inducing her to grant further blessings. See note on 334.

448-449. cui: dative of interest

aere trabēs, foribus cardō stridēbat aēnīs.

Hōc primum in lūcō nova rēs oblāta timōrem

450

lēniit, hīc primum Aenēās spērāre salūtem

ausus et adflictis melius cōfidere rēbus.

Namque sub ingentī lūstrat dum singula templō,

rēginam opperiēns, dum quae fortūna sit urbī,

artificumque manūs intrā sē operumque labōrem

455

mīrātur, videt Īliacās ex ōrdine pugnās

bellaque iam fāmā tōtum vulgāta per orbem,

Atridās, Priamumque, et saevum ambōbus Achillem.

(§§ 131, 132). The temple is personified. **cui . . . trabēs**, from whose steps rose, etc. For **cuius ē gradibus**. For case of **gradibus** see § 152. **surgēbant**: to one who is mounting a long flight of steps to an imposing building the whole doorway of the building seems literally to rise from (out of) the staircase. **nexae . . . aere**, closely fastened together (lit., 'interwoven') with bronze. In prose we should have **trabēs aēneae inter sē nexae**, or the like. The **trabēs** are the jambs (*postēs*), made of plates of bronze closely riveted together. For scansion of *-que* see § 291. **foribus . . . aēnīs**, of bronze, too, were the doors and their creaking pivots; lit., 'pivots creaked (for=) on doors of bronze.' The pl. **foribus** is natural, since Roman doors were usually of two leaves (*valvae*). **foribus** may be local abl., or causal abl., or even dat. (if so, cf. *cui*, 448).

450. **primum** is loosely used. Vergil means that, for the first time (since Aeneas, leaving his mother, set out for Carthage), something had occurred to cheer him. **oblāta** (sc. *cū = Aenēae*), greeting his eyes; lit., 'presented to.' etc. **timōrem**: his anxiety concerning his reception by the Carthaginians.

452. **adflictis . . . rēbus**, to put surer trust in his shattered fortunes,

i.e. to feel that, adverse as fortune had been, he was destined to better things. **rēbus**: if the object of *cōfidō* denotes a person, it is put in the dat.; if it denotes a thing, it is put usually in the abl., sometimes in the dative.

453-454. **sub . . . templō**: from these words we infer that Aeneas had stepped within the temple; see § 254. **singula**, the separate sights. **rēginam opperiēns**: Vergil does not tell us how Aeneas knew that the queen was to come to the temple. **quae . . . urbī**: Aeneas's thoughts turn to the future of Carthage; its present magnificence is an earnest of greater things to come. In 455 his thoughts come back to his surroundings. **fortūna**, destiny.

455-458. **manūs**: not the hands themselves, but the products of the hands, *handiwork*, *skill*. **intrā sē = sēcum**, or *tacitus*. **operum**: obj. gen., with *labōrem*, *toil bestowed on their creations*. See § 130. Study *opera* and *opus* in Vocabulary. **ex ōrdine**: briefly put for *ex ōrdine expressās*. **fāmā**, the talk of men. **saevum . . . Achillem**: for his hostility to Troy cf. *rēliquiās . . . Achillī*, 30. In consequence of a quarrel with Agamemnon, the leader of the Grecian host, Achilles refrained from fighting for some days, during which the Greeks suffered grievous losses.

- Cōstitit, et lacrimāns, "Quis iam locus," inquit, "Achātē,
 460 quae regiō in terrīs nostrī nōn plēna labōris?
 Ēn Priamus! Sunt hīc etiam sua praemia laudī,
 sunt lacrimae rērum, et mentem mortālia tangunt.
 Solve metūs; feret haec aliquam tibi fāma salūtem."
 Sīc ait, atque animum pictūrā pāscit inānī,
 465 multa gemēns, largōque ūmectat flūmine vultum.
 Namque vidēbat utī bellantēs Pergama circum
 hāc fugerent Grāī, premeret Trōiāna iuventūs,
 hāc Phryges, instāret currū cristātus Achillēs.
 Nec procul hinc Rhēsī niveīs tentōria vēlis
 470 agnōscit lacrimāns, prīmō quae prōdita somnō

459. Cōstitit: as in 187, 226. lacrimāns: the Greeks and the Romans saw nothing unmanly in the free expression of emotion. Caesar, *B.G.* I. 39. 4, tells of the weeping in his forces, even by young aristocrats, at the prospect of battle with Ariovistus. iam: as in 120, 133. Achātē: for form see § 105.

461. Ēn Priamus (est)!: Ēn is regularly without influence upon the construction. Here this fact is obscured by the natural rendering, *See Priam! sua* apparently violates the rule that the reflexives should stand, in syntax, only in the predicate, referring back to the subject for their meaning. Logically, however, *Sunt . . . laudī* = *Hic etiam sua praemia habet laus*. Similar usages are common, even in good prose. laudī: here that which begets praise, merit; see § 202. So culpa often = 'misconduct.'

462. sunt lacrimae . . . tangunt: sc. hīc etiam, from 461. Render by *even here tears are the standing tribute to misfortunes, and man's sorrows touch man's heart*. rērum is a pred. possessive gen., with sunt; the lit. sense is 'tears belong to' (i.e. 'are accorded to').

463. metūs: cf. timōrem, 450, with note. Aeneas is talking as much to cheer himself as to comfort Achates.

aliquam, some measure of. Full safety was to be theirs first in Italy. fāma, repute.

464-465. pictūrā . . . inānī: instr. ablative. Note the juxtaposition of contrasts (§ 240) in pāscit inānī; food usually consists of things substantial. Paintings belong to an age later than the Trojan War; see note on ancora, 169. multa: for case see § 142.

466-468. utī, how. bellantēs, as they warred, belongs with all the subjects in 466-468. circum: for position see § 237. hāc . . . hāc, here . . . there, = the commoner hāc (parte) . . . illāc. premeret: sc. eōs = Grāiōs, iuventūs = pūbēs, 399. Phryges: note the variety (§ 196), Phryges after Trōiāna iuventūs, Achillēs after Grāī. Achilles, foremost champion of the Greeks, stands for the Greeks in general. cristātus: Vergil is thinking of Homeric passages in which reference is made to the waving plumes of the warriors' helmets as one source of the terror warriors inspired in their foes.

469-470. niveīs . . . vēlis, white-canvassed, involves another anachronism (see notes on ancora, 169, and on 464). For case see note on praestantī corpore, 71. prīmō . . . somnō: instr. ablative. The attack took place on the very night of Rhesus's arrival.

Tydidēs multā vāstābat caede cruentus,
 ārdentisque āvertit equōs in castra, priusquam
 pābula gustāssent Trōiae, Xanthumque bibissent.
 Parte aliā fugiēns āmissis Trōilus armīs,
 infēlix puer atque impār congressus Achilli,
 fertur equīs, currūque haeret resupīnus inānī,
 lōra tenēns tamen; huic cervīxque comaeque trahuntur
 per terram, et versā pulvīs inscribitur hastā.

475

Intereā ad templum nōn aequae Palladis ibant

471. vāstābat: note the tense. In 466-493 the imperfects and the historical presents picture the scenes actually represented in the paintings. **cruentus**, (*himself*) *bathed in blood*, is a proleptic epithet (§ 211). For Tydeus as a great warrior see notes on 97-98.

472-473. ārdentis: cf. *ācris*, 444. **āvertit:** the pf. shows that the poet is telling a story independent of the pictures, not describing what Aeneas saw. **castra:** sc. *sua*. **priusquam . . . bibissent:** the clause expresses purpose, *to keep them from*, etc. Rhesus came from Thrace to help the Trojans. An oracle had declared that Troy could never be taken if his horses should taste the grass and the waters of the Trojan plain; hence the attack by Diomedes. The clause gives a statement by Vergil himself; this point could not have been represented in the paintings. **Xanthum:** the Xanthus and the Simois (100) were rivers of Troy. For the story of Rhesus see *Iliad* X. 433-442, 470-514.

474-475. Parte aliā throws light on the constr. of *hāc . . . hāc*, 467-468. **armīs**, *his shield*. **atque . . . Achilli** is logically subordinate to *infēlix*, being in effect a causal clause. See note on *cantūs . . . dedēre*, 398. We may render most easily by omitting *atque*: *unhappy lad, who, though he was no match for Achilles, had faced him in combat*. **impār** = *cum* (although) *impār esset*; cf. note on *aeger*, 208.

476-478. fertur, *is swept onward*. Troilus had lost control of his steeds. **currū:** perhaps dat. with *haeret* (§ 136). Others take it as local abl. (§ 155) with *haeret*. **haeret resupīnus**, *clings, outstretched upon his back*. Vergil may have thought of Troilus as entangled in his car as he fell, or he may have thought of the reins as passed round and round his body, as they were passed round the bodies of the drivers in the chariot races in Vergil's day. Such drivers carried knives with which to cut themselves loose, if there should be time. Troilus's feet are in the car; his body is outstretched behind the car. His right arm is flung back at full length. He still holds the reins in his left hand (or they are wrapped round his body). The fingers of the right hand still grip the spear, which is pointing forward, at his foe; the butt of the spear makes marks in the dust. **tamen:** sc. 'though he can no longer use the reins.' **huic:** for case see note on *cui*, 448. **versā . . . hastā**, *by his reversed spear*; prosaically, 'by the butt of his spear.' Note the pathos: the successful warrior uses the point of his spear, and lodges it in his foeman's body. **pulvis:** for scansion see § 275. **inscribitur**, *is scored*.

479. Intereā: i.e. while the events of 468-478 were taking place. **nōn aequae** describes Pallas from the point of view of the Trojans.

- 480 crīnibus Īliades passīs, peplumque ferēbant,
 suppliciter trīstēs, et tūnsae pectora palmīs;
 dīva solō fixōs oculōs āversa tenēbat.
 Ter circum Īliacōs raptāverat Hectora mūrōs,
 exanimumque aurō corpus vëndēbat Achillēs.
- 485 Tum vērō ingentem gemitum dat pectore ab imō,
 ut spolia, ut currūs utque ipsum corpus amīcī
 tendentemque manūs Priamum cōspexit inermīs.
 Sē quoque prīncipibus permixtum agnōvit Achīvīs,
 Ēōāsque aciēs, et nigrī Memnonis arma.
- 490 Dūcit Amāzonidum lūnātis agmina peltīs
 Penthesilēa, furēns, mediisque in milibus ārdet,
 aurea subnectēns exsertae cingula mammae,
 bellātrix, audetque virīs concurrere virgō.

480-481. crinibus . . . passīs (from *pandō*): a token of grief among women; at such times men let their hair and beards grow. **peplum**: as offering to the goddess. The Athenians annually adorned the statue of Pallas with a splendid *peplus*, on which were wrought the great deeds of the goddess. See the article "Panathenaea," in *The Encyclopaedia Britannica*, eleventh edition, XX. 672-673. **tūnsae . . . palmīs**: for constr. see § 148; for force of *tūnsae* see § 186.

482. diva: advers. asyndeton; in spite of all their efforts, the goddess remained unmoved. **solō**: dat. with *fixōs* = *infixōs* (§ 138). Cf. *dēfixit* . . . *rēgnīs*, 226, with note on *rēgnīs*. This appeal to Pallas is in place after the account of the three reverses suffered by the Trojans, 468-478.

483-484. raptāverat: the plpf. sets forth something which had occurred prior to the past moment seized by the painter, represented by *vëndēbat*, 484; see note on *vāstābat*, 471. The body was represented in the picture, no doubt, as sadly mangled. **Hectora**: for form see § 107. **vëndēbat**: Priam, guided by Mercury, went by night to Achilles to ransom Hector's body.

486-487. ut . . . ut . . . utque: see notes on the triple *ubi*, 99-100, and on *ut* . . . *utque*, 298. **amīcī**: Hector. By emphasizing here, and elsewhere, Aeneas's friendship with Hector, Vergil is giving proof of the greatness of his hero. **inermīs**: in all ages suppliants have been unarmed.

488-489. prīncipibus: for case see § 136. **Ēōās . . . arma**: parallelism: § 251. The ref. is to the Ethiopians of India, who, under Memnon, their chief, came to Troy.

490-491. lūnātis . . . peltīs, the crescent-shielded lines. See note on *prae-stantī corpore*, 71. The Amazons fought for Troy. The cultured Roman reader would remember that Achilles slew both Memnon and Penthesilea. **furēns**: freely, in martial frenzy. *Furō* and *furor* always denote strong feeling, and often, too, lack of self-control. The nature of the feeling must be determined from the context.

492. aurea . . . mammae, a golden girdle bound 'neath her bared breast; lit., 'binding a . . . girdle beneath her exposed breast.' **exsertae**: i.e. thrust out of the folds of her garments.

493. bellātrix: for position see § 232, and cf. that of *vēnātrix*, 319. Render

Haec dum Dardaniō Aenēae miranda videntur,
 dum stupet, obtūtūque haeret dēfixus in ūnō, 495
 rēgīna ad templum, fōrmā pulcherrima Didō,
 incessit, magnā iuvenum stīpante catervā.
 Quālis in Eurōtae rīpīs aut per iuga Cynthī
 exercet Diāna chorōs, quam mille secūtae
 hinc atque hinc glomerantur Orēades (illa pharetram 500
 fert umerō, gradiēnsque deās superēminet omnīs:
 Lātōnae tacitum pertemptant gaudia pectus),
 tālis erat Didō, tālem sē laeta ferēbat

by a glorious warrior maid. **concurrere**: a military word, to meet the shock of. Note juxtaposition of contrasts (§ 240) in *concurrere virgō*. For case of *virīs* see § 136. *virgō*, maiden though she is. See note on *aeger*, 208. The alliteration (§ 252) in *virīs . . . virgō* emphasizes an already strong verse. The highly complimentary description of Penthesilea is written from the point of view of a lover of Troy.—In 466-493 we have eight pictures, arranged in pairs: (1) a Trojan victory, 467, (2) a Greek victory, 468; (3) the death of Rhesus, 469-473, (4) the death of Troilus, 474-478; (5) the appeal to Pallas, 479-482, (6) the appeal to Achilles, 484-487; (7) Memnon's fight, 489, (8) Penthesilea's bravery, 490-493. Pictures 1 and 2 receive one verse each, 3 and 4 five verses each, 5 and 6 four verses each. Only the first picture could stir any feelings other than those of sorrow in a Trojan heart.—See notes on 619.

494-519. Dido enters the temple. She is followed soon by a delegation containing members from each of the twelve missing ships.

494-495. Dardaniō: a very appropriate epithet for Aeneas now, when his heart is racked by Trojan memories stirred by the pictures (466-493). As a Trojan he has good reason to take a deep interest in the pictures. **Aenēae**: dative (§ 133), in part with *mī-*

randa, in part with *videntur*, which is a true pass., as in 396. **stupet**, is profoundly moved. **dēfixus**, riveted.

496-497. **fōrmā pulcherrima**: cf. 72. Vergil is fond of sup. adjectives with proper names. **incessit**, came in stately progress. Cf. *incēdō*, 46, with note, *incessū*, 405.

498-499. **Quālis . . . chorōs**, Stately as Diana is when, etc. For the form of the comparison cf. 316, 430, with notes. **exercet . . . chorōs**, plies vigorously the dances. **quam . . . secūtae**: freely, in whose train. For the force of *secūtae* cf. that of *tūnsae*, 481. **mille**: a round number, as *centum* is in 416.

500-501. **illa . . . umerō**: see note on *Phoebī soror*, 329. Cf., too, the description of Venus, 318. **deās**, goddesses though they are. See note on *aeger*, 208. The goddesses are the *Orēades* (500). For the Nymphs see §§ 326-328. **superēminet**: Vergil is following a famous passage in Homer (*Odyssey* VI. 102-109). The Greeks regarded tallness as an essential element of beauty.

502. **Lātōnae**: mother of Diana and Apollo. In classical literature she is the type of perfect mother love. **tacitum**, voiceless; her joy is too deep for words.

503. **tālis**, so stately. **tālem sē . . . ferēbat**, in such majesty Dido (bore herself=) made her progress. See note on *sēsē tulit*, 314.

- per mediōs, instāns operī, rēgnisque futūrīs.
 505 Tum foribus dīvae, mediā testūdine templī,
 saepta armīs, soliōque altē subnixa resēdit.
 Iūra dabat lēgēsque virīs, operumque labōrem
 partibus aequābat iūstīs aut sorte trahēbat,
 cum subitō Aenēās concursū accēdere magnō
 510 Anthea Sergestumque videt, fortemque Cloanthum,
 Teucrōrumque aliōs, āter quōs aequore turbō
 dispulerat penitusque aliās āvexerat ōrās.
 Obstipuit simul ipse, simul percussus Achātēs
 laetitiāque metūque; avidī coniungere dextrās

504. per mediōs: i.e. through those who are engaged on the works described in 423-429. The point of 498-504 lies in the preëminent beauty and majesty of Dido. *futūrīs*, *predestined*. See note on *futūrae*, 712.

505-506. foribus: local ablative. Dido sits at the entrance to the *cella* or shrine of the goddess; such a *cella* corresponded roughly to the chancel of a modern church. *mediā . . . templī:* local abl. (§§ 154-155), *within the vaulted temple*; lit., 'in the midst of the vaulting of the temple.' Study *testūdō* in the Vocabulary. At Rome the Senate not infrequently met in some temple. Cicero delivered his first speech against Catiline in the Temple of Jupiter Stator, at the east end of the Forum. *armīs* = *armātis militibus*.

507. Iūra . . . lēgēsque: a common expression for the whole body of law; see *lēx* in Vocabulary. This verse is inconsistent with 426, where the people itself performs these actions. There Vergil seems to have thought of Carthage as a republic, here he views it as a monarchy. *virīs* = *cīvibus*; cf. 264. *operum . . . labōrem:* cf. 455. Here the expression refers to the future, *the labor to be bestowed*, etc.

508. The queen assigns the work in equal portions, when that is possible;

when that can not be done, she resorts to the drawing of lots, as the fairest method of distributing unequal burdens. An appeal to the lots was, in Greek and Roman feeling, an appeal to heaven itself. *sorte trahēbat*, *was drawing forth by the lots*. Sc. *operum labōrem*, or *labōris partīs*. *sorte* is coll. sing., in the instr. ablative. Each *sors* was a bit of wood or the like, having on it a mark corresponding to one of the tasks; hence to draw a lot was to draw a *labōris pars*.

509-510. cum . . . videt: a *cum-inversum* clause; see note on *cum . . . sēcum* (*ait*), 36-37. *concursū . . . magnō*, *amid a mighty press*. See § 161. *Anthea*: cf. 181. *Cloanthum*: cf. 222.

511-512. aequore, *across the seas*; abl. of the route (§ 159). *penitus*: i.e. far out of their course. *aliās . . . ōrās*: for case see § 139. *aliās* = *strange*; properly, 'other' (than that to which they wished to go). *ōrās*: see note on *Trōīae . . . ōris*, 1.

513-515. Obstipuit: cf. *stupet*, 495. *simul . . . simul*: a strong but illogical expression. Render by *himself and Achates, both alike*. One *simul* would suffice. *ipse*: as in 114. *-que . . . -que*, *at once . . . and*. Cf. 218, with note. *avidī* is to be joined closely with *ārdēbant*, *burned with eagerness to*. *coniungere*: for the inf. see § 177.

ardēbant, sed rēs animōs incognita turbat.
 Dissimulant, et nūbe cavā speculantur amictī
 quae fortūna virīs, classem quō litore linquant,
 quid veniant, cūctīs nam lēctī nāvibus ibant,
 ōrantēs veniam, et templum clāmōre petēbant.

515

Postquam intrōgressī, et cōram data cōpia fandī,
 maximus Īlioneus placidō sic pectore coepit:
 "Ō rēgīna, novam cui condere Iuppiter urbem
 iūstitiāque dedit gentīs frēnāre superbās,
 Trōēs tē miserī, ventīs maria omnia vectī,

520

Sc. *dextris*, and cf. *dextrae iungere dextram*, 408. *rēs*, state, condition. *incognita* is the main word of this sentence. It was the uncertainty that distressed Aeneas and Achates.

516. *Dissimulant*, *They feign indifference*, i.e. they disguise (cover up) their interest in what is going on before them. They act exactly as they would if they knew nothing of the *obscurus* . . . *āēr*, and the *nebula* (411, 439); of course they knew of its presence, though Vergil does not tell us that they knew (§ 254). *Simulō* is to pretend that such and such is the case; *dissimulō* is to conceal the truth, 'dissemble.' *cavā*, *enshrouding*. *amictī*, *veiled (by)*, is from *amicō*; cf. *multō* . . . *amictū*, 412.

517. *virīs*, *their comrades*; sc. *sit*. The omission of the subj. is not very common, and usually occurs only when, as here, other subjunctives in the same constr. are expressed in the clause or the sentence.

518-519. *cūctīs*: put first as the important word; every ship has escaped, even as Venus had predicted, 399-400. *lēcti*, *delegates*. *ōrantēs*, *praying for*; not 'to pray for.' The latter meaning would require *ōrātūrī*. *clāmōre*: it appears below (525-526) that Antheus, etc., have been put under arrest. We may imagine them as crying out against the injustice of this act.

520-560. *Ilioneus* explains how he and his comrades had come, with wholly peaceful purpose, to Dido's domains, and begs her to permit them to refit their ships that they may sail on to Italy or to Sicily.

520-521. Sc. *sunt* with *intrōgressī*, *est* with *data*. *cōram*: freely, *in the queen's presence*. *maximus*: sc. *nātū*, *the eldest*; cf. the common *maiōrēs* (*nātū*), 'ancestors.' *maximus* = a causal clause (see note on *aeger*, 208). *Ilioneus* is the spokesman, because he is the oldest, the most experienced, the wisest. He is spokesman again, in vii. 213-248, for the Trojans sent by Aeneas to King Latinus (cf. § 60). *placidō*: his calmness is the calmness that befits the wide experience of age.

522-523. *novam* . . . *urbem*: cf. Aeneas's cry, 437, *Ō fortunātī*, etc. See note there. *cui* . . . *dedit* gives the reason for *ōrāmus*, 525. 522-525 = 'You have it in your power to help: hence,' etc. *cui* thus = *tibi enim*. For the mood of *condere* and *frēnāre* see § 176. *gentīs* . . . *superbās*: the Libyans, called *genus intractābile bellō*, 339. *frēnāre*: cf. *carcere frēnat*, 54, and note.

524. *Trōēs* . . . *miserī*: note the contrast with the good fortune of 522-523. In this sentence the subject, not the verb, is emphatic; *we who make our prayer to you are Trojans, men of sorrow*, etc. *maria omnia*: for constr. see § 144, and Note.

- 525 *ōrāmus: prohibē infāndōs ā nāvibus ignīs,*
parce piō generī, et propius rēs aspice nostrās.
Nōn nōs aut ferrō Libycōs populāre Penātis
vēnimus, aut raptās ad litōra vertere praedās;
nōn ea vīs animō, nec tanta superbia victis.
- 530 *Est locus (Hesperiam Grāi cognōmine dicunt),*
terra antīqua, potēns armīs atque ūbere glaebae:
Oenōtrī coluēre virī; nunc fāma minōrēs
Italiam dixisse ducis dē nōmine gentem.
Hic cursus fuit,
- 535 *cum subitō adsurgēns flūctū nimbōsus Oriōn*
in vada caeca tulit, penitusque procācibus Austrīs

525-526. *prohibē . . . parce . . . aspice:* in ordinary prose we should have *ōrāmus ut prohibeās*, etc. The constr. here is due to the speaker's passionate earnestness; the independent imp. is the strongest possible expression of an appeal. *piō:* i.e. one that does no wrong. *propius . . . aspice, take a closer (i.e. more careful) look at. propius properly = 'from a nearer point.'* From 525-526 we learn indirectly (§ 254) that Ilioneus and his comrades are under arrest and that their guards have threatened to burn their ships, i.e. to treat them as pirates. The charge that they are pirates Ilioneus answers in 527-529.

527-528. *Libycōs:* how Ilioneus has learned where he and his comrades are Vergil does not say. *populāre . . . vertere:* for the mood see § 174. *Penātis:* properly gods of the home (§§ 331-333), but here *hearths, homes;* see note on *Cererem*, 177. *raptās . . . vertere, to seize and drive away.* See note on *summersās . . . obrue*, 69. *ad litora vertere:* a preliminary to putting on board ship and carrying away.

529. *ea, such. vīs, violence, as in 4, 69. animō . . . victis:* possessive dat.; sc. *est*. Sc. also *nostrō* with *animō, nobis* with *victis*. Ilioneus says, in effect, 'We are a duty-doing race:

hence violence finds no place in our thoughts; we are a defeated race: hence we have not the presumption to raid the domain of a strong people such as yours.'

530-534. Verses 530-534 are in sharp contrast to 527-529. 527-534 = 'We are not pirates: we had in mind a wholly peaceful purpose—to press on to Italy.' *Hesperiam, The Land of the Evening (= The West)*, is in itself vague; it is explained by *Italiam*, 533. *anti-qua* here = *vetus, time-honored*. *potēns . . . glaebae:* the ablatives are not causal, but ablatives of specification. *Oenōtrī . . . virī:* it is implied that the land was once called *Oenōtria*. *fāma:* sc. *est*. *minōrēs, a younger generation;* cf. note on *maximus*, 521. *Italiam . . . gentem, called the race Italy;* cf. *Rōmānōs . . . dicet*, 277. *ducis:* Italus. *gentem:* a poetical variation for *terram*. *Hic:* for the gender cf. *hoc*, 17, and note. For the incomplete verse see § 297.

535. *cum . . . tulit . . . dispulit* (538): a *cum-inversum* clause; see note on *cum . . . sēcum (ait)*, 36-37. *subitō . . . flūctū, with sudden swell;* modal abl. with *adsurgēns*. *adsurgēns* suggests at once the rising of the star and the rising of the wave.

536-538. *caeca:* as in 356. With in

perque undās superante salō perque invia saxa
dispulit; hūc paucī vestrīs adnāvimus ōrīs.

Quod genus hoc hominum, quaeve hunc tam barbara mōrem
permittit patria? Hospitiō prohibēmur harēnae; 540

bella cient, primāque vetant cōsistere terrā.

Sī genus hūmānum et mortālia temnitis arma,
at spērāte deōs memorēs fandī atque nefandī.

Rēx erat Aenēās nōbīs, quō iūstior alter

nec pietāte fuit nec bellō maior et armīs. 545

Quem sī Fāta virum servant, sī vēscitur aurā
aetheriā, neque adhūc crūdēlibus occubat umbrīs,

vada caeca cf. *in saxa latentia*, 108. **penitus . . . dispulit** (538: sc. *nōs*) is a double statement, *drove us far out of our course . . . and scattered us*, etc.; cf. 511-512. **procācibus Austris**, *with the help of*, etc.; instr. abl. with *dispulit*, 538. **Austris**: localization: § 208. **perque . . . perque**; for the metrical treatment see § 299. In the translation disregard the first *-que*. **superante salō**: *freely, o'erpowered by the surge*; abl. absolute. **paucī**: pathetic, *a sorry remnant*. **vestrīs . . . ōrīs** defines *hūc*. For case see note on *Latiō*, 6. **adnāvimus**, *have drifted*, suggests helplessness. They had not intended to come to Africa. Ilioneus repeats, effectively, the point of 527-534.

539. Having elaborately maintained innocence of all intent of wrongdoing, Ilioneus now complains (539-541) of the treatment accorded to him and his comrades by Dido's people. **-ve**: see note on *aut . . . -ve*, 369-370. **hunc . . . mōrem**, *such a practice, a practice so strange*, is a sharp expression, uttered with a gesture toward the guards; see note on *propius . . . aspice*, 526. It is explained also by 540-541.

541. **cient**: the subject would be made clear by a gesture; cf. note on *hunc . . . mōrem*, 539. **primā . . . terrā**,

even on the land's edge. For *primā* see note on *aethere summō*, 223.

543. **at** is often used in the apodosis of a cond. sentence. In English, *yet* is often so used. **spērāte**, *fear*. See *spērō* in Vocabulary. **memorēs**: pred. adj. after *spērāte deōs*, *as mindful*. **fandī** is practically gen. of *fās*, as **nefandī** is practically gen. of *nefās*.

544. **erat** is used much as in 343; see note there. Ilioneus, of course, does not know whether Aeneas is alive or dead; cf. 218-222. **quō . . . fuit**, *than whom another was not more perfect . . . or greater*, etc. **iūstior**: *iustus* is constantly used of what is absolutely normal; hence *iūstior* here = *more perfect*. **alter**: we compare or contrast one man with any other man (*alius*), but Latin generally uses *alter*, *the other of two*, comparing one definite individual with a second. With this description of Aeneas (544-545) cf. *insignem pietāte virum*, 10, and his own account of himself (378-379).

546-547. **Quem**: as in 64; see note there. **aurā**: the abl. is used with *vēscor*, as with *ūtōr* and *fruor*. *aurā aetheriā* is the air of the upper world; cf. *aurās vitālis*, 387-388. **crūdēlibus . . . umbrīs**, *in the place of the cruel shades*. This place is called 'cruel' from its connection with death.

nōn metus, officiō nec tē certāsse priōrem
 paeniteat. Sunt et Siculis regiōnibus urbēs
 550 arvaque, Trōiānōque ā sanguine clārus Acestēs.
 Quassātam ventīs liceat subducere classem,
 et silvīs aptāre trabēs, et stringere rēmōs,
 sī datur Ītaliā sociīs et rēge receptō
 tendere ut Ītaliā laetī Latiumque petāmus,
 555 sīn absūmpta salūs, et tē, pater optime Teucrum,
 pontus habet Libyae, nec spēs iam restat Iūli,
 at freta Sīcaniae saltem sēdisque parātās,
 unde hūc advectī, rēgemque petāmus Acestēn.”
 Tālibus Īlioneus; cūctī simul ōre fremēbant
 560 Dardanidae.

548-550. nōn metus: sc. nōbīs est. Nōbīs, if written, would make a fine contrast with tē. The poets often omit the pers. pronouns, even when, as here, they are really emphatic. See also § 244. officiō . . . paeniteat = nec tē paeniteat sī officiō prior certārīs (pf. subj.), nor would you ever regret it, should you take the lead in vying with us in courtesy. The clause contains a delicate suggestion to Dido. This is strengthened by 549-550, which = 'because we can reward our friends.' Sunt . . . Acestēs = Sunt enim, etc. With Sunt sc. nōbīs again. et . . . regiōnibus: i.e. in Sicily, as well as in Italy, mentioned in 530-533. et = also, even. ā sanguine: briefly put for ā sanguine nātus (or ductus). Acestēs: cf. 195-196.

551. liceat (nōbīs), let it be our privilege. For the mood cf. Sis, etc., 330-332, and note. subducere: ancient ships were small and were frequently drawn up on land, esp. by voyagers about to make a long stop; so, too, in winter.

552. aptāre = to fit the trabēs to the proper places. Render by hew, or, fashion. trabēs, timbers, required to repair the breaches made by the recent storm in the sides of the vessels;

cf. 122-123. stringere rēmōs: i.e. to fashion oars by stripping boughs of their leaves and twigs. stringere here = 'to make by stripping'; rēmōs is acc. of effect (§ 140).

553-554. sī . . . tendere: this clause belongs in thought after ut, 554. Render by in order that, if, etc. datur (sc. nōbīs), it is vouchsafed to us. Ītaliā . . . Ītaliā: the metrical treatment (§ 300) is emphasized by the fact that in each verse the word makes the whole second foot and part of the third foot. laetī: as in 35.

555. sīn balances sī, 553. Sī . . . sīn are regularly used to introduce conditions that are absolutely opposed to each other, i.e. are contradictory. absūmpta (sc. nōbīs), has been wrested from us. tē . . . Teucrum: the apostrophe to the missing Aeneas shows Ilioneus's deep emotion.

556. Libyae = Libycus, an adj.; see note on convexō nemorum, 310. Iūli: objective gen. with spēs, hope in Iūlus. Aeneas and Iūlus were on the same ship; if one was lost, the other was.

557-558. at: used as in 543. sēdis: as in 205. advectī: sc. sumus; § 245. petāmus: construe as in 554.

559. fremēbant: freely, voiced their approval. See note on fremunt, 56.

Tum breviter Dīdō, vultum dēmissa, profātur:
 "Solvite corde metum, Teucrī, sēclūdite cūrās.
 Rēs dūra et rēgnī novitās mē tālia cōgunt
 mōlirī, et lātē finīs custōde tuērī.

Quis genus Aeneadum, quis Trōiae nesciat urbem, 565
 virtūtēque, virōque, aut tantī incendia bellī?

Nōn obtūnsa adeō gestāmus pectora Poenī,
 nec tam āversus equōs Tyriā Sōl iungit ab urbe.

Seu vōs Hesperiam magnam Sāturniaque arva 570
 sive Erycis finīs rēgemque optātis Acestēn,
 auxiliō tūtōs dīmīttam, opibusque iuvābō.

561-578. Dido replies, promising all possible help.

561. *vultum dēmissa*, with down-cast look (face). For constr. see note on *lacrimīs oculōs suffūsa nitentīs*, 228.

562. *Solvite . . . metum*: see §§ 224-225. Note the parallelism (§ 251) in this verse, emphasized by double alliteration (§ 252).

563-564. *Rēs dūra* (sc. *mea*), *My hard estate*, i.e. 'The trying position in which I find myself'; see 339. She may have feared, too, an attack by Pygmalion, 363-364. *tālia*: sc. *quālia feci*, i.e. the things of which you complain as so unusual; see 539-543. *mōlirī*: a much stronger word than *facere*, always implying that the thing done is one of magnitude and difficulty, or is in some way out of the common run. Cf. *mōlirī . . . arcem*, 424. *tālia . . . mōlirī*=to adopt such stringent measures. *finīs*, *my frontiers*, recalls Ilioneus's *harēnae*, 540, *primā . . . terrā*, 541. *custōde*: coll. sing.: § 187.

565-566. *Quis . . . nesciat . . . ?*, *Who would be unaware of . . . ?* *genus Aeneadum*=*Aeneadās*=*Trōiānōs*. On Dido's lips, *Aeneadae*, as a name for the Trojans, is a fine touch of courtesy. Normally, in the *Aeneid* the courtesies of the best society are observed. *Trōiae . . . urbem*:

cf. *urbem Patavī*, 247, with note. *nesciat* is cond., a clause like 'should the question be put to him' being implied. *virtūtēs*, *its valiant deeds*; see § 191. All the accusatives in this verse belong with *belli*. *virōs*, *its valiant sons*. *tantī*: freely, *that awful*.

567-568. *adeō*: join with *obtūnsa*. *Poenī*, *Carthaginians though we are*. See note on *aeger*, 208. *nec . . . urbe*: we should say, less briefly, *nor is the sun so utterly turned away from us when he yokes*, etc. The verse='We are not so far out of the world as not to hear of its great events,' just as 567='We are not so unfeeling as not to be moved by what we hear.' The track of the sun symbolizes the habitable, civilized world.

569-571. *Hesperiam*: see 530. Note the parallelism (§ 251) in this verse, and in 570. *Sāturnia . . . arva*: Italy. See §§ 309-311. *Erycis finīs*=Sicily. *auxiliō*: instr. abl. with *tūtōs*, which is here the full part. of *tueor* (as in 164), in pass. sense. The clause *auxiliō . . . dīmīttam*, short as it is, contains three promises: 'I will help you (while you are here),' 'I will let you go,' 'I will give you safe conduct (when you go).' In 569-570 Dido shows her familiarity with the Trojan story, by giving details not mentioned by Ilioneus in 524-538. See notes on 619.

Vultis et hīs mēcum pariter cōnsidere rēgnīs?
 Urbem quam statuō, vestra est: subdūcite nāvis;
 Trōs Tyriusque mihī nullō discrīmine agētur.

575 Atque utinam rēx ipse, Notō compulsus eōdem,
 adforet Aenēās! Equidem per litora certōs
 dīmittam, et Libyae lūstrāre extrēma iubēbō,
 sī quibus ēiectus silvīs aut urbibus errat."

His animum arrēctī dictīs, et fortis Achātēs
 580 et pater Aenēās iam dūdum ērumpere nūbem
 ārdēbant. Prior Aenēān compellat Achātēs:
 "Nāte deā, quae nunc animō sententia surgit?
 Omnia tūta vidēs, classem sociōsque receptōs.

572. Vultis . . . rēgnīs?: the question forms a protasis to *Urbem . . . est*, 573. We have this idiom in English. *et* may be rendered by *nay*, *more*. It joins the new possibility of 572 to those set forth in 569-570, and the new promise of 573-574 to the promises of 571. *mēcum pariter*, on equal terms with me.

573. *Urbem . . . est = Urbs quam statuō vestra est*. The antecedent is here attracted into the case of the relative pronoun. This attraction is not uncommon in prose, but there the antecedent is set within the relative clause; cf. *Dēiopēa*, 72. A contributing factor here, no doubt, is the fact that *Quam urbem statuō, (ea) vestra est* would be unmetrical. *subdūcite* answers the request of 551.

574. *nullō discrīmine*: modal ablative. This verse has become proverbial as a pledge of strict neutrality and impartiality. It is the motto of the *North American Review*. *agētur*, will be treated. This pers. pass. constr. of *agō* seems modeled on that of *dūcō*, 'view,' 'consider.' However, since *agētur* involves action, it is far stronger than *dūcētur* would be, for that word would involve only thought or feeling.

575-578. *utinam . . . adforet*: an example of what is commonly called a

wish contrary to fact. It is not really a wish at all, but rather the utterance of a vain regret. *Notō . . . eōdem*: sc. *quī vōs ipsōs ad ōrās nostrās appulit*. *Notō* replaces *Austris*, 536. *certōs*, *trusty messengers*. *Certus* is always 'assured,' 'specific,' never 'certain' as in the expression 'a certain lawyer.' That sense of *certain* is conveyed by *quidam*. *dīmittam*: note the force of the prefix, *hither and thither*. *extrēma*, *the remotest parts*. *sī . . . errat*: the thought, fully expressed, would be, 'that they may find him if,' etc. *quibus* is used as *quem* is used in 181. Render by *anywhere*. *ēiectus*, *shipwrecked*; sc. *nāvibus* or *litore*.

579-612. The cloud enveloping Aeneas and Achates disappears, and they stand forth to view. Aeneas thanks Dido for the help promised by her.

579-581. *animum arrēctī*, *uplifted in spirit*. For case of *animum* see § 147. *iam dūdum . . . ārdēbant*, *had long been eager*. Cf. note on *tot . . . gerō*, 47-48. For the inf. *ērumpere* cf. *coniungere . . . ārdēbant*, 514-515. For the acc. *nūbem* see § 145. *ērumpere* is here a strengthened *relinquere*. *Prior*: as in 321.

582-583. *Nāte deā*: cf. *Māiā genitum*, 297, with note. *receptōs*: cf. *receptās*, 178, with note.

Ūnus abest, mediō in flūctū quem vīdimus ipsī
summersum; dictīs respondent cētera mātīs.”

585

Vix ea fātus erat, cum circumfūsa repente
scindit sē nūbēs, et in aethera pūrgat apertum.
Restitit Aenēās, clārāque in lūce refulsit,
ōs umerōsque deō similis, namque ipsa decōram
caesariem nātō genetrīx, lūmenque iuventae
purpureum, et laetōs oculīs adflārat honōrēs,
quāle manūs addunt eborī decus, aut ubi flāvō
argentum Pariusve lapis circumdatur aurō.

590

Tum sic rēgīnam adloquitur, cūctīsque repente
imprōvīsus ait: “Cōram, quem quaeritis, adsum,
Trōiūs Aenēās, Libycīs ēreptus ab undīs.
Ō sōla infandōs Trōiae miserāta labōrēs,

595

584-585. Ūnus, *only one*, i.e. Orontes; see 113-119. quem: the late position of the rel. pronoun, here and elsewhere, is akin to that of the postponed conjunction; see § 236. dictīs . . . mātīs: they are given in 399-400.

586-587. cum . . . pūrgat: a *cum-inversum* clause; see note on cum . . . sēcum (ait), 36-37. circumfūsa: we should say *enveloping, encircling*; cf. 412. sē: join with both *scindit* and *pūrgat*; *pūrgat sē* = *clears*, i.e. vanishes, melts. The dense dark cloud (411) becomes thinner and finally vanishes.

588-591. Restitit is emphatic by position. It gives the result of 586-587. Verse 588 = *And lo, there stood Aeneas, gleaming, etc.* Note the instantaneous pf. (§ 164). ōs umerōsque: for case cf. *animum*, 579, with note. decōram caesariem, *beauty of locks*; see § 214. lūmen . . . purpureum, *the bright radiance (flush) of youth*. In the poets *purpureus* often loses the suggestion of specific color, and merely = ‘*radiant*,’ ‘*lustrous*.’ laetōs . . . honōrēs, *joyous graces*, i.e. beauty and gladness. Venus was not only the mother of Aeneas, but also the goddess of beauty.

592-593. quāle . . . decus is briefly

put for *tāle decus quāle*, etc. eborī: ivory was sometimes merely polished, sometimes set in valuable woods, whose colors would contrast with that of the ivory, sometimes set in gold. aut: sc. *quāle manūs addunt*. flāvō . . . aurō: mark the contrast of colors, yellow, white, white, yellow. Note, too, the chiasmus (§ 243). Aeneas’s white (fair) face has a flush on it; his locks are golden, as are those of Achilles in Homer. Latin poets, esp. Ovid (§ 35), revel in suggestions of color, particularly in contrasts. Parius . . . lapis = *marble*. In Vergil’s day the Romans got marble from all parts of the world; Parian marble was the whitest and the most famous. circumdatur, *is banded*.

594-595. cūctīs . . . imprōvīsus, *to everyone’s amazement*. cūctīs is so-called dat. of agent (§ 133) with *imprōvīsus*, which contains *in-*, ‘not,’ plus a pf. pass. participle. Cōram: freely, *in person*; cf. 520.

597. sōla . . . miserāta: *vocative*. The verse = *Ō fēmina quae sōla miserāta est*. Cf. note on Ō quī, 229. Since Acestes had helped the Trojans (195-196, 557-558), sōla is an exaggeration, *born of courtesy* (see note on 565).

quae nōs, rēliquiās Danaūm, terraeque marisque
 omnibus exhaustōs iam cāsibus, omnium egēnōs,
 600 urbe, domō sociās, grātīs persolvere dignās
 nōn opis est nostrae, Dīdō, nec quidquid ubique est
 gentis Dardaniae, magnum quae sparsa per orbem.
 Dī tibi, sī qua piōs respectant nūmina, sī quid
 usquam iūstitia est et mēns sibi cōnscia rēctī,
 605 praemia digna ferant. Quae tē tam laeta tulērunt
 saecula? Quī tantī tālem genuēre parentēs?
 In freta dum fluvīi current, dum montibus ūmbrae
 lūstrābunt convexa, polus dum sīdera pāscet,

598-600. quae nōs . . . urbe, domō sociās (600: sc. *tēcum*), who make us your allies by (sharing with us) your city, yea, your very home. The use here of *sociō* with acc. of person and abl. of a thing is modeled on the common use of *dōnō* with such an acc. and such an ablative. The construction seen with *accipiō* in 289-290 also helped to make possible Vergil's language here. *rēliquiās Danaūm*: as in 30. *omnibus . . . omnium*: for the metrical treatment see § 300. *omnium*: for case see § 127. *urbe, domō*: instr. abl.; *domō* makes a climax. Words of kindred or strongly contrasted meanings are often set together without a conj. (asynd.), esp. in poetry. For asynd. between clauses see note on 45. The most important expressions in 598-600 are *rēliquiās Danaūm, omnibus . . . cāsibus, omnium egēnōs*. The poor, weak remnant of a people can not force a stronger power to respect its needs. Voluntary generosity to a weak people, such as Dido has shown, deserves, therefore, heartfelt praise and gratitude.

601-602. *opis . . . nostrae*: pred. gen., it is not within our power (ability). *quidquid . . . Dardaniae*: this clause really is equivalent to a gen. dependent on *opis*, or of whatever remnant,

etc., and so is parallel in construction to *nostrae*. *est, survives*. *magnum . . . orbem*: there were Trojan exiles in Crete, Epirus, Illyria, and Sicily.

603-604. *tibi*: join with *ferant*, 605. *sī quid . . . rēctī*, if just dealing and a soul conscious of its rectitude are anything, i.e. are held in any esteem (sc. by the gods). *usquam, anywhere*, either on earth, or in heaven (esp. the latter, as the context shows). *sibi*: join with *cōnscia* (§ 138, at the end). It need not be represented in the translation. *rēctī* (see § 216, 1) practically = *pietātis*, and is objective gen. with *cōnscia*. Dido has shown *pietās* by performing fully the duties of hospitality to the Trojans; she has been just in setting free shipwrecked mariners, wrongly arrested by her watchmen (see notes on 525-526).

606. *saecula*: for the pl. see § 190. *tantī, illustrious*. *tālem*: freely, so noble (a daughter). As in *Tantae . . . irae?*, 11, we have in *Quae tē . . . parentēs?* exclamations rather than questions, 'Happy the age, glorious the parents that,' etc.

607-608. *montibus . . . convexa*, the arches on the mountains, i.e. the arched slopes of the mountains. *montibus* may be local abl. (§ 155), or dat. of interest (§ 132). *dum . . . pāscet*: some of the ancients believed that the

semper honōs nōmenque tuum laudēsque manēbunt,
 quae mē cumque vocant terrae." Sic fātus, amicum 610
 Īlionēa petit dextrā laevāque Serestum,
 post aliōs, fortemque Gyān, fortemque Cloanthum.

Obstipuit primō aspectū Sīdōnia Didō,
 cāsū deinde virī tantō, et sic ōre locūta est:
 "Quis tē, nāte deā, per tanta pericula cāsus 615
 īnsequitur? Quae vīs immānibus applicat ōrīs?
 Tūne ille Aenēās, quem Dardaniō Anchīsae
 alma Venus Phrygiū genuit Simoēntis ad undam?
 Atque equidem Teucrum meminī Sīdōna venīre,
 finibus expulsum patriīs, nova rēgna petentem 620

stars were fed by fiery particles that floated in the ether or upper air. 607-608='So long as nature (the world) shall endure.'

610. *quae mē . . . terrae*, *whatever the land that calls me*. For *quae . . . cumque* see § 238.

611-612. *Īlionēa*: for form see § 110. *petit*, *warmly greets*. *fortemque . . . Cloanthum*: cf. 222. The spirit here, however, is different; the repeated *fortem* helps to bring out the joy with which Aeneas greets each tried and trusted comrade safely restored to him at last.

613-614. Dido, deeply moved, welcomes Aeneas, and prepares to entertain him fitly in her palace.

613-614. *primō*: adv., *at first*. It is balanced by *deinde*, 614. *Sīdōnia Didō*: cf. 446, with note. *cāsū . . . tantō*: we should say, more fully, *the thought of his stupendous woe*.

615-616. *nāte deā*: cf. 582. The sense is *son of a goddess though you are*. Cf. *Poenī*, 567, with note. *īnsequitur*: see note on *āctōs īnsequitur*, 240-241. *immānibus*: Dido puts herself into the position of the Trojans and voices their feelings; cf. 539-543.

617-618. *ille*, *the famous*. See note on *genus Aeneadum*, 565. *Dardaniō An-*

chisae: for the hiatus see § 293. *alma* is connected with *alō*, and so = *life-giving, quickening, fostering*. Cf. *lūx alma*, 306. Venus was the *genetrix Aeneadum*; one Roman poet declares that to her all living creatures owe their being. *Simoēntis*: cf. 100.

619. In 619-624 Dido answers her question of 617-618. She says, in effect, 'Yes, you are that Aeneas: I have heard all about Troy, all about you, from Teucer.' Vergil now, indirectly (§ 254), explains Dido's knowledge in 569-571 (see notes there), and explains, too, the presence on the walls of Juno's temple of the pictures in 466-493. Dido knew the story, so like her own, in that it involved loss of *patria* and exile; her sympathies had been deeply stirred by it. The pictures would please Juno, foe of Troy. *Teucrum*: the ref. (see *Teucer*, 2, in Vocabulary) is to the son of Telamon, brother of Ajax (not the Ajax of 41). He was nephew of Priam, but fought against Troy. *Sīdōna*: for form see § 107. *venīre*: the pres. inf. is the usual constr. with *meminī*, when the one who remembers is an eye-witness of the things remembered or is contemporary with them.

620. *expulsum* = *cum expulsus esset*. So *petentem* = *cum peteret*.

auxiliō Bēli: genitor tum Bēlus opimam
 vāstābat Cyprum, et victor diciōne tenēbat.
 Tempore iam ex illō cāsus mihi cognitus urbis
 Trōiānae, nōmenque tuum, rēgēsque Pelasgī.

- 625 Ipse hostis Teucrōs īnsignī laude ferēbat,
 sēque ortum antiqūā Teucrōrum ab stirpe volēbat.
 Quārē agite, ō tēctīs, iuvenēs, succēdite nostrīs.
 Mē quoque per multōs similis fortūna labōrēs
 iactātam hāc dēmum voluit cōsistere terrā;
 630 nōn ignāra malī, miserīs succurrere discō."
 Sic memorat; simul Aenēān in rēgia dūcit
 tēcta, simul divum templis indīcit honōrem.
 Nec minus intereā sociīs ad litora mittit

621-622. Bēli: Dido's father. tum . . . vāstābat, was at that very moment laying waste. Through this conquest Belus was able to help Teucer to found the town of Salamis in Cyprus.

623. iam, properly straightway, strengthens Tempore . . . ex illō; the four words = From that very moment. The time referred to was shortly after the fall of Troy, six years or more before Dido's meeting with Aeneas.

625-626. hostis = quamquam hostis erat; see note on aeger, 208, Poenī, 567. ferēbat, extolled o'er and o'er. In this sense ferre laudibus or efferre laudibus is commoner. sē . . . stirpe: see note on Teucrum, 619. volēbat, claimed, asserted. In this sense volō is really a verb of saying, 'I wish (the world to believe),' and so is construed as dicō is construed.

627. agite: age, agite, and agedum often prepare the way for a second imperative. In English, come is frequently so used. ō: as in 94; see note there. tēctīs: for the pl. see § 192. iuvenēs, warriors, heroes; see note on pūbēs . . . tuōrum, 399.

628-630. Mē quoque belongs, in logic, only with iactātam: 'I too was buffeted by ill fortune, even as you still are buffeted by misfortune.' The

subject of voluit ought to be, not similis fortūna, 'a like misfortune,' but fortūna alone, in the sense of 'good fortune.' Render by omitting similis: Me too fortune buffeted through . . . but she willed that I should find rest at last Courtesy (see note on genus Aeneadum, 565) bids her dwell briefly on her own better fortunes. nōn ignāra malī = quod nōn ignāra sum malī, since I am no stranger to sorrow. The words refer back to Mē . . . iactātam, 628-629. discō: a modest word, I am beginning to learn. For the inf. with discō see § 181. Her ability to aid the Trojans Dido has indicated by hāc . . . terrā, 629. Verse 630 is very famous.

632. templis: dat. (§ 131), an offering for the temples = an offering (to be made) in the temples. honōrem: honor is used as in 49. Vergil has in mind the Roman supplicatiō, or thanksgiving to the gods on occasions of good fortune; cf. Caesar, B.G. II. 35.4, IV. 38.5; Cicero, Cat. III. 15, 23. Dido's act is a fine compliment to the Trojans; the good fortune for which she is thanking the gods is their coming.

633. Nec minus = Nihilominus, None the less, Nevertheless. Though she is so occupied, in Carthage itself, with

vīgintī taurōs, magnōrum horrentia centum
terga suum, pinguīs centum cum mātribus agnōs, 635
mūnera laetitiamque diī.

At domus interior rēgālī splendida lūxū
īnstruitur, mediisque parant convīvia tēctīs:
arte labōrātae vēstēs ostrōque superbō,
ingēns argentum mēnsīs, caelātaque in aurō 640
fortia facta patrum, seriēs longissima rērum
per tot ducta virōs antīquae ab oriġine gentis.

Aenēās (neque enim patrius cōsistere mentem
passus amor) rapidum ad nāvīs praemittit Achātēn,
Ascaniō ferat haec, ipsumque ad moenia dūcat: 645

Aeneas and his comrades there, she does not forget the Trojans in the two groups of ships, one group of 7 (192-193), the other of 12 (393).

634-635. *magnōrum . . . suum = centum magnōs suēs horrentibus tergoribus.* The inverted expression (§§ 224-225) emphasizes a certain characteristic of the swine by making the words that picture it the most important. The examples in § 217 are similar. *centum*: as in 416.

636. *mūnera . . . diī, as gifts where-with to enjoy the day; lit., 'as gifts and enjoyment of the day.'* The words, which are in appos. to the accusatives in 634-635, give the purpose of Dido in making such gifts. Appositive words and expressions often denote purpose. *diī*: old form of the gen. sing. of *diēs*. The gen. is one of possession.

637. *splendida* is in the pred., and = an adv., *gorgeously* (§ 213).

639. *arte, artistically, cunningly.* With *vēstēs* sc. *sunt, are there*. The *vēstēs* are the coverlets of the couches on which the guests are to recline. *ostrō . . . superbō*: instr. ablative. -*que* joins *ostrō . . . superbō* to *arte*. Since both ablatives are, in effect, adverbs, they may easily be joined by -*que*. See note on 694. We might say *wrought with skill and with proud*

crimson. By metonymy (§§ 200, 203) *ostrō* here = 'crimson cloth (stuff).'

640-642. *ingēns, massive. argen-tum, silver plate, a common meaning.* See § 203. *caelāta . . . patrum* of course = 'vessels of gold whereon were chased the gallant deeds,' etc. *rērum = rērum bene gestiārum, exploits. ducta, traced.*

643-656. Aeneas sends Achates to the ships to bring Ascanius to Carthage with presents for Dido.

643. *cōsistere* (sc. *sē*: § 151), *come to rest, be at rest.* *mentem*: properly the intellect, but often, as here, the emotions, *heart*.

644. *rapidum, with all speed. prae-mittit: sends, properly 'sends in advance' (prae-), of the messengers dispatched by Dido (633-636).* Achates is to prepare the way for Dido's messengers. *Achātēn*: in *fidus . . . Achātēs*, 188, the loyalty of Achates to Aeneas was emphasized. Here Aeneas's trust in Achates is brought out.

645. *ferat . . . dūcat*: in O. O. with *praemittit*, which, besides the idea of sending, contains that of 'bidding.' The subjunctives represent imperatives of O. R. Cf. the subj. without *ut* with *hortor*. Aeneas said *Fer . . . dūc. haec, these happenings.*

omnis in Ascaniō cārī stat cūra parentis.
 Mūnera praetereā Īliacīs ērepta ruīnīs
 ferre iubet, pallam signīs aurōque rīgentem,
 et circumtextum croceō vėlāmen acanthō,
 650 ōrnātūs Argīvae Helenae, quōs illa Mycēnīs,
 Pergama cum peterēt inconcessōsque hymenaeōs,
 extulerat, mātīs Lēdae mirābile dōnum,
 praetereā scēptrum, Īlionē quod gesserat ōlim,
 maxima nātārū Priamī, collōque monile
 655 bācātum, et duplicem gemmīs aurōque corōnam.
 Haec celerāns, iter ad nāvis tendēbat Achātēs.
 At Cytherēa novās artīs, nova pectore versat
 cōnsilia, ut, faciem mūtātus et ōra, Cupidō
 prō dulcī Ascaniō veniat, dōnisque furentem
 660 incendat rēgīnam, atque ossibus implicet ignem:

646. omnis . . . parentis = *omnis enim*, etc. in . . . **stat**, is centered in. **cārī**: here in act. sense, *fond, loving*. **cūra**, *anxious thought*.

648. ferre: sc. *eum* = Achātēs, as subject; § 244, 1, *b.* **signīs . . . rīgentem**, *stiff with figures and with gold*, i.e. stiff with figures wrought with (threads of) gold. Cf. *arte . . . superbō*, 639, with notes. Lowell, in *The Ghost-Seers*, writes of a dress "stiff with lavish loveliness."

649. acanthō: see *acanthus* in Vocabulary. The acanthus leaf is seen on the capital of the so-called Corinthian column.

650-651. Mycēnīs, Pergama: the juxtaposition (§ 240) gives an effect like 'when she was quitting her old home in Greece for her new home in Troy.' *Mycēnīs* = *Graeciā*; Helen lived in Sparta (§ 54). **peterēt**: for scansion see § 275. **hymenaeōs**, *marriage* (§ 207). In the sing. the word usually is the name of the god of marriage.

654-655. maxima (nātū): cf. *maximus*, 521. **collō**: dat. of interest (§ 131); there is personification. **mo-**

nile bācātum: a necklace of gems in the form of berries (*bācae*), e.g. a necklace of pearls. The Romans prized pearls above all other jewels. **duplicem . . . corōnam**: a vague expression. The crown may have had a circlet of gems above a band of gold, or a circlet of gems resting on (i.e. outside) such a band.

656. Haec, *these commands*; acc. with *celerāns* (§ 143).

657-694. Venus plans to substitute her son Cupid for Ascanius, that Cupid may be brought to Carthage and may set Dido aflame with love for Aeneas.

657. novās . . . nova: see § 299. **artīs, schemes. versat**, *is revolving*, i.e. all through the time occupied by 521-656, but esp. while Aeneas is doing the things described in 644-656.

658. ut, to the end that. faciem . . . ōra, *changed in figure and in features*. For the accusatives see § 147, or § 148.

659-660. dōnīs: see 647-655. **furentem . . . rēgīnam** is explained in § 211. **ossibus**: dat. with *implicit*: § 138. The marrow is often spoken of



VENUS

quippe domum timet ambiguum Tyriōsque bilinguis;
ūrit atrōx Iūnō, et sub noctem cūra recursat.

Ergo hīs āligerum dictīs adfātur Amōrem:

“Nāte, meae virēs, mea magna potentia sōlus,

nāte, patris summī quī tēla Typhōia temnis,

665

ad tē cōfugiō, et supplex tua nūmina poscō.

Frāter ut Aenēās pelagō tuus omnia circum

lītora iactētur, odiīs Iūnōnis iniquae,

nōta tibi, et nostrō doliustī saepe dolōre.

Hunc Phoenissa tenet Didō, blandisque morātur

670

vōcibus, et vereor quō sē Iūnōnia vertant

by Latin writers as the seat of feeling. *ignem*, his fire, i.e. the fire of love.

661. *domum*: sc. *Didōnis*. *ambiguum*, treacherous. *Ambiguus* is here, as usual, pass. in sense; see Vocabulary. *Tyriōs*: the Carthaginians in general. *bilinguis*: i.e. lying; we call such people ‘two-faced.’ *bilinguis* is written from the Roman point of view. *Pūnica fidēs* was a standing Roman sarcasm for ‘treachery.’ The verse means that Venus fears treachery both within and without Dido’s palace. Venus’s fears are natural, now that Aeneas is in Juno’s city (15-18, 441-458).

662. *ūrit*, scorches, consumes. Sc. *eam* = *Cytherēam*. *atrōx Iūnō*, Juno’s savagery; the main thought is in the adj. (§ 214). *sub noctem*, strengthened by the freq. verb *recursat*, = as night after night comes round. Night is the season when trouble and care weigh most heavily upon men. The Romans connected the word *nox* with *noceō*.

663. *Amōrem* = *Cupīdō*, 658. Vergil’s love of variety appears here; see § 196.

664. *mea . . . sōlus* = *quī sōlus es mea magna potentia*. Render by *sole source of my mighty power*. Since the words thus = a rel. clause, the nom. is natural enough, even after the vocatives *nāte* and *virēs*. The words

meae virēs, which look like a nom., made easier the nom. in *potentia sōlus*.

665. *tēla Typhōia*: the weapons with which Jupiter slew the giant Typhoeus: §§ 309-311. The weapons are called after the giant they killed, as Roman generals were called after the nations they subdued; cf. Aemilius Macedonicus, Scipio Africanus.

667. *ut, how*; cf. *utī*, 466.

668. *iactētur*: for scansion see § 276. *odiīs*: for the pl. see § 191. *iniquae*: cf. *saevae*, 4, *atrōx*, 662.

669. *nōta*: sc. *sunt*. Vergil is imitating a familiar Greek idiom whereby a neut. pl. adj. stands in expressions meaning ‘it is possible,’ etc. The pl. is due in part, also, to the pl. in *odiīs*, and to metrical convenience; *nōtum tibi* would be unmetrical. *dolōre*: instr. abl. with *doliustī*, which gives the result, not the process (*distractus es, oppressus es*). See §§ 160, 222.

671. *et, and so* (§ 219). *vereor* in effect = ‘I am asking myself in fear and trembling.’ *quō . . . vertant*, what is to be the outcome of, a dependent question. The pres. subj. often has fut. force. *Iūnōnia*: spoken with great bitterness; cf. 662. Venus sees Juno’s hand in everything done at Carthage (see notes on 661); to her Dido’s hospitality is merely a trick by Juno to harm the Trojans.

- hospitia; haud tantō cessābit cardine rērum.
 Quōcircā capere ante dolīs et cingere flammā
 rēginam meditor, nē quō sē nūmine mūtet,
 675 sed magnō Aenēae mēcum teneātūr amōre.
 Quā facere id possīs nostram nunc accipe mentem.
 Rēgius accitū cārī genitōris ad urbem
 Sīdoniam puer ire parat, mea maxima cūra,
 dōna ferēns pelagō et flammīs restantia Trōiae.
 680 Hunc ego, sōpītum somnō, super alta Cythēra
 aut super Īdalium, sacrātā sēde, recondam,
 nē quā scīre dolōs mediūve occurrere possit.
 Tū faciem illius noctem nōn amplius ūnam
 falle dolō, et nōtōs puerī puer indue vultūs,
 685 ut, cum tē gremiō accipiet laetissima Dīdō

672. *haud . . . rērum* gives the cause of *vereor* . . . *hospitia* (671-672). *cessābit*: not 'will cease,' but *will be inactive*. As subject *sc. Iūnō*, to be derived from *Iūnōnia*, 671. *cardine rērum*=the prose *discrimine rērum*. Render by *at such a pivotal moment*.

673. *ante*, *betimes*, i.e. before Juno can work harm to Aeneas. *flammā*: cf. *ignem*, 660. The verse contains two figures, both borrowed from military practices.

674. *quō . . . nūmine*, through the influence of any power divine; instr. ablative. Venus has Juno in mind, of course. *sē . . . mūtet*: in translation omit *sē*.

675. *teneātūr*, may be held fast. The word suggests imprisonment, and so carries on the figure in *capere*, 673.

676. *Quā* (*sc. viā, ratiōne*). By what process, How. Cf. the indef. *quā*, 18. *mentem*, mind, i.e. plan, design.

677. *accitū . . . genitōris*=*accitus* (part.) *ā genitōre*. *cārī genitōris*: cf. *cārī . . . parentis*, 646. Here *cārī* may = (1) loving, or (2) beloved.

679. *pelagō . . . flammīs*: cf. *Īliacīs ērepta ruīnīs*, 647. *restantia* gives the result, *ērepta*, 647, the process.

680. *sōpītum*: a very strong word. *sōpītum somnō*, *o'erwhelmed by sleep profound*. *Cythēra*: cf. *Cytherēa*, 657; note the quantity of the second syllable in the two words. See § 284.

682. *quā*: as in 18. *dolōs*: *sc. meōs*, or *nostrōs*. *mediūve occurrere*, or, *intervening*, (*resist*=) *thwart them*. -*ve*: the English idiom is *and*. *occurrere*: *sc. eis*=*dolīs*.

683-684. *noctem . . . ūnam*: in connection with *plūs*, *minus*, *longius*, and *amplius*, *quam* is often omitted, even in prose, without influence upon the construction. The whole expression here is one of duration of time; *it* = *for but a single night*. *falle*, *imitate deceitfully*, *counterfeit*, an extension of the common meaning, 'cheat,' 'cajole.' *nōtōs*, *familiar*; *sc. omnibus*. *puerī* = 'the boy,' Ascanius. *puerī puer . . . vultūs*, and, *boy yourself*, *put on the familiar features (looks) of the boy*. Venus intimates that the task she is setting before Cupid is easy.

685. *gremiō*: freely, (*with*) *in her arms*. *laetissima*, *at the full flush of her joy*, i.e. when she is most fully alive to every pleasant, friendly influence of the banquet.

rēgālīs inter mēnsās laticemque Lyaeum,
cum dabit amplexūs, atque ōscula dulcia figet,
occultum inspīrēs ignem, fallāsque venēnō.”

Pāret Amor dictīs cārae genetrīcis et ālās
exuit, et gressū gaudēns incēdit Iūli.

690

At Venus Ascaniō placidam per membra quiētem
inrigat, et fōtum gremiō dea tollit in altōs
Īdalīae lūcōs, ubi mollis amāracus illum
flōribus et dulcī adspīrāns complectitur umbrā.

Iamque ibat, dictō pārēns, et dōna Cupidō
rēgia portābat Tyriis, duce laetus Achātē.
Cum venit, aulaeīs iam sē rēgīna superbīs

695

686-687. *laticem* . . . *Lyaeum* = the prose *vinum, vīna*. *figet* = *infiget* (§ 221), *shall imprint*.

688. *occultum* . . . *venēnō*: two ways of saying (§ 251), ‘that you may inspire in her a fatal passion for Aeneas.’ *inspīrēs*: sc. *eī* = *Didōnē*. *ignem*: cf. *ignem*, 660, *flammā*, 673. *fallās*: sc. *eam* = *Didōnem*.

689-690. *cārae genetrīcis* is the fem. to *cārī genitōris*, 677. *ālās*: cf. *āligerum* . . . *Amōrem*, 663. *gaudēns* pictures Cupid’s mischievous pleasure in the rôle he is playing.

691-692. *Ascaniō*: for case see § 132. *placidam* . . . *inrigat*: *inrigō* is construed here with acc. of effect (§ 140), *sends sleep like gentle dew*; lit., ‘wets sleep through,’ etc. *Inrigō* is usually construed with an ordinary acc. of the thing affected (§ 140): that which moistens is usually its subject, not, as here, its object. *membra*, *frame*. *gremiō*: as in 685. *dea*: freely, *by her goddess power*. In *dea tollit* there is juxtaposition of cause and effect (§ 241).

693. *amāracus*: in a passage which recounts a miracle wrought by a goddess we need not be troubled by the fact that the marjoram, so far as we know, has never grown above three feet in height.

694. *dulcī adspīrāns* . . . *umbrā*: these three words help to express the means of *amāracus* . . . *complectitur*, and so may be joined by *et* to the instr. abl. *flōribus*; *et* and *-que* often in poetry unite expressions which, though they are unlike in form, are alike in meaning and function. Cf. the use of *-que* in 639. Render by *embraces him with its flowers and with the fragrant breath of its shading branches*. *umbrā*, *shading branches*; cf. *umbrā*, 165.

695-722. *Cupid*, in the guise of *Ascanius*, reaches *Carthage*, and the banquet proceeds.

695-696. *dictō*: sc. *Aenēae*, his supposed father; see 644-645. *laetus* is to be joined closely with *duce* . . . *Achātē*, *rejoicing in the guidance of Achates*.

697-698. *Cum venit*, *At the moment of his coming*. *aulaeīs* . . . *superbīs*: *aulaea* were hangings or curtains for decorative purposes, spread over the dining table (to keep off dust), or on columns about the table, or on the walls of the dining room. The expression, therefore, seems to be a very free, almost slipshod use of the abl. of attendant circumstance (§ 161). Render by *amid the gorgeous hangings*. *sē*: join with both verbs in 698, *has disposed herself* . . . *has taken her place*.

aureā composuit spondā, mediamque locāvit;
 iam pater Aenēās et iam Trōiāna iuventūs
 700 conveniunt, strātōque super discumbitur ostrō.
 Dant manibus famulī lymphās, Cereremque canistrīs
 expediunt, tōnsisque ferunt mantēlia villīs.
 Quīnquāgintā intus famulae, quibus ōrdine longam
 cūra penum struere et flammīs adolēre Penātīs;
 705 centum aliae totidemque parēs aetāte ministrī,
 quī dapibus mēnsās onerent et pōcula pōnant.

Vergil no doubt thought of Dido as sitting on a couch, as Roman women did, in his day, at the *cēna*. Roman men reclined on the couches at the *cēna*. **aureā**: dissyllabic; see § 281. **mediam**, in the midst of the company.

699-700. Trōiāna: for *ā* final see note on *mihi*, 77. **iuventūs**: freely, *chivalry, warriors*; see note on *pūbēs* . . . *tuōrum*, 399. **strātō** . . . **ostrō**: i.e. coverlets of (purple=) crimson; cf. 639. The famous Tyrian 'purple' was a mixture of red and blue, in which the crimson usually predominated. **discumbitur** (sc. *ab eis*): impers. pass., a constr. esp. frequent when the personality of the actors in a given scene is not to be emphasized. We say, *They recline*. Roman writers, esp. prose writers, were not fond of using a verb in the third person plural with its subject wholly indefinite. The prefix brings out the picture of the guests separating to their appointed places. **ostrō**: for case see § 155. Render *strātō* . . . *ostrō* by *they take their several places on the couches, with their crimson coverlets*.

701-702. Dant, offer, proffer. Cere-rem, bread. In 177 it='grain'; see note there. **expediunt**: cf. 178. **tōnsīs** . . . **villīs**: abl. of char. with *mantēlia*, *short-napped towels*, i.e. smooth, soft towels, with the nap cut close and even. See note on *praestantī corpore*, 71. **ferunt, present, offer**.

703-704. intus: in the *culīna* or kitchen. **famulae**: sc. *sunt*. **quibus**

. . . **cūra** (*est*) = the prose *quibus cūrae est, whose anxious concern (task) it is*. **longam**, *unstinted*. Strictly, *longam* . . . *penum* = 'food in long array,' 'the long array of viands.' Vergil was thinking of the long procession of dishes carried out to the banqueters. **struere** combines here the ideas of providing and arranging, i.e. making them ready to be carried out. Since *quibus* . . . *cūra* (*est*) = *quī cūrant*, the infinitives in this verse are natural (§ 179); see, too, § 185. **flammīs** . . . **Penātīs**: the meaning of this expression is not surely known. It may = *magnify the hearth with fires*, a strained way (§§ 224-225) of saying 'pile the hearth high with fires,' for cooking. The words would more naturally suggest a sacrifice (by incense cast on flames), but (1) such an act is Dido's function, not that of the slaves, and (2) Dido has made due preparations for sacrifices in the temples (632). There is like uncertainty about the meaning of *adolēō* in *castīs adolēt dum altāria taedīs*, vii. 71; see note there.

705-706. aliae: sc. *famulae*. **parēs aetāte**: join both with *aliae* and with *ministrī*. The etiquette of Vergil's day permitted only those of royal rank to have slaves all of one age. **quī** . . . **pōnant**, *who are to set, whose task it is to set*. The rel. clause expresses purpose. **mēnsās onerent**: cf. *nāvis* . . . *onerant* . . . *aurō*, 362-363, with note. **pōnant** = *impōnant* (§ 221). Sc. *mēnsīs* (§ 138).

Nec nōn et Tyrīi per limina laeta frequentēs
convēnere, toris iussī discumbere pietīs.

Mirantur dōna Aenēae, mīrantur Iūlum,
flagrantisque deī vultūs, simulātaque verba,
pallamque, et pictum croceō vėlāmen acanthō.

710

(Praecipuē infēlix, pestī dēvōta futūrae,
explēri mentem nequit, ārdēscitque tuendō
Phoenissa, et pariter puerō dōnisque movētur.

Ille ubi complexū Aenēae collōque pependit,
et magnum falsī implēvit genitōris amōrem,
rēginam petit. Haec oculīs, haec pectore tōtō
haeret, et interdum gremiō foveat, inscia Didō
insīdat quantus miserae deus. At memor ille
mātris Acīdaliae paulātīm abolēre Sychaeum

715

720

707-708. Nec nōn et, *Furthermore.* This combination is used several times by Vergil. **frequentēs,** *in throngs.* **pictis** (*pingō*), *embroidered.*

709. Mirantur . . . mīrantur: cf., and yet contrast, *Mīrātur . . . mīrātur*, 421-422, and see § 299. **Iūlum** is put for variety after *Ascaniō*, 691.

710. flagrantis, *flushed*, even as are the faces of his victims; a transferred epithet (§ 212). Another good explanation reminds us that a radiance not of earth is regularly associated by classical writers with the presence of a deity. Cf. the similar idea mentioned in the note on *divīnum* . . . *odōrem*, 403. **deī** comes in well after *Iūlum*; it reminds us that a god is masquerading as Iūlus. **simulāta** (sc. *ā deō*): *freely, that the god feigned so well*, i.e. spoke so well in the character of Iūlus.

711. pictum: cf. *pictis*, 708. For the robe and the veil see 648-649.

712. infēlix . . . Phoenissa (714): for word-order see § 230. **futūrae,** *inevitable, predestined.* The fut. part. often pictures something as on the very point of happening and so as certain (predestined) to occur. For

futūrus as in sense the fut. pass. part. of *faciō* see note on 429.

713. explēri mentem: for the constr. see §§ 166, 169, and Note. **ārdēscit:** *freely, takes fire.* **tuendō,** *with gazing; freely, as she looks;* abl. of gerund to express means, with *ārdēscit* (see §§ 160, 222).

715. complexū . . . collō: for case see § 153. *complexū* = *from the enfolding arms.*

716. falsī may be (1) an adj., *supposed* (lit., 'not genuine,' 'not real'), or (2) a true part., *tricked, cajoled*, in that a god was palmed off on him as his son. (1) is the more effective interpretation.

718. interdum: join both with *haeret* and with *fovet*. **gremiō:** as in 685, 692. In *haec pectore* . . . *fovet* there is parallelism (§ 251). **Didō** is very effective, helping, with the double *haec*, 717, to fix our thoughts on the queen alone.

719. insīdat: *freely, is seated on.* The word is probably meant to suggest both the physical idea of 'sitting upon' and the fig. sense of 'assailing.' **miserae** (sc. *sibi*), *to her sorrow*, is proleptic (§ 211).

incipit, et vivō temptat praevertere amōre
iam pridem residīs animōs dēsuētaque corda.

Postquam prima quies epulis mēnsaeque remōtae,
crātēras magnōs statuunt, et vīna corōnant.

725 Fit strepitus tēctīs, vōcemque per ampla volūtant
ātria; dēpendent lychnī laqueāribus aureīs
incēnsī, et noctem flammīs fūnālia vincunt.

Hic rēgīna gravem gemmīs aurōque poposcit
implēvitque merō pateram, quam Bēlus et omnēs

730 ā Bēlō solitī; tum facta silentia tēctīs:

"Iuppiter, hospitibus nam tē dare iūra locuntur,
hunc laetum Tyriūsque diem Trōiāque profectīs

721. *vivō . . . amōre*: i.e. a love for a living person as opposed to her love for the dead Sychaeus, for which see esp. 344, 352. *praevertere*, *surprise*, *preempt*. The force of the prefix is not clear; it may mean (1) before Dido realizes what is happening, or (2) before Juno can interfere to thwart Cupid's schemes (see, then, note on *ante*, 673). For the inf. with *temptat* see § 179.

722. *dēsuēta* (sc. *amōri*), *unused to love, loveless*. *corda*: here pl. doubtless merely to correspond to *animōs*.

723-756. The banquet being ended, there is a song by the bard Iōpas, followed by general talk among the guests. Dido asks Aeneas to describe the fall of Troy and his own wanderings.

723. *epulis* (*est*): poss. dative. *mēnsae . . . remōtae*: cf. 216, and note.

724. *crātēras*: for form see § 101. *magnōs*: in Book IX a *crātēr* is mentioned behind which a warrior seeks to hide from his foe. *statuunt*, *set in place*, indicates effort, and so fits well *crātēras magnōs*. *vīna corōnant*: i.e. by wreathing the *crātēres*.

725-727. *strepitus* is the noise of conversation. The main part of the banquet is over. The time for social enjoyment is come. *vōcem . . . volūtant*:

logically subordinate to *Fit . . . tēctīs*. Render by *as they roll*, etc. See note on *cantūs . . . dedere*, 398. *aureīs*, *gilded*, or *inlaid with gold*. The *laqueāria* were often made of expensive woods. For scansion of *aureīs* see note on *aureā*, 698. *incēnsī*: *freely, blazing*; lit., 'kindled,' 'lighted.' Vergil naturally describes this banquet in terms suitable to those with which he was familiar in the elaborate society of Rome. Such a banquet began in mid-afternoon, but extended often beyond the coming of darkness. Verses 726-727 mean that darkness is come.

728-730. *Hic*, *At this point (moment)*. *gravem*: with *pateram*, 729, which is obj. of *poposcit* as well as of *implēvit*. Words which belong together are often distributed by poets between the parts or the clauses of a sentence. *Bēlus*: see 621. *omnēs ā Bēlō*, *all of Belus's line*. *solitī*: sc. *merō implere erant*. *facta*: sc. *sunt*.

731. *hospitibus*, *to those bound by ties of hospitality*. *Hospes* = both 'host' and 'guest.' Here the two meanings are combined. *nam*: elliptical, (*I address you*), *for*, etc. Cf. the use of *namque*, 65. *locuntur*: for spelling see note on *secuntur*, 185.

732-733. *hunc . . . velis*, *may it be thy will that this shall be*, etc. For the

esse velis nostrōsque huius meminisse minōrēs.

Adsit laetitiae Bacchus dator et bona Iūnō;
et vōs ō coetum, Tyrii, celebrāte faventēs."

735

Dixit, et in mēnsam laticum libāvit honōrem,
prīmaque libātō summō tenuis attigit ōre;
tum Bitiae dedit increpitāns; ille impiger hausit
spūmantem pateram, et plēnō sē prōluit aurō;
post aliī procerēs. Citharā crīnītus Iōpās
personat aurātā, docuit quem maximus Atlās.
Hic canit errantem lūnam, sōlisque labōrēs,

71

subj. here and in 734 cf. the subjunctives in 330-332. **profectis**, *those who are come*. The substantival use of the pf. part. is commoner than that of the pres. part., for which see note on *venientum*, 434. **nostrōs . . . minōrēs**, *our children's children*. Contrast Dido's curse, iv. 622-629 (§§ 59, 62).

734-735. bona is spoken from the Carthaginian point of view. For the Trojan view of Juno see 9-11, 251, and cf. *saevae*, 4, *atrōx*, 662, *iniquae*, 668. **celebrāte**, *throng, attend in numbers*.

736. mēnsam: the altar, so to speak, of Jupiter, god of host and guest, 731. **laticum** = *vīnī*; cf. *laticem* . . . *Lyaeum*, 686. For the gen. see § 122. For the language see §§ 224-225. *laticem libāvit honōrem* would have been easy and metrical here; *honōrem* would then have been an appositive, expressing purpose, 'by way of honor' (see note on *mūnera* . . . *dū*, 636). **honōrem**: as in 49, 632. Render in . . . *honōrem* by *on the table she poured, by way of libation, an offering of wine, as honor (to the gods)*.

737. prīma: cf. *prīma*, 24. The word is correlative with *tum*, 738. **libātō** = *postquam libātum est, when the offering had been made*. *libātō* is a pf. pass. part. used impers., in the neut., as abl. absolute. The constr. is not uncommon, esp. in the words *auspicātō*, *augurātō*. **summō tenuis**, *as far as the surface only* (of the wine). *summō* is

here a noun: supply with it *eius* = *vīnī*. **attigit**: sc. *eam* = *pateram* (729); cf. *pateram*, 739. **ōre**, *with her lips*; instr. ablative.

738-739. increpitāns, *with a challenge*, i.e. to drink deep. The procedure described in 737-739 was a Greco-Roman way of drinking a person's health. **prōluit**, *drenched*, is a strong contrast to *summō tenuis*; it is one of the few bits of humor in the Aeneid. **aurō**, *goblet*. See § 203.

740-741. procerēs: the drinking, following the prayer of Dido, 731-735, was a pledge to abide by the laws of hospitality. This explains why the cup is passed only to Carthaginians; it was from them that such pledges were most needed, or, at least, most valuable. With *procerēs* sc. *plēnō sē aurō prōluunt*, or, simply, *bibunt*. **crīnītus**, *with flowing locks*, like those of his patron god, Apollo (§ 317). Milton speaks of "unshorn Apollo." **personat** (sc. *tēcta*), *makes the halls ring*. **Atlās**, identified in late stories with the African mountain, is a fitting teacher for a Carthaginian bard. For the sup. *maximus*, *mighty*, see note on *formā pulcherrima*, 496. For a description of Mt. Atlas see iv. 246-251.

742. errantem lūnam, *the wanderings (revolutions) of the moon*; see § 214. **labōrēs**, *toilsome progresses*, a poetical expression for 'laborious courses.' The word corresponds to *errantem*.

- unde hominum genus et pecudēs, unde imber et ignēs,
 Arctūrum, pluviāsque Hyadas, geminōsque Triōnēs,
 745 ^{what} quid tantum Ōceanō properent sē tinguere sōlēs
 hibernī, vel quae tardīs mora noctibus obstat.
 Ingeminant plausū Tyrii, Trōēsque secuntur.
 Nec nōn et variō noctem sermōne trahēbat
 infēlix Didō, longumque bibēbat amōrem,
 750 multa super Priamō rogitāns, super Hectore multa,
 nunc, quibus Aurōrae vēnisset filius armīs,
 nunc, quālēs Diomēdis equī, nunc, quantus Achillēs.

743. unde . . . unde: sc. *sit* or *sint*, come, spring, to fit the several subjects (cf. *properent*, 745); see note on *virīs*, 517. *pecudēs*, the four-footed beasts; this is a common meaning of the word.

744. pluviās reproduces in Latin the meaning of *Hyadas*, which is from a Greek root meaning 'to rain.' Cf. the note on *novae*, 298. *Arctūrum*, *Hyadas*, and *Triōnēs* stand for the stars in general.

745. This verse = 'why the winter days are so short.' The ancients often thought of the day (sun) as rising out of the ocean in the morning, and descending into it again at night. For a different view see note on *clausō* . . . *Olympō*, 374.

746. vel . . . obstat = 'why the winter nights are so long.' *tardīs* is proleptic (§ 211). *quae . . . obstat* = *what delay hampers the winter nights and makes them slow*. *noctibus*: sc. *hibernīs*, out of *hibernī*. For Vergil's interest in philosophy see §§ 41, 46.

747. Ingeminant plausū: a variation for *Ingeminant plausum*. Translate as if Vergil had written the latter form. See §§ 224-225.

748-749. Nec nōn et: as in 707. *variō . . . sermōne*: cf. *longō . . . sermōne*, 217. *infēlix*: cf. 712, and *miserae*, 344, 719. said of Dido. Ver-

gil here anticipates, as often, the sequel. *longum . . . amōrem*, deep drafts of passion.

750. multa super . . . super . . . multa: for the metrical treatment see §§ 299-300. For the chiasmus see § 243. The emphasis is on the repeated *multa*; *super* here = *dē*, concerning, as often in verse and in later prose.

751. Aurōrae . . . filius: Memnon, for whom see 489. *armīs*: his armor had been made by Vulcan (§ 320).

752. quālēs . . . quantus: sc. *essent* and *esset*. For the omission of the subjunctives see notes on 743, and on *virīs*, 517. *Diomēdis equī*: Diomedes had steeds famed for swiftness, which he had captured from Aeneas. Many have thought a reference by Dido to those steeds unhappy, as likely to offend her guest by reminding him of something he might naturally desire to forget. But Aeneas himself, without a trace of shamefacedness, refers in 96-98 to his encounter with Diomedes. See notes there. The loss of these steeds was one phase of Aeneas's sorrows; hence, if Dido was to ask about his sorrows at all, she might rightly mention this incident. *quantus* may refer to stature (see note on *ingēns*, 99), or to prowess, or to both. Vergil's language often suggests several ideas at once. See note on *insīdat*, 719.

“Immō age, et ā primā dīc, hospes, orīgine nōbīs insidiās,” inquit, “Danaūm, cāsūsque tuōrum, errōrēsque tuōs, nam tē iam septima portat omnibus errantem terrīs et flūctibus aestās.”

755

753. Immō, *Nay*, regularly corrects or amends what precedes. Its force here can be given only by a paraphrase: ‘Nay, dwell not on the separate points, but tell the whole story.’ age: cf. *agite*, 627, with note. ā primā . . . origine: cf. *primā* . . . ab origine, 372.

754-756. insidiās . . . Danaūm: a highly courteous expression, because it implies that in fair and open fight the Greeks would never have conquered the Trojans. For such courtesy see note on *genus Aeneadum*, 565. tuōrum: as in 399. tuōs, *your per-*

sonal. nam . . . aestās in effect = ‘for the story is a long one, and so can best be told if you set it forth systematically.’ For Dido’s knowledge of the story of Troy see 565-570, 617-626 (cf. notes on 619).—The book is skillfully made to end with the expectation of an interesting tale. Further, there is dramatic irony in making Dido press Aeneas to tell his story. That story, told in Books II-III, leads Dido to surrender utterly to her passion for Aeneas, and so to further the plans of Venus (557-688, esp. 673-688).

LIBER SECUNDUS

- Conticuere omnēs, intentīque ōra tenēbant.
Inde torō pater Aenēās sic ōrsus ab altō:
“Īnfandum, rēgīna, iubēs renovāre dolōrem,
Trōiānās ut opēs et lāmentābile rēgnum
5 ēruerint Danaī, quaeque ipse miserrima vīdī,
et quōrum pars magna fuī. Quis tālia fandō
Myrmidonum Dolopumve aut dūrī miles Ulixī
temperet ā lacrimīs? Et iam nox ūmida caelō
praecipitat, suādentque cadentia sīdera somnōs.

1-13. Aeneas begins: "Painful though the story is, I will tell it."

1. **Conticuere . . . tenēbant**: the instantaneous pf. (§ 164) pictures the sudden hush, the impf. denotes a lasting state. **ōra tenēbant**: the direction of their gaze is easily gathered from the context; sc. *in Aenēan conversa*. See note on *conversā* . . . *latus*, i. 81-82.

2. **pater** is a fine word here. It reminds us that the tale which Aeneas is to tell in Books II-III is far more than the tale of an individual; it is a tale of a leader and his people (his 'children').

3. **Īnfandum**, monstrous; a strong word (cf. i. 251, i. 525), emphatic also by position. **renovāre**=*nārrandō renovāre*; sc. *mē* as subject (§ 244, 1, b).

4. **ut**, how, as in i. 466, i. 667. **lāmentābile**: proleptic (§ 211), *in piteous ruin*. This adj. belongs with both accusatives in 4; so, too, does *Trōiānās*. Render by *how Trojan might and Trojan sovereignty were overturned in piteous ruin by the Danaāns*.

5-6. **quae . . . vīdī . . . fuī**, both the sights that . . . and the deeds of

which, etc. Note the mood; Aeneas has shifted from the dependent question (*ēruerint*, 5) to a statement of facts. The rel. clauses are in appos. with *dolōrem*, 3, which=*the story of my woes*. -**que . . . et**, both . . . and. This usage is unknown to Caesar and to Cicero. **quōrum . . . fuī**=*quae maximā ex parte ego ipse fēcī*. In *quae . . . vīdī . . . fuī* Aeneas is explaining why it is so hard for him to describe the fall of Troy; he played too large a part in that fall, and its woes have come too close home to him. The roughness of the syntax in 3-6 shows Aeneas's emotion; his feelings render smooth utterance impossible. **tālia fandō**: freely, *in the telling of such a tale*. **fandō** is, in reality, instr. ablative; *Quis . . . lacrimīs?* (8) means, 'Who would not, through the telling of such a tale, be o'erwhelmed by tears?'

7. **dūrī**, merciless, iron. The nature of the general gives a hint of that of his soldiers. With **miles** sc. *quī*, the interrogative adjective.

8-9. **temperet**: sc. *sē* (§ 151). See *temperō* in Vocabulary. **nox . . . praecipitat**: i.e. midnight is past.

Sed sī tantus amor cāsūs cognōscere nostrōs, 10
 et breviter Trōiae suprēmum audire labōrem,
 quamquam animus meminisse horret lūctūque refūgit,
 incipiam.

Fractī bellō, Fātisque repulsī,
 ductōrēs Danaūm, tot iam lābentibus annīs,
 instar montis ecum divinā Palladis arte 15
 aedificant, sectāque intexunt abiete costās:
 vōtum prō reditū simulant; ea fāma vagātur.

Night rises from the ocean, mounts the heavens, and descends into the ocean again. Cf. the language used in i. 745-746 of the day. With *praecipitat* sc. *sē* and see § 151. *ūmida*, dewy. 3-9 give two reasons why the story should not be told: (1) it is too sad, and (2) the hour is too late.

10. After verse 9 Aeneas waits, to see whether Dido, his hostess, will withdraw her request for his story. *sī . . . amor* (sc. *est tibi*) = *sī tantō opere cupis*; for the inf. *cognōscere* see also § 185.

11. *suprēmum*, last. The day of a person's death was called his *diēs suprēmus*. *labōrem*, agony.

12. *horret* = *ōdit*, and so can be construed with the inf. (see § 178, or § 176). *refūgit*: a true pf., and indeed has ever shrunk (from the remembrance). We should say, 'shudders still, today, as it always has shuddered.' The verse in effect = *horret adhūc, etiam post sex annōs*.

13-39. "The Greeks, hopeless of taking Troy by force, try strategy. They build a Wooden Horse, calling it a gift to Minerva, and then pretend to depart forever."

14. *tot . . . annīs*: causal abl. absolute. The emphasis is on *tot*; nine full years had passed. Render by *since the swiftly-gliding years numbered now so many*.

15. *instar . . . ecum*, a horse towering mountain-high. See *instar* in Vocabulary. Aeneas's emotion makes him exaggerate. However, the Wooden Horse must be huge to shelter soldiers enough to make plausible the story of the sack of Troy through its aid. For the spelling *ecum* see note on *secuntur*, i. 185. *divinā . . . arte*, with the aid, etc. See § 315. For case cf. *procācibus Austrīs*, i. 536, with note.

16. *intexunt . . . costās*, they interlace its ribs, by making the ribs and the planks of fir cross at right angles as the threads of the warp and those of the woof cross. *intexunt* = 'form by interweaving,' and *costās* is acc. of effect; cf. note on *stringere rēmōs*, i. 552. For scansion of *abiete* see § 273.

17. *vōtum* is the noun; sc. *ecum* (= *ecum*) esse. For the meaning of *vōtum* see note on i. 334; for the meaning of *simulō* see note on *Dis-simulant*, i. 516. Here payment is made to the gods in advance. *prō*, in return for, in payment for. *ea*: emphatic: such is the report that, etc. The words suggest intercommunication (unofficial, informal) between the Greek camp and Troy, just such communication as has, in fact existed between the opposing forces in all wars. Ancient writers say that an inscription on the Wooden Horse declared it to be a gift to Minerva.

Hūc dēlēcta virum sortītī corpora fūrtim
inclūdunt caecō laterī, penitusque cavernās
20 ingentis uterumque armātō milite complent.

Est in cōspectū Tenedos, nōtissima fāmā
īnsula, dīves opum, Priamī dum rēgna manēbant,
nunc tantum sinus et statīō male fīda carīnīs;
hūc sē prōvectī dēsertō in lītore condunt.

25 Nōs abiisse ratī et ventō petiisse Mycēnās.
Ergō omnis longō solvit sē Teuceria lūctū:
panduntur portae; iuvat ire et Dōrica castra
dēsertōsque vidēre locōs lītusque relictum.

18. **Hūc** = *Hunc in ecum*; it is further defined by *caecō laterī*, 19. **dēlēcta virum . . . corpora** = *dēlēctōs virōs corporibus validīs*; see note on *magnōrum . . . suum*, i. 634-635. **sortītī**, *having chosen them by lot*. In *Iliad* VII. 161-199, when nine Greek chieftains volunteered to fight Hector in single combat, use was made of the lots to see whom the gods chose as champion of the Greeks (see note on i. 508, at the end). So, many more volunteered than could find places in the Wooden Horse. Render, freely, by *In this Horse, picked frames of heroes, chosen by lot, they shut*, etc.

19. **caecō laterī** = *in caecum latus* (§ 134), *within its blind sides*. **penitus**, *to their uttermost deeps*.

20. **ingentis**, *huge though they were*. See note on *aeger*, i. 208. For position see § 232. **milite**, *soldiery*; for the sing. see § 187.

21-22. **in cōspectū**: sc. *Trōiae*. Tenedos lay about four miles off the coast. Of course, at that distance only its higher parts, not its strand, would be visible. **dīves opum**: as in i. 14. **dum . . . manēbant**: cf. *dum rēs stetit Īlia rēgnō*, i. 268. The pl. *rēgna* is metrically convenient.

23. **tantum**, *only*. This meaning comes through that of 'so much (but no more)'. **sinus**, *a bay*; see note on *inque . . . reductōs*, i. 161. **statīō**: see

Vocabulary. Here, helped by *carīnīs*, *statīō* = *a roadstead*. **male . . . carīnīs**, *of scant loyalty to ships*; lit., 'but poorly loyal to ships.' *Male* is often used with adjectives, in the sense of 'poorly,' 'wretchedly.' It negatives adjectives of complimentary sense, intensifies those of uncomplimentary meaning. **carīnīs** here = *nāvibus*; see § 204. In 21-23, Aeneas is telling Dido that, at the time of his story, Tenedos was without inhabitants (it was, of course, under Greek control during the war). Its harbor, safe while the island was *dīves opum*, was then treacherous. Most Mediterranean harbors or roadsteads are formed by artificial breakwaters, which need constant attention and frequent repairs.

24. **prōvectī**, *sailing*; see note on *quā vectus Abās*, i. 121. **lītore**: not visible from Troy; see note on *in cōspectū*, 21.

25. **ratī**: sc. *sumus*. As subject of the inf. sc. *eōs* = *Danaōs*. **Mycēnās**: as in i. 650.

26-28. **omnis**, *everywhere*; the word is often best rendered thus. Note the juxtaposition of the adjectives and the nouns (§ 242). **panduntur portae**: the gates were of course closed in times of war and siege. **īre** = *exire* (sc. *urbe*); cf. *it* = *exit*, i. 246. As subject of *īre* and *videre* sc. *eōs* = *Trōiānōs*, easily derived from *omnis . . . Teuceria*, 26. **Dōrica**, *Grecian*. The Greek race was

Hic Dolopum manus, hic saevus tendēbat Achillēs;
classibus hic locus; hic aciē certāre solēbant.

30

Pars stupet innūptae dōnum exitiāle Minervae,
et mōlem mirantur equi; primusque Thymoetēs
dūcī intrā mūrōs hortātur et arce locārī,
sive dolō seu iam Trōiae sic fāta ferēbant.

At Capys et quōrum melior sententia menti
aut pelagō Danaūm insidiās suspectaque dōna
praecipitāre iubent, subiectisque ūrere flammis,

35

divided into Ionians, Aeolians, and Dorians. *dēsertōs* . . . *relictum*: sc. *ā Grāis*, out of *Dōrica*, 27.

29-30. *Hic* . . . *hic* . . . *hic* . . . *hic*: we are to think of the Trojans as pointing out to one another these famous spots. For the metrical treatment see § 300. *tendēbat*: sc. *tentōria* (i. 469), *used to tent*. *classibus*: the Greek force consisted of contingents and fleets from many separate states (§ 54). *locus*: the vessels had been drawn up on shore; see note on *subducere*, i. 551. Note the sing., metrically convenient, after the pl. in 28. *solēbant*: sc. *Grāi* or *Danaī*, not *classēs*. The verse gives (1) the places where the vessels had been beached, (2) the place where the land battles had been fought.

31. *stupet* = *admiratur*, *viewed with amazement*, and so may be used with an acc. (§§ 141, 142). *innūptae*: the Athenians called Pallas (Minerva) *Parthenos*, 'The Maiden,' and her temple the Parthenon. *dōnum* . . . *Minervae*, *gift to Minerva*. The gen. is objective; see § 130. The Greeks had offended Minerva by carrying off her statue from the citadel of Troy (162-175). They now gave it out that the Wooden Horse was meant as a substitute for this statue. It was thus at once a gift to Minerva and to Troy. This would seem to the Trojans a natural proceeding; hence the success of the Greek scheme to get the Wooden Horse and its occupants into the city. *exitiāle*: sc. *Trōiānis*.

The adj. fits Aeneas's feelings as he tells his story, not those with which the Trojans first saw the Wooden Horse.

32. *mōlem mirantur*: cf. *Miratur mōlem*, i. 421. Note the pl. with the coll. noun *pars* after the sing. in *stupet*; similar shifts are common.

33-34. *dūcī* . . . *locārī*, *urges that it be*; etc. For the inf. see § 182. *arce*: local abl. (§ 155). In writing *arce locārī* Vergil was probably influenced by the familiar expressions *arce tenērī*, *castris retinēre*. *locārī*, *be lodged*. *dolō*: sc. *hortātur* from 33. Thymoetes had a grudge against Priam, and so might naturally be suspected of helping Priam's enemies. *iam*, *by this time, at last*, as in i. 120. *ferēbant*, *were setting that way*; sc. *sē*, and see § 151. Those who urged *dūcī* . . . *locārī* thought that the Wooden Horse meant good for Troy (see note on *dōnum* . . . *Minervae*, 31).

35. *quōrum* . . . *mentī* (*est*), *whose minds possessed sounder judgment*.

36-37. Verses 36-37 are much condensed, as Latin expressions often are. The sense is, 'thought the Horse a trick, and viewed the gift with suspicion, and so bade,' etc. *pelagō* = *in pelagus* (§ 134). *subiectisque*: we should say 'or,' etc., since 36-37 contain two distinct plans for the destruction of the Wooden Horse. *-que* and *et* may often be rendered by *or*. With *subiectis* sc. *eis* = *insidiis dōnisque*. Render by *lay fires beneath it and consume it*.

aut terebrāre cavās uterī, et temptāre latebrās.
Scinditur incertum studia in contrāria vulgus.

- 40 Primus ibi ante omnīs, magnā cōmitante catervā,
Lāocoön ārdēns summā dēcurrit ab arce,
et procul: 'Ō miserī, quae tanta insānia, civēs?
Crēditis āvectōs hostīs, aut ūlla putātis
dōna carēre dolīs Danaūm? Sic nōtus Ulixēs?
- 45 Aut hōc inclūsī lignō occultantur Achīvī,
aut haec in nostrōs fabricāta est māchina mūrōs,
inspectūra domōs ventūraque dēsuper urbī,
aut aliquis latet error; equō nē crēdite, Teucrī.

38. cavās . . . latebrās: render by two nouns, *hollows . . . hiding-places*. *et=itaque*, and as a result (§ 219). *temptāre*, probe. In *suspecta*, 36, and in 38, as in 18-20, Aeneas speaks with the knowledge of after days.

39. Scinditur . . . vulgus, *The throng, uncertain, is rent asunder into confronting views, eagerly urged*. *studia* properly = 'eagerness(es)', 'partisanship,' here it = *opinions zealously held, partisan opinions*.

40-56. 'Laocoön, priest of Neptune, declares that the Wooden Horse cloaks some scheme of the Greeks.'

40-41. *ibi*, at this (critical) moment, when a very little would determine the action of the crowd. *ārdēns*, all aglow. Laocoön, too, has an opinion, which he urges with fire.

42. *procul*: sc. *clāmat*; see § 246. *miserī . . . civēs*: by keeping these words apart Vergil gets the effect of two vocatives, i.e. of a double appeal. Render by *hapless mortals . . . my countrymen*. *tanta*, monstrous, dire.

43. *āvectōs* (*esse*): cf. *prōvectī*, 24. *ūlla*: *ūllus* and *quisquam* are used in sentences directly or indirectly negative. The answer expected to the questions in 43-44 is negative; hence the questions = negative assertions or negative commands.

44. *dōna . . . Danaum*, gifts made by Greeks (to Trojans). For the Wooden Horse as a gift to Troy see note on *dōnum . . . Minervae*, 31. Laocoön is speaking against the proposal of 33, and for those of 36-38. *sic, thus only*, i.e. so imperfectly. Laocoön means, 'Do you not know Ulysses better than that?' *Ulixēs*: to Laocoön all Greeks are tricksters; to Vergil, the poet of the Trojans (i.e. the Romans), Ulysses is the embodiment of guile. In the Homeric age trickery was not reprehensible; Homer, a Greek, everywhere praises Ulysses.

45. *hōc . . . lignō*: contemptuous, this lump of wood, this log. Join with *inclūsī*. *lignō* = *in lignum* (§ 134); cf. *caecō laterī*, 19.

47. *inspectūra . . . ventūra*, minded to look into, etc. The fut. part. often thus expresses purpose, esp. in poetry and in later prose. Vergil had in mind the attacking towers so often mentioned by Caesar. *urbī*: freely, against our city; dat. of personal interest (disadvantage). See § 131. In 46-47 Laocoön has in mind a surprise attack made by the Greeks on the Trojans outside the city.

48. *aliquis* = *aliquis alius*. *error*: here that which causes error, mischief, trick: § 202. *nē crēdite*: for this form of prohibition in the second person see § 170.

Quidquid id est, timeō Danaōs et dōna ferentīs.’

Sīc fātus, validīs ingentem vīribus hastam

50

in latus inque ferī curvam compāgibus alvum

contorsit. Stetit illa tremēns, uterōque recussō

īnsonuēre cavae gemitumque dedēre cavernae,

et, sī fāta deum, sī mēns nōn laeva fuisset,

impulerat ferrō Argolicās foedāre latebrās,

55

Trōiaque nunc stāret, Priamīque arx alta manērēs.

Ecce manūs iuvenem intereā post terga revīctum

49. timeō . . . ferentīs: this is a much quoted sentence, in the sense that an enemy's gifts are to be viewed with suspicion. et . . . ferentīs, even when (though) they are bringing. See note on *aeger*, i. 208.

50. For the arrangement of the adjectives and the nouns in this verse see § 242, and cf. 26.

51. *curvam* . . . *alvum*, the belly of the beast, rounded with planks closely joined (lit., 'with close joints'); *compāgibus* is instr. abl. with *curvam*, which gives the result, *curving*, not the process, 'curved' (*curvātam*). See §§ 160, 215. For the word *compāgēs* see i. 122, i. 293.

52-53. *Stetit*: sc. *in alvō*. *Stetit* carries two thoughts: (1) the spear struck its mark, the Wooden Horse; (2) it lodged there. Render, freely, by *The spear reached its mark, and stood there, quivering*. *uterō* . . . *recussō*, (with=) *through the recoil of the belly*. See § 214. *recussō*, which literally = 'struck back,' 'made to recoil,' is strikingly picturesque, but, of course, inaccurate. In v. 150 we shall find *pulsāti collēs clāmōre resultant*, the hills, lashed by the shouts, leap back. *cavae* is pred. to *īnsonuēre*, *rang hollow*. We may also render by *its hollows rang . . . and its caverns*, etc.; see, then, note on *cavās* . . . *latebrās*, 38. *gemitum* . . . *dedēre*, which = *gemuēre* (see § 223), explains *īnsonuēre*. This verse is onomatopoeic (§ 253).

54. *sī fāta deum*: sc. *nōn laeva fuissent*. *deum* is subjective gen., *ordained by the gods*. *laeva* = *adverse*, with *fāta*; with *mēns* it = *perverse*, *warped*.

55. *impulerat*: after 54, a cond. contrary to fact, we should expect the plpf. subjunctive. The indicative here strongly emphasizes the inevitable certainty of a given result, had the proper conditions been realized. *foedāre*, *befoul*. For the inf. with *impulerat* cf. i. 8-11.

56. *arx*: vocative. For the apostrophe as a token of emotion see note on *tē* . . . *Teucrum*, i. 555. *alta*: pred. adj., *in thy proud height*. *manērēs*: *manēret*, metrically and syntactically possible, would be far less emotional, less effective.

57-76. "Trojan shepherds now appear with a Greek prisoner, a man who had deliberately thrust himself in their way. We bid him give an account of himself."

57. *manūs* . . . *revīctum*, with his hands bound, etc. For the constr. see § 150; for the expression cf. *centum* . . . *tergum nōdis*, i. 295-296. *intereā*, which = *quae dum geruntur*, by its suggestion of duration of time gives to *trahēbant* the sense of *had been haling* (= *dragging*); see note on *iam dūdum* . . . *ārdebant*, i. 580-581. The shepherds, on their way back to Troy with their prisoner, have now come within sight of the crowd by the Wooden Horse.

- pāstōrēs magnō ad rēgem clāmōre trahēbant
 Dardanidae, quī sē ignōtum venientibus ultrō,
 60 hoc ipsum ut strueret, Trōiamque aperīret Achīvīs,
 obtulerat, fidēns animī, atque in utrumque parātus,
 seu versāre dolōs, seu certae occumbere mortī.
 Undique vīsēdī studiō Trōiāna iuventūs
 circumfūsa ruit, certantque inlūdere captō.
 65 Accipe nunc Danaūm insidiās, et crimine ab ūnō
 disce omnīs.
 Namque ut cōspectū in mediō turbātus inermis
 cōstitit, atque oculīs Phrygia agmina circumspexit,

59-61. *sē . . . obtulerat* (61) belong together; for the word-order see § 230. *ignōtum* belongs in thought with *iūvenem*, 57. Latin often places in the rel. clause a word which really modifies the antecedent, esp. when the antecedent has another modifier. Examples are *quae . . . miserrima*, 5, 'the heart-rending experiences which,' *plūrimus*, i. 419. *venientibus*: with *obtulerat*, 61; sc. *eīs*. When the gates were opened (27), the shepherds had set forth with their flocks. The Trojans had taken up the life which the coming of the Greeks, ten years before, had interrupted. See § 254. *ultrō*, of his own initiative, deliberately; join closely with *obtulerat*, 61. This is a very important word here. A Greek near Troy would naturally try to hide from Trojans. *hoc ipsum*: i.e. to be brought into Troy and so to get a chance to tell his plausible story. *strueret*, might compass. *Struō* is used of difficult tasks, as *mīlior* is (i. 564). *animī*: for case see § 162. *utrumque*, each (either) outcome, is explained by 62.

62. *seu . . . seu*: conditions introduced by *seu . . . seu* may both be true at once; hence the writer does not trouble to choose between them. The words are here very effective. Sinon is pictured as wholly uncon-

cerned about the outcome; he was as ready to die as he was to achieve his purpose. To get the effect, render by *prepared, without concern (seu . . . seu) to face either outcome, to shift and shuffle successfully, etc. versāre, ply, work out*; lit., 'shuffle.' The suggestion is of carrying one's point by trying scheme after scheme. *occumbere (sē) mortī*: cf. *occumbere* alone in this sense, i. 97.

64. *circumfūsa* is a middle, 'streaming round'; see § 186. We should say, 'stream swiftly round.' *certant*: sc. *inter sē*. The pl. *certant* suggests the action of numerous individuals. The sing. *ruit* had expressed the act of the whole body of *iūvenēs* in hastening from every side as a unit; cf. note on *mōlem mirantur*, 32. *inlūdere, taunt*. Join with *certant*; see § 179. *captō*, the captive; the part. = a noun (§ 216, 1).

65-66. *insidiās*: cf. *insidiās*, 36, i. 754. *crimine, charge, indictment*. This is the meaning of *crimen* in the best prose. But 'crime,' 'guilty act,' may be the sense here. *omnis*: sc. *Danaōs*.

67-68. *cōspectū*, the onlookers. See Vocabulary. *turbātus*: his emotion is a pretense; cf. *fidēns animī*, 61. *inermis* is full of pathos. The Trojans were doubtless armed, as Laocoön was (50); at any rate they were numerous and his foes. *agmina*,

'Heu, quae nunc tellūs,' inquit, 'quae me aequora possunt accipere, aut quid iam miserō mihi dēnique restat, 70
cui neque apud Danaōs usquam locus, et super ipsi Dardanidae infēnsi poenās cum sanguine poscunt?'

Quō gemitū conversi animi, compressus et omnis impetus. Hortāmur fārī quō sanguine crētus quidve ferat; memoret quae sit fidūcia captō. 75

Ille haec dēpositā tandem formīdine fātur:

'Cūncta equidem tibi, rēx, fuerit quodcumque, fatēbor vēra,' inquit, 'neque mē Argolicā de gente negābō; hoc primum, nec, sī miserum Fortūna Sinōnem

columns, hosts. circumspexit makes the verse spondaic (§ 265).

69-70. *nunc* and *iam* are rightly used; see notes on i. 120, and on *Iam ... audētis*, i. 133-134. Further, *iam* and *dēnique* strengthen each other; *dēnique* more often = 'finally,' as preachers or lecturers use that word. *accipere*, *welcome*. *quid ... restat ... ?*, *what is left now, at this last hour, for such a wretch as I ... ?* That *quid* = 'what (save death)' is made plain by 71-72.

71. *cui ... locus*: sc. *est*. After *et* sc. *quem, from whom*. See note on *quōs*, 139. A rel. pron. is seldom repeated in Latin in a different case form from that in which it has occurred in a sentence. *super*: adv., *besides*. *ipsi*, *even*; the Trojans ought to be friendly to one hated by the Greeks.

72. *infēnsi* = an adv., *relentlessly*. *poenās cum sanguine* = *poenās et sanguinem, vengeance and my heart's blood*. *Cum* with the abl. often = *et* with a case parallel to that just used. *poscunt*, *are (already) demanding*, is most effective. Sinon has in mind 63-64. *et super ... poscunt* (71-72) is a powerful substitute for *neque apud Trōiānōs*, which one would expect after *neque apud Danaōs*.

73-74. *animi*, *our feelings, our mood*. *omnis impetus, every (act of) violence*. *fārī*: for the inf. with *hortor*

cf. *dūcī ... locārī*, 33, with note. *crētus*: a dep. part. of *crēscō*; see B. 114, esp. 2. With *crētus* sc. *sit*, and see note on *virīs*, i. 517. Render *Hortāmur ... crētus* by *We bid him speak, telling us*, etc. The Trojans are asking Sinon from what part of Greece he came, what his family was.

75. *quidve ferat*, *what his errand is*, represents *Quid fers* of O. R. *memoret*: subj. in O. O., representing an imp. of O. R. The Trojans actually said: *Fāre quō sanguine crētus (sis)*. *Quidve fers?* *Memorā quae sit fidūcia tibi captō*. *captō* (sc. *eī*) is a part.; contrast *captō* (the noun), 64. *quae ... captō* = *on what he relies, now that he is a (our) prisoner*. The Trojans are reminding Sinon that he had deliberately put himself at their mercy (59-61).

77-104. "Sinon begins his story. 'I am a Greek. When Ulysses compassed the death of Palamedes, my kinsman, I swore vengeance against him. Ulysses in turn sought my ruin.'"

77. *fuerit quodcumque*, *whatever the result shall prove to be*.

78. *vēra* = an adv.; for position see § 232. *neque = itaque nōn*.

79. *hoc primum*: sc. *fatēbor*. *miserum*, *a man of sorrows*; pred. accusative. *Sinōnem = mē*; see note on *Iūnōnis*, i. 48.

- 80 finxit, vānum etiam mendācemque improba finget.
 Fandō aliquod sī forte tuās pervēnit ad auris
 Bēlīdae nōmen Palamēdis et incluta fāmā
 glōria, quem falsā sub prōditiōne Pelasgī
 insontem infandō indicio, quia bella vetābat,
 85 dēmīsere necī, nunc cassum lūmine lūgent,
 illi mē comitem et cōsanguinitāte propincum
 pauper in arma pater primīs hūc mīsīt ab annīs.
 Dum stābat rēgnō incolumis, rēgumque vigēbat
 conciliis, et nōs aliquod nōmenque decusque

80. finxit . . . finget: *fingō* is a fine verb here, since it suggests the potter who molds the clay at his own will. Render by *molded me into*, etc. *vānum* . . . *mendācem*: render by two nouns, *deceiver* . . . *liar*. *improba*, *shameless though she is*; emphatic by position, as *dea* is in i. 412; see note there. See also note on *aeger*, i. 208. *Improbus* often describes persons or things as utterly lacking in moderation and respect for the rights of others.—In 78-80 Sinon makes much of confessing a fact self-evident to the Trojans. At such an exciting moment, however, the Trojans would note only that he was telling them the truth.

81-84. *Fandō*, as men talked; lit., 'through talking.' *Fandō* is a gerund, in instr. ablative (cf. 6). *nōmen*, mention. With *sī* . . . *nōmen* cf. *sī* . . . *vit*, i. 375-376. *incluta fāmā*, made famous by the talk of men. *falsā sub prōditiōne*, under cover of evidence in which there was no truth. In compound words *sub-* often suggests trickery ('under-handed work'). *prōditiōne* is said in deep bitterness. For its meaning here cf. *memoriae prōdere*='to hand down,' 'to state.' *insontem infandō indicio*, innocent though he was, by infamous intrigue. The alliteration (§252) helps to express Sinon's indignant horror. *infandō indicio*: his enemies hid a letter and some money in his tent and then

used them, when they were discovered, by others, as evidence of his guilt, saying that they had come from Priam. In *quem* . . . *indicio* . . . *necī*, Vergil suggests indirectly (§254) that Palamedes was tried by the whole Greek force, and formally condemned to death. Ulysses hated Palamedes, because the latter had forced him to take part in the Trojan War; see Gayley (§362), page 279.

85. *necī*=*ad necem*: §134. *nunc*: advers. asynd., as in i. 240. *lūmine*: abl. of separation with *cassum*; cf. the abl. with *carēre*, 44.

86-87. *illi* begins the apodosis to the *sī*-clause, 81-85; it is dat. with *comitem* (§138). *pauper*=*quod pauper erat*. Sinon is apologizing to the Trojans for his presence in the ranks of their foes. *primīs* . . . *ab annīs*, from the first years (of the strife); sc. *eōrum*=*armōrum*=*belli*.

88-89. *Dum* . . . *vigēbat*: sc. *Palamēdēs*; cf. *Priamī dum rēgna manēbant*, 22. *rēgnō incolumis*, with his royal power unimpaired; lit., 'unharméd in respect of,' etc. Vergil might have written *rēgnō incolumi* (§161). *vigēbat conciliis*, wielded influence (through=) by way of the council board of the chieftains. *conciliis* is instr. ablative. We should say, less vigorously, 'at the council board,' etc. *et nōs*, I also. -que . . . -que: as in i. 18, i. 43, i. 85, i. 87, etc.

gessimus; invidiā postquam pellācis Ulixī
(haud ignōta loquor) superīs concessit ab ōrīs,
adflētus vītam in tenebrīs lūctūque trahēbam,
et cāsum īnsontis mēcum indignābar amīcī.

90

(Nec tacuī dēmēns, et mē, fors sī qua tulisset,
sī patriōs umquam remeāssem victor ad Argōs,
prōmīsī ultōrem, et verbīs odia aspera mōvī.

95

Hinc mihi prīma malī lābēs, hinc semper Ulixēs
crīminibus terrēre novīs, hinc spargere vōcēs
in vulgum ambiguās, et quaerere cōnscius arma.

Nec requiēvit enim, dōnec, Calchante ministrō—

100

90-91. *invidiā, malice. pellācis, that prince of schemers.* Sinon speaks of Ulysses as his Trojan hearers would; see note on *Ulixēs*, 44. *haud . . . loquor*: freely, no man is ignorant of the tale I am telling. The words imply that the Trojans themselves can tell whether Sinon is keeping his promise of 77-78. For interchange of news between Greeks and Trojans see note on *ea*, 17. *superis . . . ab ōrīs*, from this upper clime.

92-93. *adflētus, dashed down.* In this verse we have three contrasts with Sinon's former lot, which had been high, conspicuous, happy (86, 88-90). *mēcum*, in my secret soul; cf. *sēcum*, i. 221. *indignābar*: freely, I o'er and o'er gave way to wrath at.

94-96. *tacuī, did I hold my tongue. et, but.* After a neg. clause, *et* and *-que* may often be so rendered. *mē . . . ultōrem* (96): for the word-order see § 230. *qua*: render by an adv., ever. *tulisset* = *obtulisset* (see § 221), should offer itself. Sc. *sē*, and cf. *fāta ferēbant*, 34, with note. *tulisset* and *remeāssem* are in O. O., dependent on *prōmīsī*, 96. Sinon said to himself: *Fors sī qua tulerit, sī . . . remeārō, ultor erō.* *victor*: an important word. If he should return to Greece as victor (i.e. as part of a Greek army that had captured Troy), he would be in

position to avenge Palamedes. *Argōs* = *Graeciam*; see note on *Argīs*, i. 24. Sinon, we learn elsewhere, hailed from Euboea. *ultōrem*: in the pred. with *mē* (94) . . . *prōmīsī*; lit., 'I promised myself his avenger,' i.e. 'I swore to be his avenger.' In prose we should have *prōmīsī mē ultōrem fore*.

97. *lābēs, taint*; we should say, now, 'germ.'

98-99. *crīminibus, charges*; see note on *crimine*, 65. *spargere . . . ambiguās*: note the figure. Ulysses is a sower; the seed he scatters is slander, the rabble is the ground in which he sows the seed. For the infinitives in 98-99 see § 172. *vulgum*: masculine, a rare use. *ambiguās*, of double meaning. *Ambiguae vōcēs* are utterances that, on the surface, seem innocent of hostile meaning, but are so expressed as to suggest the worst to the hearer. *quaerere . . . arma*, cast about for weapons. *cōnscius, conscious* (of his guilt), gives the cause of *quaerere*. See § 241. Vergil's psychology is sound here. Men hate those whom they have wronged.

100. *enim, indeed*; see note on *sed enim*, i. 19. *Calchante ministrō*: abl. abs., with Calchas as his tool. Calchas himself, and what he does (122-129) and says finally (cf. *mē destināt ārae*, 129), constitute the *arma* of 99.

sed quid ego haec autem nēquiquam ingrāta revolvō,
quidve moror, sī omnīs ūnō ōrdine habētis Achīvōs,
idque audire sat est? Iam dūdum sūmite poenās:
hoc Ithacus velit, et magnō mercentur Atridae.'

105 Tum vērō ārdēmus scītārī, et quaerere causās,
ignārī scelerum tantōrum artisque Pelasgae.
Prōsequitur pavitāns, et fictō pectore fātur:

'Saepe fugam Danaī Trōiā cupiēre relictā
mōlirī, et longō fessī discēdere bellō
110 (fēcissentque utinam!), saepe illōs aspera ponti
interclūsit hiems et terruit Auster euntis;

101-102. *sed . . . autem* is pleonastic, since both words have advers. force. The expression comes from the older, more colloquial Latin in which such pleonastic combinations are common. The break in the story is most effective; cf. *quōs ego —!*, i. 135, with note. *ingrāta*, without interest; sc. *vōbis*. *revolvō* is used as *volvō* is in i. 9, i. 22. *moror*: sc. *vōs*, or *vestrās poenās*. The next words, *sī omnīs . . . poenās*, show that *quid . . . moror* = 'Why am I keeping you from wreaking your vengeance on me?'

103. *id*: i.e. that one is a Greek. *Iam dūdum . . . poenās*: an extraordinary expression, meaning, literally, 'This long time past exact (now) your vengeance'; freely, *Exact at once your vengeance long overdue*. The words logically = *Sūmite poenās, id quod (an act which) iam dūdum facere dēbētis*. *Iam dūdum* refers to the past, and so ought not to be joined to a pres. imperative, which invites to an action yet to be done. This lack of logic gives weight to the words. Sinon is, or pretends to be, a sorrow-stricken man, only too eager to die; he is not a grammarian.

104. *hoc* sums up *sūmite poenās*, 103. Join it with *mercentur*, too. *Ithacus*: Ulysses. See note on 122. *velit . . . mercentur*: cond.; the protasis is contained in *hoc*, which = *sī hoc feceritis*.

magnō: sc. *pretiō*. Why Ulysses would like the death of Sinon is by this time clear enough. Verses 108-140 make the matter clearer still; they explain, also, *hoc . . . mercentur*, 104. See also notes on 139-140, at the end.

105-144. "We bid him speak further. He details the scheme whereby Ulysses had sought to work his ruin."

105-106. *causās*, explanations, of Sinon's cry in 104. *scelerum tantōrum, villainy so monstrous. artis . . . Pelasgae*: cf. *dolis Danaūm*, 44, *Danaūm insidiās*, 65.

107. *Prōsequitur*, pursues; sc. *fābulam*, 'story,' or the like. *pavitāns* marks the result of the emotion of 101-104; cf. *turbātus*, 67. *fictō pectore*, with lying soul; lit., 'with soul molded (to fit the occasion).' See note on *finxit . . . finget*, 80.

108-110. *Saepe . . . saepe* (110): the placing of *saepe* at the head of the two clauses brings out their real connection, thus: *Often they sought . . . but as often*, etc. *fugam . . . mōlirī*, compass flight, is much stronger than a simple *fugere*. See note on *mōlirī*, i. 564. *et, or*; cf. the use of *-que* in 37. *fēcissent . . . utinam*: see note on *utinam . . . adforet*, i. 575-576.

111. *interclūsit*: sc. from sailing at all. *hiems*: here storminess, inclemency. *terrui*: i.e. drove them back in

praecipuē, cum iam hic trabibus contextus acernīs
stāret ecus, tōtō sonuērunt aethere nimbī.

⚡Suspēnsī Eurypyllum scitantem ōrācula Phoebi
mittimus, isque adytīs haec trīstia dicta reportat:

115

*Sanguine plācāstis ventōs et virgine caesā,
cum primum Īliacās, Danaī, vēnistis ad ōrās;
sanguine quaerendī reditūs, animāque litandum*

*Argolicā. Vulgī quae vōx ut vēnit ad aurīs,
obstipuēre animī, gelidusque per īma cucurrit*

120

*ossa tremor, cui fāta parent, quem poscat Apollō.
Hic Ithacus vātem magnō Calchanta tumultū
prōtrahit in mediōs; quae sint ea nūmina dīvum
flāgitat. Et mihi iam multī crūdēle canēbant*

terror to the land. **Auster:** here in its strict sense; the South Wind would be in the very teeth of voyagers seeking to make Greece from Troy. The South Wind was frequently a stormy, blustering wind, esp. in the autumn. In Homeric days ships could make little progress against head winds. After the Greek ships had assembled at Aulis in Euboea, head winds for days prevented their departure for Troy. **euntis**, when they were already under way.

112-113. acernīs: contrast *abiete*, 16. Both are simply poetic ways of saying 'wooden,' 'wood'; see §§ 208, 196. **stāret**, was in place, gives the result, not the process (*cōstitūtus esset*, 'had been set up'). See § 222.

114-115. scitantem: freely, as questioner (consultant) of the oracles; lit., 'as one (in the act of) consulting.' **ōrācula Phoebi:** the oracle at Delphi; see § 317. **trīstia dicta**, message of gloom.

116. virgine caesā, by the slaying of a maiden. See § 214. The Greeks could not leave Aulis (see end of note on *Auster*, 111) till they had appeased the gods by the sacrifice of Iphigenia, daughter of Agamemnon. See Gayley (§ 362), pages 280-281, 529.

118-119. sanguine: cf. *Sanguine*,

116. The repetition gives the same effect as that of *saepe*, 108-110: *As by blood . . . , so by blood. reditūs:* for pl. see § 193. **animā . . . Argolicā**, the life you must offer to sacrifice with success is the life of—a Greek! Study *litō* in Vocabulary. *Argolicā* is emphatic by position: § 232.

120-121. gelidus . . . tremor: cf. *frigore*, of fear, i. 92. **īma . . . ossa**, the innermost deeps of their frames. *Īmus* is used here as in i. 84, i. 125. See also note on *ossibus*, i. 660. **poscat . . .** subj. in questions dependent on *tremor*, which suggests the idea of fearful questioning. With *parent* sc. *mortem*, or *exitium*, out of the context. In *cui . . . Apollo* there is parallelism (§ 251). Render by (*as they ask*) for whom the Fates are preparing (death), who it is that Apollo demands.

122-123. Ithacus, the man from Ithaca; contemptuous, as in 104. **prōtrahit:** Calchas pretends to be unwilling to have any part in the matter. **nūmina**, intimations of the will.

124. canēbant, were prophesying. *Canō* gains this meaning from the fact that originally prophecies were delivered in verse. The persons meant by *multī . . . scelus* were giving Sinon friendly warning.

- 125 artificis scelus, et tacitī ventūra vidēbant.
 Bis quīnōs silet ille diēs, tēctusque recūsāt
 prōdere vōce suā quemquam aut oppōnere mortī.
 Vix tandem, magnīs Ithacī clāmōribus āctus,
 compositō rumpit vōcem, et mē dēstinat ārae.
 130 Adsēnsēre omnēs, et quae sibi quisque timēbat
 ūnius in miserī exitium conversa tulēre.
 Iamque diēs infanda aderat; mihi sacra parārī
 et salsae frūgēs et circum tempora vittae.
 Ēripuī, fateor, lētō mē, et vincula rūpī,

125. *artificis*: see note on *pellācis*, 90. The juxtaposition with *scelus* shows in what Ulysses was a craftsman. *et*: we should expect *aut*; but see note on *subiectisque*, 37. Instead of *multī* . . . *vidēbant* we ought to have *aliī* . . . *canēbant*, *aliī tacitī* . . . *vidēbant*, i.e. 'some openly told of,' 'others silently foresaw.' Vergil, has, however, combined the two *aliī* into *multī*, and then united the verbs of their respective clauses by *et*. *tacitī*, though they said no word. *ventūra*: see note on *futūrae*, i. 712.

126. *Bis quīnōs*: see note on *Bis dēnīs*, i. 381. *silet*, makes no sound, is far stronger than *tacet* would be. *ille* = Calchas. *tēctus*, keeping his tent; lit., 'covered' (by his tent, or the like).

127. *vōce suā*, by word of his. *quemquam*: see note on *ūlla*, 43.

128. *Vix tandem*: a favorite expression with Vergil. *Vix* (cf. *vīs*) = 'Only with difficulty'; freely, *Only under strong compulsion*. That the word is sarcastic here is shown by *compositō*, 129. In writing 128-129 Vergil had in mind such words as *Vix tandem Ulixēs Calchantia vōcem rumpere coēgit*, etc.

129. *compositō*: for case see note on *foedere certō*, i. 62. In prose we should have *ē* or *dē* *compositō*. *rumpit vōcem*, he makes speech break forth (§ 140, at the end).

130-131. *quae*, the dread things that. *timēbat*: note the tense, once feared, or,

had been fearing. *ūnius* . . . *conversa tulēre*, they endured, now that they were diverted from themselves on one unfortunate, to work his ruin. *timēbat*, 130, and *tulēre* gain force each from the other; *timēbat* = 'found unbearable,' even in thought, *tulēre* (= *per-tulēre*) = 'cheerfully bore.' Sinon speaks in bitter sarcasm.

132-133. *sacra*, the holy implements, i.e. the knife by which Sinon was to be slain. *parārī*: for inf. see § 172. *salsae frūgēs*: the salted meal which, prior to the sacrifice, was sprinkled on the head of the victim. *frūgēs* is used as in i. 178.

134. *Ēripuī* . . . *mē*: a strong expression, *I wrested myself*. *fateor* seems strange, till we reflect that Sinon represents himself as a sacrificial victim, offered to the gods, in obedience to the divine command, 116-119. He had, therefore, no right to attempt an escape. Besides, his death was to set the whole Greek host free to return home (108-119, esp. 116-119). That possibility his escape brought to naught. *lētō*: freely, from death. But we really have a dat. of interest (§ 131), 'to the loss of death.' Death is personified, and pictured as eagerly awaiting its victim, only to be disappointed. See note on *silici*, i. 174. *vincula*: Sinon was bound as victims were before the altar.

līmōsōque lacū per noctem obscūrus in ulvā 135
 dēlituī, dum vēla darent, sī forte dedissent.
 Nec mihi iam patriam antiquam spēs ūlla videndī
 nec dulcīs nātōs exoptātumque parentem,
 quōs illī fors et poenās ob nostra reposcent
 effugia, et culpam hanc miserōrum mortē piābunt. 140
 Quod tē per superōs et cōscia nūmina vēri,
 per sī qua est quae restat adhūc mortālibus usquam

135. **obscurus** is proleptic (§ 211), so that *I was concealed*.

136. **dēlituī**: *dēlitescō* is a strong verb, 'to skulk,' used esp. of beasts, serpents, etc. It harmonizes with the tone of *Ēripuī . . . mē*, 134. **obscurus . . . dēlituī** = 'I hid, yes, I skulked.' **dum . . . dedissent**: O. O. dependent on *dēlituī*. Sinon's thought was: *Dēlitescam dum* ('till') *vēla dent, sī forte dederint*. The *dum*-clause is really a wish or prayer: 'only (*dum* = *modo*, or *dummodo*) let them sail,' etc. Sinon might well doubt (*sī forte*) whether they would depart; his own escape had prevented the fulfillment of the condition necessary to such departure, as stated in 116-119. Besides, under the (imagined) circumstances, waiting would be desperately trying.

137-138. **Nec** = *Itaque nōn*, as in 78. **patriam . . . videndī**: in prose we should have *patriae . . . videndae*. **antiquam** is rightly used; it = *that was mine in olden days (once on a time)*. See Vocabulary. **exoptātum**: join with *nātōs* also. The tense, *I once longed to see*, fits *antiquam*.

139-140. **quōs**, from whom. The two accusatives used here with *reposit* justify us in supplying *quem* in 71. In the light of the rest of 139-140 **quōs** = 'from whom, innocent though they are.' **fors et** together = *perchance, mayhap*. The expression is a survival from the days when *parataxis* (§ 247) was the rule. **fors et reposit** thus = *fors (est) et reposit*,

'there is a chance, and,' etc., i.e. 'there is a chance that.' **culpam**: see notes on *fateor*, 134, and on *dēlituī*, 136. **hanc** = *meam*, as in i. 98. **miserōrum**, these (innocent) unfortunates; see note on *quōs*, 139.—The answers that Sinon meant the Trojans to get to their questions about 104 are now clear. To his other reasons for hating Sinon Ulysses would now have the thwarting of the vengeance he had been so sure he was going to wreak on him. Sinon has been suggesting that to the Atridae Sinon would seem a traitor to the Greek host and a sinner against heaven (see notes on 134). The idea that they would leave no stone unturned to capture Sinon and complete the sacrifice by putting him to death would seem natural to the Trojans.

141. **Quod**: often used idiomatically in entreaties as English 'but' is used. In such instances it is really the rel. pron. with its antecedent implied in the context; here the antecedent is to be got from Sinon's whole speech, esp. 134-140. **Quod** thus literally = 'As to all of which.' **tē**: with *orō*, 143. Note the singular. Sinon is talking to Priam; see 77. **superōs**: as in i. 4. **vēri**, the right; properly, 'truth,' i.e. in conduct.

142. **per** governs the clause *sī . . . fidēs* (143); Sinon is speaking rhetorically. A simpler expression would be *per fidem sī qua adhūc restat mortālibus usquam intemerata*. Render thus: *by whatever faith remains—If any yet remains—unoutraged, etc.*

intemerāta fidēs, ōrō, miserēre labōrum
tantōrum, miserēre animī nōn digna ferentis.'

145 His lacrimis vitam damus, et miserescimus ultrō.

Ipse virō primus manicās atque arta levārī
vincla iubet Priamus, dictisque ita fatur amicis:
'Quisquis es, āmissōs hinc iam obliviscere Grāiōs;
noster eris, mihique haec ēdissere vērā rogantī.

150 Quō mōlem hanc immānis equī statuēre? Quis auctor,
quidve petunt? Quae rēligiō aut quae māchina bellī?"

Dīxerat. Ille, dolīs instrūctus et arte Pelasgā,
sustulit exūtās vinclīs ad sīdera palmās:

'Vōs, aeternī ignēs, et nōn violābile vestrum
155 testor nūmen,' ait, 'vōs, ārae ēnsēsque nefandī,
quōs fūgī, vittaēque deum, quās hostia gessi:

143-144. *labōrum*: gen. with *miserēre*. See A.354, a; B.209, 2; Bu.443; D.365; G.377; H.457; H.B.352, 2. *nōn digna*, *undeserved*; lit., 'unworthy (of it).'

145-198. "Sinon tells us that the Wooden Horse is a gift to Minerva and that, if we set it in our city, we shall win her favor and injure the Greeks."

145. *miserescimus*: mark the tense, begin to pity him. *ultrō*, besides. The Trojans might out of sheer indifference have suffered Sinon to live.

146-147. *Ipse . . . Priamus*: for the word-order see § 230. *virō*: dat. of pers. interest (advantage: § 131) with *levārī*. A more usual constr. would be *virum manicīs . . . vinclīs levārī iubet*. For the *manicāe* and the *vincla* see 57.

148. *āmissōs . . . obliviscere* = *āmitte et obliviscere*; see note on *summersās . . . obrue*, i. 69. The pers. acc. with *obliviscor* is rare. The gen. is the ordinary case with words referring to persons.

149. *noster eris*, be one of us. Cf. Dido's invitation, i.572-574. The fut. indic. in familiar address (here the superior is speaking to the inferior)

often = an imperative. Since *eris* = an imperative, *ēdissere* may be joined to it by *-que*; see note on *dulcī adspirāns . . . umbrā*, i. 694. *haec*: join with *rogantī*. Render by *to my questions*.

150-151. *Quō*, To what end, For what purpose. *mōlem . . . equi*: for the expression see note on *magnōrum . . . suum*, i. 634-635. *rēligiō*, sanctity, religious significance. *Quae . . . bellī* = *Quae rēligiō equi est* ('belongs to') *aut quae māchina bellī est ecus*? This verse repeats, in three forms, the first question (150).

152. *instrūctus* = *armātus*, equipped with. *arte Pelasgā*: cf. *artis . . . Pelasgae*, 106.

153. *exūtās vinclīs*: an important expression; he cheats the very men to whom he owed life and liberty.

154-156. *Vōs* (acc.) . . . *testor* is most conveniently rendered by *Be ye my witnesses*, etc. *ignēs* = *sīdera*, 153. See note on *sīdera*, i. 93. *nōn violābile*: freely, that none may (should) outrage. Adjectives ending in *-bilis* often have the force of gerundives. *testor*: he calls them to bear witness to the truth of his statements in 157-159. *vittae . . . gessi*: cf. 133.

fās mihi Grāiōrum sacrāta resolvere iūra,
 fās ōdisse virōs atque omnia ferre sub aurās,
 sī qua tegunt, teneor patriae nec lēgibus ūllis.
 Tū modo prōmissis maneās, servātaque servēs
 Trōia fidem, sī vēra feram, sī magna rependam.

160

Omnis spēs Danaūm et coepti fidūcia belli
 Palladis auxiliis semper stetit. Impius ex quō
 Tȳdidēs sed enim scelerumque inventor Ulixēs,
 fātāle adgressi sacrātō āvellere templō
 Palladium, caesis summae custōdibus arcis,
 corripuēre sacram effigiem, manibusque cruentis
 virgineās ausi divae contingere vittās,

165

157. Grāiōrum . . . iūra, to loosen the hallowed rights of the Greeks, or, more freely, the hallowed rights that bound me to the Greeks. Vergil thinks of the Greeks as having taken an oath like the Roman *sacrāmentum*, whereby soldiers swore to be faithful to their general and to one another. Thenceforth the Greeks had *iūra*, 'rights,' in one another, e.g. the right to loyal help. Up to this time, Sinon means, these *iūra* had gripped him fast.

158-159. virōs = cōs = Grāiōs. In poetry, forms of *vir* and *homō* often replace forms of *ŕs*, which is a colorless word. **omnia**: freely, *all their secrets*. **ferre sub aurās**: i.e. to reveal. **nec**: for position see § 236. Of 157-159 it has been well said: "Sinon disclaims all obligations as a soldier, as a friend (*ōdisse virōs*), as a colleague and confidant (*sī qua tegunt*), and as a citizen (*patriae, etc.*)."

160-161. prōmissis: implied in *nos-ter eris*, 149. The word is local abl. (§ 156) with *maneās*, *stand on, abide by*. **servāta . . . Trōia** is vocative. *Render by land of Troy, kept safe (by me), keep faith (with me)*. To the Trojans *servāta* = 'when kept safe'; to Sinon it means 'if kept safe.' **magna rependam**, *I shall make you a great requital*, i.e. through the information in 162-194.

162-163. coepti: freely, from the hour of its beginning. **belli**: obj. gen. with *fidūcia* (§ 130). **auxiliis**: instr. abl. with *stetit*, which gives the result, *stood firm*, not the process, 'was made firm' (*stabilita est*); see §§ 160, 222. For the pl. see § 193. **ex quō** is balanced by *ex illō*, 169. With both expressions sc. *tempore*.—Note that *Impius ex quō . . . trementem* (175) means, in brief, 'But that help they lost utterly through an act of Ulysses and Diomedes.'

165-166. adgressi = cōnātī, essaying, and so can be used with the inf. *āvellere*. **templō**: within the citadel of Troy. **Palladium**: see Vocabulary. It is *fātāle*, *fateful*, because the loss of it meant the loss of the favor of the deity whom it represented: § 335. Aeneas refers but briefly to this story, omitting details, as if Dido were fully acquainted with the story. Vergil's readers knew the tale well. Cf. notes on i. 1, on *genus Aeneadam*, i. 565, and on i. 619-626.

167-168. corripuēre, hurried off. **cruentis virgineās**: juxtaposition of contrasts (§ 240). *virgineās* is a transferred epithet (§ 212); the fillets are virgin because they are worn by a virgin goddess. See note on *innūptae*, 31. **ausi**: sc. *sunt*.

- ex illō fluere ac retrō sublāpsa referri
 170 spēs Danaūm, frāctae vīrēs, āversa deae mēns.
 Nec dubiis ea signa dedit Tritōnia mōnstris.
 Vix positum castris simulācrum: ārsēre coruscae
 lūminibus flammae arrēctis, salsusque per artūs
 sūdor iit, terque ipsa solō (mīrābile dictū)
 175 ēmicuit, parmamque ferēns hastamque trementem.
 Extemplō temptanda fugā canit aequora Calchās
 nec posse Argolicis exscindī Pergama tēlis,
 ōmina nī repetant Argīs, nūmenque redūcant
 quod pelagō et curvīs sēcum āvēxēre carinīs.
 180 Et nunc quod patriās ventō petiēre Mycēnās,

169-170. *fluere* . . . Danaūm, the hopes of the Greeks streamed backward, *aye, were swept swiftly backward*. The infinitives are historical (§ 172). *sublāpsa referri*: cf. *circumfūsa ruit*, 64, with notes. *sublāpsa*, which literally = 'gliding,' can best be rendered by an adv., *swiftly*. *frāctae (sunt)* . . . *āversa (est)*: note indic. after hist. infinitives in 169; see § 172. *āversa (est)*, was estranged. She no longer put her intellect at their service. Contrast 15-16.

171. *ea signa* = *eius rei signa*, i.e. tokens of her hostility to the Greeks. *ea* refers back to *āversa* . . . *mēns*, 170. *Tritōnia*: Pallas: § 315. The important word in this verse is *dubiis*: not doubtful (i.e. of clear, unmistakable meaning) were the marvels by which, etc.

172-175. *Vix* . . . *ārsēre*: for the parataxis see § 249. *lūminibus* . . . *arrēctis*, her staring eyes. *arrēctis* = 'uplifted' (i. 152), and is applied to the eyes either as (1) raised in fury from the ground (contrast i. 482), or (2) as wide open. In (2) the epithet would apply really to the eyelids. *salsus*: freely, *living*; the adj., with its realistic suggestions, emphasizes the significance of the portent. The statue is apparently alive. It sweats as a living mortal might; see § 335. *iit*, streamed. *ter*: three was to the Romans a sacred

number. *ipsa*, of herself, unaided. -*que* . . . -*que*: as in i. 18, i. 43, i. 85, i. 87, etc. In translating, omit the first -*que*. *trementem*: i.e. ready for action, now against the Greeks.

176. *Extemplō*: join with *temptanda*. *temptanda*, must be essayed. *fugā*: instr. ablative. *canit*: see note on *canēbant*, 124.

178-179. *ōmina nī* . . . *Argīs*: i.e. unless they go back to Greece and start afresh. *ōmina* . . . *repetant*, seek new (re-) omens. Vergil is thinking of a Roman custom whereby a general, if bad luck overtook his expedition, returned to Rome to consult the omens afresh, and to begin his operations anew, in hope of better fortune. *Argīs*: join with both verbs. *nūmen*, the favor of heaven. Vergil is again thinking of Roman custom. No Roman general would set out till the omens became favorable, i.e. till he had the *nūmen*. By the theft of the Palladium the Greeks lost (163-175) the *nūmen* they had brought to Troy. They are seeking now a fresh *nūmen*, in order to renew the attack. *et* joins two instr. ablatives, *pelagō* and *carinīs* (see note on i. 694). We should say, *by way of the sea, in their curved hulls (ships)*. *carinīs*, hulls; see Vocabulary.

180. *quod* . . . *Mycēnās*, in so far as they have sought, etc. The conj.

arma deōsque parant comitēs, pelagōque remēnsō
imprōvisi aderunt; ita dīgerit ōmina Calchās.

Hanc prō Palladiō monitī, prō nūmine laesō
effigiem statuēre, nefās quae trīste piāret.

Hanc tamen immēnsam Calchās attollere mōlem 185
rōboribus textīs caelōque ēdūcere iussit,
nē recipī portīs aut dūcī in moenia posset
neu populum antiquā sub rēligiōne tuērī,
nam sī vestra manus violāset dōna Minervae,
tum magnum exitium (quod dī prius ōmen in ipsum 190
convertant!) Priamī imperiō Phrygibusque futūrum,
sīn manibus vestrīs vestram ascendisset in urbem,

quod is, in origin, the neut. sing. acc. of the rel. pronoun, used as an acc. of extent (§ 146); it literally = 'to what extent,' 'in so far as,' 'in as much as.'

181-182. **arma deōsque**: the context gives to these words the meaning *new arms, new gods*. **comitēs**: freely, *to return with them*. See note on *nūmen*, 178. For an appos. used to express purpose see notes on *mūnera* . . . *dū*, i. 636. **remēnsō**: in pass. sense; see note on *comitatus*, i. 312. **imprōvisi**: freely, *ere you see them*. **ita** goes back to 176-179; 180-182 contain a side remark. **dīgerit**, *interprets*; lit., 'arranges,' 'marshals,' to give them sequence and meaning.

183-184. **prō**, in place of, in compensation for. **monitī**, prompted (by Calchas). **nūmine laesō**, the outrage done her divine majesty. See § 214. Cf. *quō nūmine laesō*, i. 8. **nefās** . . . **piāret**: a rel. clause of purpose. **trīste**: as in i. 238.

185. **tamen** carries us back to *prō Palladiō*, 183; we must supply a thought like 'though this Wooden Horse is a substitute for the (small) Palladium.' **immēnsam** . . . **attollere mōlem**, rear a boundless bulk, or rear into boundless bulk. The acc. is one of effect (§ 140). **mōlem**: as in 150. In 185-194 Sinon is meeting a thought which, he well knew, would naturally

be suggested to the Trojans by 163-184: 'Why is the Wooden Horse so huge?'

186. **rōboribus textīs**, interwoven planks of oak. See note on *acernīs*, 112.

187-188. **nē** . . . **tuērī**, to keep it from finding welcome within your city-gates or being drawn . . . or sheltering, etc. For this rendering of a *nē*-clause of purpose see note on *nē* . . . *arcēret*, i. 299-300. **populum** . . . **tuērī**: freely, *sheltering the people as of old with the bulwarks of religion*. *sub* literally = 'under cover of.'

189. **nam sī** . . . **violāset**, for, said he, should your hands have, etc. 189-194 give, in O. O., Calchas's words. He said: *Sī Trōiāna manus* . . . *violāverit* (indic.) . . . , *tum* . . . *erit*, *sīn ascenderit* . . . , *veniet* . . . *manet*. **dōna Minervae**: cf. 31.

190-191. **ōmen**: i.e. the fate these words foreshadowed. **convertant**: subj.; cf. the subj. of prayer in i. 733-734. **Priamī** . . . **Phrygibus**: Sinon might have said *vestrō imperiō* *vestrōque populō*, but he is quoting Calchas, exactly. **futūrum**, would be wrought out; see note on *fore*, i. 235.

192. **ascendisset**: Vergil is thinking of the Wooden Horse making its way up to the *summa arx Trōiae* (166), where the *Palladium* had stood (162-175).

ultrō Asiam magnō Pelopēa ad moenia bellō
ventūram, et nostrōs ea fāta manēre nepōtēs.'

195 / Tālibus īnsidiīs periūrīque arte Sinōnis
crēdita rēs, captīque dolis lacrimisque coāctis,
quōs neque Tȳdidēs nec Lārissaeus Achillēs,
nōn annī domuēre decem, nōn mille carīnae.

Hic aliud maius miseris multōque tremendum
200 obicitur magis, atque imprōvida pectora turbat.
Lāocoön, ductus Neptūnō sorte sacerdos,
sollemnīs taurum ingentem mactābat ad ārās.
Ecce autem geminī ā Tenedō tranquilla per alta
(horrēscō referēns) immēnsis orbibus anguēs

193. *ultrō*: best rendered by a participial expression, *taking the initiative*; lit., 'of its own will,' 'deliberately.' Study this word well in Vocabulary.

194. *manēre*: the 'prophetic' present is striking after *futūrum*, 191, and *ventūram*, 194; it pictures the certainty of the future happenings predicted by the seer. The eye of prophecy enables him to see the future as if it were actually materialized before him. The pres. tense when used in prophecies brings the *future* before reader or hearer as the historical present brings the *past* before him.

196. *crēdita* (*est*): the process of interest in Sinon and of trust in him, begun at 145 (see note on *miserēscimus* there), is now complete. *rēs*, *his narrative*. *coāctis*, *forced*, and so, *lying, deceptive*.

197-198. *Tȳdidēs*: cf. i. 96-98. *Lārissaeus*: properly 'of Larissa,' a town in Northern Thessaly, but, since Achilles came from Phthia in Southern Thessaly, it must stand by localization (§ 208) for 'Thessalian.' *nōn . . . nōn*, *not . . . not*. Strict correlation with 197 would require *nec . . . nec*. The shift is due to Aeneas's emotion; see notes on 5-6, and on 56. *mille*: a round number, often used of the Greek ships before Troy. *carinae*: as in 23, 179.

199-249. 'While Laocoön is sacrificing, two serpents destroy him and his sons. We think his death due to his assault upon the Wooden Horse, and so with rejoicing bring the monster into our city.'

199-200. *aliud . . . tremendum*, another matter, of graver import by far, and far more awful. *miseris* (sc. *nōbis*): freely, to our trembling eyes. *obicitur*: for scansion see note on *disice*, i. 70. *imprōvida*, *unexpected*.

201. *ductus*, *drawn*, i.e. chosen. In 'draft' times we 'draw' men for the army. See notes on i. 508, esp. on *sorte trahēbat*. Through the lots the gods had indicated Laocoön to be their choice for the priesthood; his death now, wrought by snakes that come from the sea, Neptune's element, while he is engaged in his priestly duties in honor of Neptune, is understood by the Trojans to show that by some act he has forfeited the divine favor.

203-204. *Ecce autem*, *But lo, When, lo, autem* marks a change of scene, *Ecce* calls attention to the new scene. *geminī . . . anguēs*: for word-order see § 230. *geminī* here=simply two, as often in poetry. Cf. the use of *duplicis*, two, i. 93. Render 203-204 thus: *When, lo, creatures twain, making their way from Tenedos . . . huge-spined snakes . . . Tenedō*; cf. 21-23. The coming of the snakes from Tene-



THE LAOCOON GROUP

incumbunt pelagō, pariterque ad litora tendunt, 205
 pectora quōrum inter flūctūs arrēcta iubaeque
 sanguineae superant undās, pars cētera pontum
 pōne legit, sinuatque immēsa volūmine terga.
 Fit sonitus spūmante salō, iamque arva tenēbant,
 ārdentisque oculōs suffectī sanguine et ignī 210
 sibila lambēbant linguis vibrantibus ōra.
 Diffugimus, visū exsanguēs. Illī agmine certō
 Lāocoonta petunt, et primum parva duōrum
 corpora nātōrum serpēns amplexus uterque
 implicat, et miserōs morsū depāscitur artūs; 215
 post ipsum auxiliō subeuntem et tēla ferentem
 corripiunt, spīrisque ligant ingentibus, et iam
 bis medium amplexī, bis collō squāmea circum

dos symbolized the later coming of the Greeks from the same quarter. But this the Trojans did not realize till it was too late. **orbibus**, coils. *immēnsis orbibus* is an abl. of characteristic; see note on *praestantī corpore*, i. 71.

205. **incumbunt**, are breasting; freely, are seen breasting. *Sc. sē* (§ 151). **pariter**: the snakes have a common purpose. **tendunt**, are straining their way. Study *tendō* in Vocabulary.

206-208. **quōrum**: in translating, begin a new sentence here, *Their breasts*, etc. **flūctūs**, the billows, caused by the swift progress of the huge snakes. **iubae . . . sanguineae**: freely, their crested heads, blood red. Hairy crests are often given to snakes by Greek and Roman writers. **pars . . . terga**, the rest of their length skims the main, behind, and winds their monstrous backs in coil on coil. **legit**, skims. Study *legō* carefully in Vocabulary. **volūmine**: modal abl., in coils.

209. **Fit sonitus**, A crashing roar is made **spūmante**, foaming, i.e. lashed to foam, by the swift-moving **anguēs**. See note on *flūctūs*, 206. **iam**, presently; lit., 'already.' The word is often thus used to denote the quick develop-

ment of events. **arva**: the land beyond (inside) the beach.

210. **oculōs suffectī**: cf. *lacrimis oculōs suffusa nitentis*, i. 228. Render *ārdentis . . . ignī* by their eyes steeped in blood, ablaze with fire.

212. **Diffugimus**: the prefix (=dis-) suggests the scattering of the Trojans. **exsanguēs**: freely, drained of blood. **agmine certō**, in unswerving column, or, with course unerring. *Agmen* suggests here (1) the long, trailing bodies of the snakes, which remind one of an army, long drawn out, on the march, and (2) the movement of those bodies.

213. **Lāocoonta**: for form see § 107.

214-215. **amplexus**, encircling. **uterque**: note the exact force, each of the two. An English poet might say 'either.' **morsū**, its fangs.

216. **ipsum**: as in i. 114. **auxiliō**: sc. *eīs*; see note on *excidiō Libyae*, i. 22.

218. **medium** (sc. *eum*), his waist. **collō . . . datī** (219), twice flinging their scaly backs about his neck. **collō** is dat. with *circum* . . . *datī*, which belong together; for the separation see § 238. Note too that *circum* . . . *datī* is a 'middle' participle, with the force of a present (§ 186); it governs *terga* (§ 148).

- terga datī superant capite et cervīcibus altīs.
 220 Ille simul manibus tendit divellere nōdōs,
 perfūsus saniē vittās ātrōque venēnō,
 clāmōrēs simul horrendōs ad sīdera tollit,
 quālīs mūgītūs, fūgit cum saucius āram
 taurus et incertam excussit cervīce secūrim.
 225 At geminī lāpsū dēlūbra ad summa dracōnēs
 diffugiunt, saevaeque petunt Tritōnidis arcem,
 sub pedibusque deae clipeīque sub orbe teguntur.
 Tum vērō tremefacta novus per pectora cūctīs
 īnsinuat pavor, et scelus expendisse merentem

219. *superant* (*eum* = *ipsum*, 216), tower over him. Cf. *superant undās*, 207. *capite*: coll. sing. (§ 187). *Capitibus*, with its four light syllables (§ 258), can not be got into dactylic hexameter verse. *altīs*, high, gives the result, not the process, 'uplifted' (*arrēctīs*); see § 215.

220. *nōdōs*, knotted coils, = *spīrīs*, 217, *orbibus*, 204.

221. *perfūsus* . . . *vittās*: for constr. see §§ 166, 169. Even his priestly character could not save him. *ātrō* . . . *venēnō*: poison is so called either because of its effect on the body (it often makes the body turn black), or because it works death. *Āter* is applied to all things connected with death.

223. *quālīs mūgītūs* (*tollit*) is to be joined closely with *clāmōrēs*, 222, *cries like the bellowing one hears when*, etc. Vergil does not directly describe or even mention the actual death of Laōcoön and his sons; the best Greco-Roman art, plastic or literary, was unwilling to dwell on painful scenes or themes. See also § 254.

225. *geminī* . . . *dracōnēs*: cf., for meaning and position, *geminī* . . . *anguēs*, 203-204. *dēlūbra* . . . *summa*: the shrines situated on the *summa arx* (41, 166). *dracōnēs*: cf. *serpēns*, 214, and *anguēs*, 204.

226. *saevae* . . . *Tritōnidis*: cf.

saevae . . . *Iūnōnis*, i. 4. With *Tritōnidis* cf. *Tritōnia*, 171. Minerva was esp. interested in the Wooden Horse; cf. 15-16, 31. The snakes evidently have the favor of Pallas, a favor important to the Greeks (162-171), but even more so to the Trojans (see note on 166, and cf. i. 479-482). Pallas's welcome of the snakes, after they had killed Laōcoön, would naturally seem significant to the Trojans. The fact that the snakes made their way to the *summa arx* would be taken by them to mean that the Wooden Horse itself must be taken to the *arx*. Aeneas calls Pallas *saeva* in the light of the sequel (see note on *exitiale*, 31).

227. *pedibusque*: We should have expected *subque pedibus* . . . *subque orbe*. The order in the text may be due to metrical necessity; besides, classical Latin to some extent avoided joining *-que* to a monosyllabic preposition. In statues of Pallas snakes are sometimes found coiled at the feet of the goddess. *teguntur* = *sē tegunt* (§ 166, at the end).

229. *īnsinuat*: sc. *sē* (§ 151), winds its way. *scelus*: join both with *expendisse* and with *merentem*. *merentem* refers in part to the past, *having earned* (see, then, note on *volvēns*, i. 305), in part to the present, *deserving*. We should emphasize the past alone.

Lāocoonta ferunt, sacrum quī cuspide rōbur
laeserit, et tergō scelerātam intorserit hastam.
Dūcendum ad sēdis simulācrum ōrandaque dīvae
nūmina conclāmant.
Dividimus mūrōs, et moenia pandimus urbis.
Accingunt omnēs operī, pedibusque rotārum
subiciunt lāpsūs, et stuppea vincula collō
intendunt. Scandit fātālis māchina mūrōs,
fēta armīs. Puerī circum innūptaeque puellae
sacra canunt, fūnemque manū contingere gaudent;
illa subit, mediaeque mināns inlābitur urbī.
Ō patria, ō dīvum domus Īlium, et incluta bellō

Render by *having earned the penalty of sin, had paid the penalty to the full* (ex-, in *expēdisse*). In writing *scelus expēdisse* Vergil had *scelus expiāsse*, a simple expression, in mind.

230-231. ferunt, men say. laeserit . . . intorserit: subj. in causal rel. clause. Lāocoön's fate would seem to the Trojans to fulfill Sinon's statement in 189-191. See also note on 201. **tergō . . . hastam:** cf. *validīs . . . contorsit*, 50-52, noting again Vergil's love of variety. **tergō**=frame.

232-233. sēdis, its proper home, the place the gods meant it to occupy. **ōranda . . . nūmina, prayer must be made to the majesty. conclāmant:** note force of the prefix: *they agree in shouting*. Contrast 39. The group of statuary known as the Lāocoön Group (see picture facing page 227) was discovered in Rome in 1506, near the ruins of the Baths of Titus. It stands now in the Vatican.

234. Dividimus mūrōs: ancient cities had small gateways. Besides, the walls were carried over the gateways. The only way, therefore, to get the huge Wooden Horse into Troy was to open up the walls, either by enlarging a gate, or by making a breach elsewhere. **moenia:** here the buildings; see note on i. 264.

235-236. Accingunt: sc. *sē* (§ 151). Contrast *Illī sē . . . accingunt*, i. 210. **rotārum . . . lāpsūs, smoothly gliding wheels.** See note on *magnōrum . . . sum*, i. 634-635. **subiciunt:** for scansion see note on *disice*, i. 70. **et, or, as in 125. collō:** for the abl. see § 153.

237-239. intendunt, strain taut. Scandit: see notes on *ascendisset*, 192, *altae*, i. 7. Render by *Up climbs, up the walls climbs*, etc. **fātālis:** Aeneas speaks in the light of knowledge gained later. See note on *saevae . . . Tritōnidis*, 226. **fēta armīs:** cf. *loca fēta . . . Austris*, i. 51. **Puerī . . . gaudent:** a fine example of the irony of fate; the Trojans exultingly do the very thing that in a few hours is to work the ruin that nothing else (197-198) had been able to accomplish.

240. subit, goes up, repeats Scandit, 237. If we think of the movable towers used by Caesar, and in the Middle Ages, too, 234-240 will not seem incredible.

241. Ō . . . Dardanidum! (242): this outburst is wrung from Aeneas as he thinks how fully warned his countrymen had been, and how blindly they had ignored all hints of danger. **incluta bellō, made famous by war,** not by treachery. See note on *insidiās . . . Danaūm*, i. 754.

- moenia Dardanidum! Quater ipsō in limine portae substitit, atque uterō sonitum quater arma dedēre; instāmus tamen, immemorēs, caecique furōre,
- 245 et mōnstrum infēlix sacrātā sistimus arce.
Tunc etiam fātis aperit Cassandra futūrīs
ōra, deī iussū nōn umquam crēdita Teucrīs;
nōs dēlūbra deum miserī, quibus ultimus esset
ille diēs, fēstā vėlāmus fronde per urbem.
- 250 Vertitur intereā caelum, et ruit Ōceanō nox,
involvēns umbrā magnā terramque polumque
Myrmidonumque dolōs; fūsī per moenia Teucrī
conticuēre; sopor fessōs complectitur artūs.

242. Quater . . . dedēre (243) explains *mināns*, 240. portae: the breach was made at one of the gates; see note on *Dividimus mūrōs*, 234.

243. substitit, came to a standstill. The form is from *subsistō*. Cf. *Cōnstitit*, i. 187. Mere stumbling on a threshold was ominous. uterō . . . dedēre: cf. and yet contrast uterō . . . cavernae, 52-53. sonitum, clang, clatter.

244. furōre: instr. abl. with caeci, which gives the result, not the process ('blinded'). See §§ 160, 215. Render 244 by none the less we press on, unthinking, blind, mad.

245. mōnstrum: see Vocabulary. The Wooden Horse is a mōnstrum (1) because it is of enormous size, (2) because it is ominous of evil to the Trojans. Read §§ 345-347. infēlix sacrātā: juxtaposition of contrasts (§ 240); the last place in the world for an infēlix mōnstrum is an arx sacrāta. There is chiasmus (§ 243) in 245.

246. fātis: briefly put for with utterance of fates, etc.; instr. ablative. futūrīs, destined to be fulfilled; see note on futūrae, i. 712.

247. deī: Apollo, whom Cassandra had offended. He could not take back the prophetic power which he

had given her, but he decreed that her prophecies should never be believed. Teucrīs: dat. with crēdita (§ 133).

248. miserī, poor unfortunates. quibus . . . esset, though, etc. For the subj. in advers. rel. clauses see A.535, e; B.283, 3; Bu.807; D.730, II; G.634; H.593, 2; H.B.523. Join the clause closely with vėlāmus. The words may, however, = since, etc.; in that event they are to be joined with miserī.

249. fronde, leafage.

250-267. "That night, while all in Troy are asleep, the Greek fleet returns from Tenedos. Sinon opens the Wooden Horse, and lets out the warriors shut therein. These warriors open the gates to others that come from the ships."

250-252. Vertitur, revolves, a reflexive middle (§ 166, at the end). The heavens are said to revolve, just as we speak of the sun's movement across the sky. ruit Ōceanō: for the opposite thought cf. nox ūmida caelō praecipitat, 8-9. -que . . . -que . . . -que = et . . . et . . . et. In translating disregard the first -que. fūsī per moenia: cf. fūsī . . . per herbam, i. 214. fūsī, stretched at ease, suggests a contrast to a soldier alert, intently on guard.

Et iam Argīva phalānx instrūctīs nāvibus ibat
ā Tenedō, tacitae per amīca silentia lūnae

255

litora nōta petēns, flammās cum rēgia puppis
extulerat, fātisque deum dēfēnsus iniquīs
inclūsōs uterō Danaōs et pīnea fūrtim

laxat claustra Sinōn. Illōs patefactus ad aurās
reddit ecus, laetique cavō sē rōbore prōmunt

260

Thessandrus Sthenelusque ducēs, et dīrus Ulixēs,
dēmissum lāpsī per fūnem, Acamāsque, Thoāsque,
Pēlidēsque Neoptolemus, prīmusque Machāōn,
et Menelāus, et ipse dolī fabricātor Epēos.

Invādunt urbem, somnō vīnōque sepultam;

265

254. *instrūctīs*, arrayed for battle; cf. the common expressions, *aciē instrūctā*, *classe instrūctā*.

256-257. *petēns*, having set out for; see note on *merentem*, 229. *flammās*: here a fire-signal. Signals by light, by beacon fires, and by smoke were much used by the ancients. *cum* . . . *extulerat* (257), at the moment that, etc. *Cum* with the plpf. indic. is a very rare constr. (except in clauses expressing repetition. In such clauses *cum* = 'whenever,' 'as often as'). *rēgia puppis*, the king's ship, i.e. the ship of Agamemnon. Here *puppis* = 'ship,' as *carinae* does in 23, 179. *fātis* . . . *deum*: cf. *fāta deum*, 54, and note. *dēfēnsus*: i.e. from discovery and punishment.

258-260. *uterō*: sc. *equi*; cf. *uterum* . . . *complant*, 20. *pīnea*: contrast *abiete*, 16, *acernīs*, 112, *rōboribus*, 186, and *rōbur*, 230, all said of the Wooden Horse. See § 196. *laxat*, historical pres. and so, in effect, past, is joined by *-que* (257) to *ibat*, 254; cf. note on *fātūr*, i. 256. With *Danaōs*, *laxat* = 'sets free'; with *claustra* it = 'loosens,' 'opens.' See note on *legunt*, i. 426. *Sinon* could easily see a fire signal displayed at Tenedos; cf. 21, with notes. *rōbore*: contrast *pīnea*, 258, and see note there.

261-262. *dīrus Ulixēs*: cf. *dūrī* . . . *Ulixī*, 7. *dēmissum*, lowered. *lāpsī*, slipping, gliding (§ 186).

263. *primus*: what Vergil meant by this word no one knows. It ought to = (1) 'first in order of exit,' or (2) 'first in importance,' 'peerless.' To both views objection is made, to (1) that it is extraordinary to mention seventh the man who came out first, to (2) that neither in Homer nor in Vergil does Machaōn play a great part, at least in war. In Homer Machaōn is a physician and son of Aesculapius, the god of medicine. Perhaps, Vergil calls him 'peerless,' in compliment to his art and his lineage. If so, it still seems strange that Vergil emphasizes the greatness of a Machaōn after six greater men have been mentioned with but one complimentary epithet (*ducēs*, 261). But see note on *maximus* . . . *Ēpytus*, 339-340.

265. *somnō vīnōque*: instr. ablative. We say *in sleep*, etc. *sepultam*: an exaggeration for *victam* or *superatam*, used to heighten the pathos. The wine was drunk in connection with the festivities hinted at in 248-249. The words *somnō* . . . *sepultam* explain why Troy was so easily captured.

caeduntur vigilēs, portisque patentibus omnis accipiunt sociōs, atque agmina cōnschia iungunt.

Tempus erat, quō prima quiēs mortālibus aegrīs incipit, et dōnō dīvum grātissima serpit.

- 270 In somnīs ecce ante oculōs maestissimus Hector
vīsus adesse mihi largōsque effundere flētūs,
raptātus bigīs, ut quondam, āterque cruentō
pulvere, perque pedēs trāiectus lōra tumentis
(ei mihi, quālis erat, quantum mūtātus ab illō
275 Hectore, quī redit exuviās indūtus Achilli,
vel Danaūm Phrygiōs iaculātus puppibus ignīs),
squālentem barbam et concrētōs sanguine crīnīs

266-267. *caeduntur vigilēs*: a powerful expression here, suggesting the thought that the Greeks kill the few that are awake. Cf. *caesis* . . . *arcis*, 166. *portis* . . . *patentibus*: abl. of the route, *through*, etc. (§ 159). *patentibus*, *open*, gives the result, not the process ('opened,' *patefactis*; sc. *ā Grāis*). See § 215. *sociōs*: the force from the ships. *cōnschia*, *confederate*; properly, 'knowing what was on foot.'

268-297. "As I lie asleep, the spirit of Hector appears to me in a vision, and bids me fly with the gods of Troy."

268-269. *aegrīs*, *exhausted*. *grātissima* = an adv., *with fullest charm*. *serpit* (cf. *serpēns*), *creeps over*, well suggests the quiet approach of sleep.

271. *adesse mihi*, *to be beside me*. *largōs* . . . *flētūs*: cf. *largō* . . . *vultum*, i. 465.

272. *raptātus bigīs*, *roughly dragged by the chariot*. We should say, rather, 'looking as he did after he had been roughly dragged by the chariot.' Cf. i. 483-484.

273. *perque* . . . *tumentis*, *his swollen feet pierced through and through with thongs*; see § 150. *trāiectus pedēs lōris* would have been simpler. *tumentis* shows that Vergil

thought of Hector as dragged round Troy while he was still living; dead limbs do not swell from violence. Vergil makes the Greeks unfeeling barbarians. Cf. note on *Ulixēs*, 44.

274. *quālis erat* . . . !, *what a sorrowful sight he was* . . . ! *illō*, *the famous, the glorious*, a common meaning of *ille*.

275. *redit*, *who is returning*; hist. present. Aeneas talks as if, at the moment of this vision, he saw Hector returning; cf. note on *volvīt*, i. 101. *exuviās indūtus*: for constr. see §§ 168, 149. Hector won these spoils by killing Patroclus, while the latter was wearing the arms of Achilles. The words *redit* . . . *Achilli* thus = 'is returning from slaying Patroclus.'

276. *Danaūm Phrygiōs*: juxtaposition of contrasts (§ 240). While Achilles refrained from fighting (see notes on i. 458), Hector drove the Greeks back to their camp, and set fire to the Greek ships. *iaculātus*, *from hurling*: lit., 'having hurled' = 'after hurling.' *puppibus*: dat. of interest (disadvantage: § 131), the ships being personified, or dat. = *in puppis* (§ 134).

277. *squālentem* . . . *gerēns* (278): after the parenthesis (274-276), render, for the sake of clearness, by *a Hector wearing*, etc. *concrētōs*, *matted*; see note on *crētus*, 74.

vulneraque illa gerēns, quae circum plūrima mūrōs
accēpit patriōs! Ultrō flēns ipse vidēbar
compellāre virum et maestās exprōmere vōcēs: 280
‘Ō lūx Dardaniae, spēs ō fidissima Teucrum,
quae tantae tenuēre morae? Quibus, Hector, ab ōrīs
expectāte venis? Ut tē post multa tuōrum
fūnera, post variōs hominumque urbisque labōrēs
dēfessī aspiciamus! Quae causa indigna serēnōs 285
foedāvit vultūs, aut cūr haec vulnera cernō?’ *Adj. use*
Ille nihil, nec mē quaerentem vāna morātur,
sed, graviter gemitūs imō dē pectore dūcēns,
‘Heu fuge, nāte deā, tēque hīs,’ ait, ‘ēripe flammīs:
hostis habet mūrōs; ruit altō ā culmine Trōia. 290
Sat patriae Priamōque datum; sī Pergama dextrā
dēfendī possent, etiam hāc dēfēnsa fuissent.

278-280. **vulnera**: received while he was being dragged around the walls of Troy. **plūrima**: for position see note on *ignōtum*, 59. Mark the splendid effect obtained by interrupting the description of Hector's sorry plight, as given in 270-273 and 277-279, to dwell on the contrasting picture of his appearance in the full flush of victory and triumph (274-276). **Ultrō**, *Of my own initiative*, i.e. without waiting for the spirit to speak, and explain its coming. **vidēbar** (*mihi*), *I thought (fancied) that I. vōcēs, cries.*

281. **lūx**, *light*. The figure is that of a beacon light.

282-283. **tenuēre**: sc. *tē ā nōbis*. **Hector . . . expectāte**: for the separation of the parts of the voc. expression, see note on *miserī . . . civēs*, 42. **ōrīs**: as in i. 1. Aeneas means, ‘You must have gone far, far away to have been parted from us so long.’ Aeneas talks here, and in 285-286, as if he had forgotten about Hector's death. **Ut**, in itself ‘How,’ gains from the context the force of *Quam libenter, How gladly*.

285. **indigna**, *unseemly*, = *nōn digna*, 144.

287. **nihil**: sc. *respondet*. **mē . . . vāna**, *my idle questions*. **vāna** is acc. of effect (§§ 140, 142). **morātur**, *heeds*. See *moror* in Vocabulary.

288. **graviter . . . dūcēns**: cf. *suspīrāns . . . vōcem*, i. 371, and the English expressions, ‘a long-drawn sigh,’ ‘to heave a sigh.’

289. **nāte deā**, *goddess-born though you are*, makes an effective juxtaposition of contrasts (§ 240) with *fuge* (= *effuge*).

290. **ruit . . . Trōia**: a fig. way of saying, ‘Troy is utterly lost’; **altō**, by dwelling on the distance through which Troy falls, emphasizes the completeness of its ruin. **culmine**, *pinnacle*.

291. **Sat . . . datum** (sc. *ā tē*), *You have done your full duty, etc.* **dextrā** (sc. *manū*) stands for human strength in general.

292. **dēfendī possent . . . dēfēnsa fuissent**: note the tenses. Render by *were defensible now . . . , had been defended, etc.* **etiam hāc**, *by mine too*, i.e. even as, were the chance at hand, it would still be by Aeneas's. With *hāc*=*meā* cf. *hoc*=*meum*, i. 78.

Sacra suōsque tibi commendat Trōia Penātis:
 hōs cape fātōrum comitēs, hīs moenia quaere,
 295 magna pererrātō statuēs quae dēnique pontō.
 Sic ait, et manibus vittās Vestamque potentem
 aeternumque adytis effert penetrālibus ignem,
 Diversō intereā miscentur moenia lūctū,
 et magis atque magis, quamquam sēcrēta parentis
 300 Anchīsae domus arboribusque obtēcta recessit,
 clārēscunt sonitūs, armōrumque ingruit horror.
 Excutior somnō, et summī fastigia tēctī
 ascēnsū superō, atque arrētis auribus astō,
 in segetem velutī cum flamma furentibus Austris
 305 incidit, aut rapidus montānō flūmine torrēns

293. Sacra: emphatic: *It is her holy rites and her beloved (suōs) Penates (not her walls) that Troy, etc.* The Penates and Vesta (§§ 331-334) are evidently thought of here as represented by statues or images that could be easily carried; cf., then, § 335.

294-295. fātōrum, destinies. comitēs: freely, *to share*; lit., 'as sharers of.' See note on *comitēs*, 181. **moenia . . . pontō** contains a prophecy. See note on *Ō . . . surgunt!*, i. 437. For position of *magna*, in all its greatness, 295, see note on *ignōtum*, 59. **dēnique:** as in 70. For 'finally,' in temporal sense, *tandem* is the usual word.

296-297. vittās . . . potentem, a filleted image of mighty Vesta. Vergil's words in 296-297 ought to mean that Hector's spirit gives to Aeneas the actual image of Vesta, and Vesta's actual fire. How the spirit could do the latter is not clear. See notes on 320-321.

298-317. "On awaking I climb to the roof of my father's house to reconnoiter. I find the city all ablaze. I resolve to make for the citadel, to fight and to die there."

298. Diversō: lit., 'Widely sun-dered,' but best rendered as an adv.. *In divers quarters, Everywhere.* **mis-centur:** cf. *miscēri* . . . *pontum*, i. 124. Render 298 by *Everywhere, throughout*

the city, confusion reigns, and woe. Cf. note on *trahit*, 321.

299-300. sēcrēta, apart; lit., 'separated,' 'withdrawn' (from all other houses). **obtēcta, sheltered, protected** (against noises). **recessit, stood back** (lit., 'withdrew'), personifies *domus*. *quamquam . . . recessit* testifies to the importance of Anchises (and Aeneas).

301. ingruit: sc. *mihi*, *assails (me =) my ears.*

302-303. summī fastigia tēctī, the highest point on the roof. Since *fastigia tēctī* is a compact expression setting forth a single idea, it matters not whether *summus* is put with *fastigia* or with *tēctī*. **ascensū superō, climbing upward I gain;** lit., 'by my climbing I overpass.' *superō* really involves the idea of 'mastering,' 'conquering,' i.e. passing through all that lies between his chamber and the roof. **arrētis . . . astō:** cf. i. 152.

304. furentibus Austris: cf. i. 51. The words are instr. abl. with *incidit*, which gives the result, *falls*, not the process ('is swept,' 'is borne,' *fertur*); see §§ 160, 222.

305. montānō flūmine: instr. abl. with *rapidus*: *swept swiftly onward by its mountain-flood.* *rapidus* here = *raptātus* or *correptus*; see § 215. Most streams in Italy are mountain streams,

sternit agrōs, sternit sata laeta boumque labōrēs,
praecipitisque trahit silvās, stupet inscius altō
accipiēns sonitum saxī dē vertice pāstor.

Tum vērō manifesta fidēs Danaūmque patēscunt
insidiae. Iam Dēīphobī dedit ampla ruīnam
Vulcānō superante domus, iam proximus ārdet
Ūcalegōn, Sigēa ignī freta lāta relūcent.

Exoritur clāmorque virum clangorque tubārum.

Arma āmēns capiō; nec sat ratiōnis in armīs,
sed glomerāre manum bellō et concurrere in arcem
cum sociīs ārdent animī; furor īraque mentem
praecipitant, pulchrumque morī succurrit in armīs.

310

315

306. sternit . . . sternit: the repetition serves to tie the clauses closely together; cf. *Saepe . . . saepe*, 108-110, *Sanguine . . . sanguine*, 116-118, and notes there. *agrōs*, tilled lands, tithland. *laeta*, gladsome, glad. *Laetus* is often used of crops. Cf. "The valleys stand so thick with corn that they laugh and sing."

307-308. stupet . . . pāstor: for word-order see § 230. *stupet inscius*, is overwhelmed, since he understands not, as he hears, etc.; juxtaposition of effect and cause (§ 241). *stupet* corresponds to *arrēctis . . . astō*, 303, *altō . . . saxī . . . vertice* to *summī . . . tēctī*, 302.

309. fidēs: truth; strictly, 'proof,' that which produces belief. *patēscunt*, begin to unfold (before us).

310. dedit . . . ruīnam: see § 223, at the end. *Ruīna* in the sing. denotes the actual collapse of anything; the pl. *ruīnae* gives the result of such collapse.

311-312. Vulcānō, the fire; cf. the use of *Cererem*, i. 177, *Bacchī*, i. 215. *iam . . . Ūcalegōn:* a short way of saying, 'the house of Ucalegon, his neighbor,' etc. *Sigēa . . . relūcent:* *ampla*, 310, paved the way for this statement; the burning of a spacious house produces plenty of light. *ignī:* instr. abl. with *relūcent*, which gives the result, *shine*, not the process

('are lighted up,' *illūstrantur*); see §§ 160, 222.

313. Exoritur . . . tubārum: cf. i. 87. The verb is here of the third conjugation. See § 112.

314. Vergil says nothing of Aeneas's descent from the roof (see § 254). *Arma . . . armis:* parataxis (§ 247); the verse = 'Frenzied, I seize my arms, senseless though such action is.' *nec = et tamen nōn*; cf. i. 440. With *armīs* sc. *capiendis*, out of *capiō*. It is well worth noticing that here Aeneas does not wait for the gods to tell him what to do. As true warrior and true patriot, he thinks only of fighting for his country. All else, father, wife, son, even the gods (of whom he has been reminded, 293-297), he forgets.

316-317. sociīs: the members of the *manus*, 315. *ārdent animī*, my heart is hot. *mentem praecipitant*, dethrone my reason; *animī* = the 'emotions,' 'heart,' *mēns* = the 'intellectual powers.' *pulchrum . . . armīs:* sc. *esse* with *pulchrum* and *mihi* with *succurrit*; *mihi succurrit = mihi videtur*. The whole = the thought rushes over me that it is glorious to die in arms, or, more prosaically, it occurs to me to be a fine thing, etc. *morī in armīs* is subject of *pulchrum (esse)*; the whole expression *pulchrum (esse) morī in armīs* is subject of *succurrit*.

ratiōnis - reason

- Ecce autem tēlis Panthūs ēlapsus Achīvum,
 Panthūs Othryadēs, arcis Phoebīque sacerdōs,
 320 sacra manū victōsque deōs parvumque nepōtem
 ipse trahit, cursūque āmēns ad līmina tendit.
 'Quō rēs summa locō, Panthū? Quam prēndimus arcem?'
 Vix ea fātus eram, gemitū cum tālia reddit:
 'Vēnit summa diēs et inēluctābile tempus
 325 Dardaniae. Fuimus Trōēs, fuit Īlium et ingēns
 glōria Teucrōrum, fērus omnia Iuppiter Argōs
 trānstulit, incēnsā Danaī dominantur in urbe.
 Arduus armātōs mediīs in moenibus astāns
 fundit ecus, victorque Sinōn incendia miscet

318-369. "Learning from Panthus, priest of Apollo, that all is lost, I rush out prepared to die. A few valiant spirits join me."

Limnaea = Thresholus

318. Ecce autem: as in 203.

320-321. sacra . . . deōs . . . trahit: cf. *Sacra* . . . *Penātis*, 293, and 296-297, with notes there. Panthus probably gives to Aeneas images of gods, etc., other than those given to him by the spirit of Hector (§ 254). What disposition Aeneas makes of the images Panthus gives him Vergil does not say. ipse strengthens manū; the two together thus = suū ipsius manū. trahit fits nepōtem better than it fits sacra or deōs; see note on legunt, i. 426. The lad can not keep up with his grandfather's wild strides. Panthus, by coming to Aeneas's house, marks the latter out as a recognized leader among the Trojans. Cf. note on amīcī, i. 486. Render sacra . . . tendit by carrying the holy emblems . . . and dragging his tiny grandson, he strains his way, etc. See note on cantūs . . . dedere, i. 398.

322. Quō . . . locō . . . ?, How fares the commonwealth . . . ? rēs summa = summa salūs rei publicae, for which cf. Cicero, *Cat.* I. 11. Others take summa rēs as = 'the main issue,' 'the chief struggle.' prēndimus: pres.

tense. Quam . . . arcem ('stronghold')? = 'Where are we making our stand?' That Pergama (Pergamus), the arx proper of Troy, is lost, is clear from the fact that Panthus, arcis . . . sacerdōs (319), is in full flight; see § 254.

324. Vēnit is rendered highly effective by its position: 'Tis come, 'tis come. summa diēs: for meaning see note on suprēmum, 11. et here = atque, and in fact, aye. tempus, hour, moment.

325. Fuimus, were, i.e. used to be. We say 'are no more.' Troy and the Trojans are things of the past. ingēns, boundless.

326-327. ferus . . . Iuppiter: cf. saevae . . . Tritōnidis, 226, saevae . . . Iūnōnis, i. 4, and nōn aequae Palladis, i. 479. ferus, savage as a wild beast, gives a metaphor, not a simile. omnia, all the possessions (of Troy). dominantur, are lords and masters. See note on dominābitur, i. 285.

328-329. Arduus . . . ecus: for the word-order see § 230. Arduus . . . astāns, towering high; see § 213, at the end. armātōs mediīs: juxtaposition of contrasts (§ 240). The last place for armed (Greeks) is the heart of Troy. Cf. note on infelix sacratā, 245. incendia miscet, spreads fire and confusion. For miscet cf. 298.

insultāns. Portīs aliī bipatentibus adsunt, 330
 milia quot magnīs umquam vērēre Mycēnis:
 obsēdere illī tēlis angusta viārum
 oppositis; stat ferrī aciēs mūcrōne coruscō
 stricta, parāta necī; vix primī proelia temptant
 portārum vigilēs, et caecō Mārte resistunt. 335
 Tālibus Othryadae dictīs et nūmine dīvum
 in flammās et in arma feror, quō trīstis Erīnys,
 quō fremitus vocat et sublātus ad aethera clāmor.
 Addunt sē sociōs Ripheus et maximus armīs
 Ēpytus, oblāti per lūnam, Hypanisque Dymāsque, 340
 et laterī adglomerant nostrō, iuvenisque Coroebus
 Mygdonidēs; illīs ad Trōiam forte diēbus
 vērerat, insānō Cassandrae incēnsus amōre,

330. insultāns, *mocking (taunting) us, besides*. We talk of 'adding insult to injury.' **bipatentibus**, *wide-open*; lit., 'twice opening.' Here, probably, we are to think of a two-leaved door (see note on *foribus* . . . *aēnis*, i. 449) flung wide open. The word thus emphasizes the defenseless state of the city.

331. magnīs, *populous*. Note the exaggeration in this verse. 328-329 emphasize the numbers already in the city, 330-332 the numbers of those still crowding through the gates.

332. angusta viārum = *angustās partis viārum*, the narrow places (of =) in the streets. *angusta* is here a noun, 'narrow' (§ 216, 2). For another explanation see § 217.

333-334. stat . . . necī: a highly poetic expression, made more intricate by the fact that *stricta* is joined to *aciēs*, not to *ferrī*, with which it belongs in logic. But *ferrī* already has a modifier, in the abl. of char., *mūcrōne coruscō* (see note on *praestantī corpore*, i. 71). Render by *a battle-line of steel stands firm set, of steel, gleaming-pointed, unsheathed*, etc. **necī**, *mur-*

derous deeds, carnage; dat. of purpose (§ 135).

335. et, or else; see note on *subiectisque*, 37. **caecō Mārte**: modal abl., *in blind combat*, i.e. aimlessly. For *Mārte* = *proeliō*, cf. *Vulcānō* = *ignī*, 311 (§ 207).

336. nūmine dīvum: i.e. by the will of the gods that Troy shall perish. When his city is perishing, a warrior's place is in the ranks fighting for its defense (see end of note on 314). Hence the gods that decree the fall of a city may well be said to drive the patriot warrior *in flammās et in arma*. Aeneas now leaves his house. On 336-338 cf. notes on 656, at the end.

337. Erīnys, War-Fiend.

339-340. maximus . . . Ēpytus: here one warrior out of five receives a complimentary epithet. See note on *primus*, 263. **oblāti per lūnam** (sc. *mīhi*), *presented to my eyes by the moonlight*. Per with an acc. often = an instr. ablative.

341. adglomerant: sc. *sē*, from 339. **iuvenis**: added to increase the pathos. Coroebus is in the prime of life. His death is described below, 424-426.

343. insānō: it caused his death.

- et gener auxilium Priamō Phrygibusque ferēbat,
 345 infēlīx, quī nōn spōnsae praecepta furentis
 audierit.
 Quōs ubi cōnfertōs audēre in proelia vīdī,
 incipiō super hīs: 'Iuvenēs, fortissima frūstrā
 pectora, sī vōbīs audentem extrēma cupīdō
 350 certa sequī (quae sit rēbus fortūna vidētis:
 excessēre omnēs adytīs ārisque relictīs
 dī, quibus imperium hoc steterat; succurritis urbi
 incēnsae), moriāmur et in media arma ruāmus.
 Ūna salūs victīs nūllam spērāre salūtem.'
 355 Sic animīs iuvenum furor additus. Inde lupī ceu

344-346. gener . . . ferēbat, was rendering a son's aid. *gener* lit. = 'as a son-in-law.' Since Coroeus did not marry Cassandra, an English writer would say, less boldly, at least in prose, 'he was helping Priam as loyally as if he were in truth his son-in-law.' **ferēbat**: note tense; *venerat* (343) gives one act, *ferēbat* a series of acts. **quī . . . audierit**: a causal rel. clause explaining why Aeneas calls Coroeus *infēlīx*. For Coroeus's disregard of Cassandra's prophecies cf. 246-247, and notes there. **furentis**, *raving, frenzied, mad*, because inspired with the gift of prophecy. "Insanity has been mistaken for inspiration, and inspiration for insanity, in all ages." See note on *furēns*, i. 491.

347-348. audēre in, to be all daring for; freely, to be nerved for. **super**: as in 71, and i. 29. The thought is: 'They were brave enough, yet I sought to inflame them still more.' **hīs** = *his verbis*; instr. ablative. **Iuvenēs**, *Warriors true*. See note on *pūbēs . . . tuōrum*, i. 399.

349-350. cupīdō: a strong word, *yearning, passion*. Render by *your eager hearts*. **certa**: see note on *certōs*, i. 576. **sequī** depends on *cupīdō* (§ 185), as an inf. might depend on a form of *cupīdō*. Render *sī . . . sequi*

by *if your eager hearts are so firmly set to follow one who essays (faces) the uttermost hazards*. **rēbus**, *our interests*, i.e. the interests of Troy.

351-352. excessēre . . . dī: note the word-order: *gone are they, every one, . . . , the very gods through whose aid*, etc. For the thought cf. § 335. Aeneas is exaggerating; some of the gods were still with him. See 293-297, 320. **quibus**: instr. abl., = *quorum auxiliō*. **steterat**: for meaning cf. note on *auxiliis*, 163. The plpf. = *had been kept intact*, ere it hastened to its fall.

353. moriāmur . . . ruāmus: a daring exaggeration. Aeneas really means to say, 'Let us face death by rushing,' etc. There is parataxis (§ 250) here. In prose we should have *moriāmur in media arma ruentēs*. This sentence is the apodosis to *sī . . . sequī*, 349-350. **quae sit . . . incēnsae**, 350-353, gives the reasons for the entreaty *moriāmur . . . ruāmus*, 'since, as you see, the gods are gone,' etc.

354. This is a very famous verse.

355. animīs . . . additus, *upon their high courage the frenzy (of despair) was imposed*. In compounds, *dō* usually = 'put,' 'place' (not 'give'). For the meaning given here to *animīs* see Vocabulary, *animus*, at the end.

raptōrēs ātrā in nebulā, quōs improba ventris
 exēgit caecōs rabiēs catulique relictī
 faucibus expectant siccīs, per tēla, per hostis
 vādimus haud dubiam in mortem, mediaeque tenēmus
 urbis iter; nox ātra cavā circumvolat umbrā. 360
 Quis elādem illius noctis, quis fūnera fandō—
 explicet, aut possit lacrimīs aequāre labōrēs?
 Urbs antiqua ruit multōs domināta per annōs;
 plūrima perque viās sternuntur inertia passim
 corpora perque domōs et rēligiōsa deōrum 365
 limina. Nec sōlī poenās dant sanguine Teuerī:
 quondam etiam victīs redit in praecordia virtūs,
 victōrēsque cadunt Danaī; crūdēlis ubique
 lūctus, ubique pavōr, et plūrima mortis imāgō.

356-358. raptōrēs: practically an adj., *plundering, ravenous*; cf. the use of *rēgina*, i. 273. **improba**, *shameless*; see note on 80. **ventris . . . rabiēs:** a strong expression for 'hunger.' **caecōs:** see § 211. It=*to prowl blindly*. The wolves do not see (or care) where they are going; their one purpose is to kill. So Aeneas and his comrades are thinking only of killing. The wolves and Aeneas both achieve their aim. **catulique . . . expectant:** we should look for *quōrumque catulī*, etc.; but see note on *et*, 71. **relictī**, *left behind at home, or, in the den*. **siccīs**, *dry, bloodless, 'hungry.'* The food of young wolves would be mixed with blood. **per tēla:** before these words sc. *sic*, to balance *ceu*, 355.

359-360. mediae . . . urbis iter, *the road that leads to the heart of our city*. **urbis** is a poss. genitive. **nox ātra:** in 255 and 340 Vergil has described the night of Troy's capture as brightened by a moon. If there is any inconsistency, cf. § 52. Vergil is not an historian, bound to be accurate and consistent, but a poet. To the poet, *nox* is naturally *ātra* as distinct from the day. This night is *ātra*,

surely, in another sense ('deadly'). See notes on *ātrō . . . venēnō*, 221, and on *quantus*, i. 752. **cavā:** as in i. 516.

361-362. fandō: instr. abl., *by words, by language*. With *Quis . . . possit . . . ?* as a whole cf. *Quis tālia fandō . . . temperet . . . ?*, 6-8.

363. antiqua is finely used. Render by *now no more, now no longer existing*. **ruit**, *crashes down*. Cf. 290. **domināta**, *that queened it once*, is in striking contrast to *ruit*. See note on *dominantur*, 327.

364-365. perque viās . . . perque domōs: these expressions have the same metrical value, and a sharp pause falls after each. **sternuntur inertia**, *are stretched out helpless (in death)*. *inertia* is proleptic; see § 211.

366-369. limina: we are to think of persons slain as they sought sanctuary. **Nec=et tamen nōn**, as in 314, and i. 440. **poenās:** i.e. for being foemen. With *poenās . . . sanguine* cf. *poenās cum sanguine poscunt*, 72. **quondam**, *at times*; an uncommon meaning. **crūdēlis . . . lūctus:** sc. *est*. We talk of 'killing grief.' **pavōr:** for the *ō* see § 275. **plūrima** corresponds to *ubique*. **imāgō**, *guise, form*.

- 370 Primus sē, Danaūm magnā comitante catervā,
Androgeōs offert nōbīs, socia agmina crēdēns,
inſcius, atque ultrō verbīs compellat amīcis:
'Festīnāte, virī. Nam quae tam sēra morātur
sēgnitiēs? Aliī rapiunt incēnsa feruntque
375 Pergama: vōs celsīs nunc prīmum ā nāvibus itīs?'
Dixit, et extemplō (neque enim respōnsa dabantur
fida satis) sēnsit mediōs dēlāpsus in hostīs.
Obstipuit, retrōque pedem cum vōce repressit,
imprōvīsum asprīs velutī quī sentibus anguem
380 pressit humī nītēns, trepidusque repente refūgit
attollentem irās et caerula colla tumentem;

370-401. "Some Greeks mistake us for their comrades. Ere they learn their error, we slay them. We put on their armor, and so surprise and kill many of our foes."

370-372. sē . . . offert nōbīs: cf. *quī sē . . . obtulerat*, 59-61, *Cui . . . sēsē tulit obvia*, i. 314. *socia agmina*, allied hosts (forces). Cf. *agmina cōnsicia*, 267. *crēdēns*: sc. nōs. For the juxtaposition *crēdēns inſcius* cf. *stupet inſcius*, 307. *inſcius*, unwittingly. *ultrō . . . compellat*: cf. *Ultrō . . . compellāre virum*, 279-280.

373-374. *Nam . . . morātur . . . ?*, *Pray, what laggard delay . . . ?*, etc. In its original affirmative sense, 'indeed,' 'verily,' *nam* is often used, in verse and prose alike, to emphasize questions, much as *tandem* is. Generally *nam* is attached to the interrog. pronoun; occasionally, however, it precedes the pronoun. *sēra*: transferred epithet (§ 212). It is Aeneas and his men who are late. *rapiunt . . . feruntque*, are plundering and pillaging; the words suggest the actual carrying off of the spoil itself. Androgeos means, 'If you do not hurry (to the scene of the fighting), there will be no plunder left for you.' Androgeos and his men, laden with spoil, are on their way back from the city to the Greek ships.

376-377. *neque . . . satis*: *fida* is the important word, for not trusty enough were the answers we gave. *sēnsit . . . dēlāpsus (esse)*: strict Latin usage would require *sēnsit sē dēlāpsum (esse)*. Vergil has followed a Greek idiom by which, if the subject of an inf. is identical with that of the verb whereon the inf. depends, the subject is omitted, and all pred. adjectives belonging with the inf. are attracted into the nom. case.

378. *retrō . . . repressit*: briefly put for retreating backward, he checked voice and foot alike. *pedem cum vōce* = *pedem et vōcem*. See note on *poenās cum sanguine*, 72.

379-381. *imprōvīsum*: freely, rendered invisible; lit., 'unforeseen,' 'not seen in time.' *asprīs* = *asperīs*: § 118. *sentibus*: partly local abl., partly instr. abl. with *imprōvīsum* (§§ 160, 215). *nītēns*, as he forces his way, by implying effort, suggests the man's heavy tread, and the violence of his contact with the snake. *trepidusque . . . refūgit*: the swift rhythm and the instantaneous pf. (§ 164) picture the man's sudden backward jump. *attollentem . . . tumentem*, as it raises its angry head and swells with, etc. The words effectively bring out (1) the

haud secus Androgeōs vīsū tremefactus abibat.

Inruimus, dēnsīs et circumfundimur armīs,
ignārōsque loci passim et formidine captōs
sternimus; adspirat primō fortūna labōri.

385

Atque hīc successū exultāns animisque Coroebus
'Ō socii, quā prīma,' inquit, 'fortūna salutis
mōnstrat iter quāque ostendit sē dextra, sequāmur;
mūtēmus clipeōs Danaūmque īnsignia nōbīs
aptēmus. Dolus an virtūs, quis in hoste requīrat?

390

Arma dabunt ipsī.' Sic fātus, deinde comantem
Androgeī galeam clipeique īnsigne decōrum
induitur, laterique Argivum accommodat ēnsem.
Hoc Rīpheus, hoc ipse Dymās omnisque iuventūs
laeta facit; spoliis sē quisque recentibus armat.

395

serpent's wrath, (2) the display of that wrath. *irās*: the pl. (§§ 191, 193) well pictures the several efforts of the snake to vent its wrath on the man. *colla*: acc. of spec.: § 147.

382. *haud secus* = *sic*, by litotes; see note on *nōn similī*, i. 136. *abibat* = *refugiēbat*. The impf. is conative; see note on *nē* . . . *arcēret*, i. 299-300.

383-385. *dēnsīs*, close-massed. *et*: for position see § 236. *circumfundimur*: middle: § 167. As object sc. *eōs* = *Grāiōs*. *ignārōs* and *captōs* = causal clauses with *sternimus*. *loci*, the ground, the terrain. *adspirat*, favors. The figure is from a favoring breeze that helps a ship on its way.

386. *successū* . . . *animisque*: both ablatives are instrumental; *animīs* = natural courage, as in 355. *exultāns*: freely, exalted, elated. Study *exultō*, *īnsultō*, in Vocabulary.

387-388. *prīma* . . . *fortūna*, the first stroke of good fortune. *dextra* agrees with the subject of *ostendit*, and = an adv., *propitiously*; see § 213. *ostendit sē* virtually = *appāret*, or *vidētur*, 'is seen.' In prose we should have *sē dextram ostendit*.

389-390. *mūtēmus*: sc. *cum Grāis occīsīs* (or *quōs occidimus*). *īnsignia*, badges, decorations, *īnsignia*, i.e. the armor or accouterments of the Greeks, with distinguishing devices on them (see note on *arma*, i. 183). *mūtēmus* . . . *aptēmus* = 'let us masquerade (pose) as Greeks.' *Dolus* . . . *requīrat?*, *Who, in the case of a foe, would ask whether it* (i.e. such a transfer) *is trickery or high courage?* With *Dolus an virtūs* sc. *sit*, subj. in dependent question; for the omission of the subjunctive see note on *virīs*, i. 517. The subject of (*sit*) is the thought involved in *mūtēmus* . . . *aptēmus*. The abrupt character of Coroebus's utterance gives it added power. *virtūs*, manhood, true courage, i.e. straightforward, manly fighting.

391-392. *comantem*: see note on *cristātus*, i. 468. *galeam* . . . *īnsigne*: for constr. and meaning see § 149. Cf. *exuviās indūtus Achilli*, 275. *īnsigne*: cf. *Danaūm* . . . *īnsignia*, 389.

394. *ipse*, too, also; a not uncommon meaning.

395. *laeta*: contrast 402, with notes. *recentibus*, newly won.

Vādimus immixtī Danaīs, haud nūmine nostrō,
multaque per caecam congressī proelia noctem
cōnserimus, multōs Danaūm dēmittimus Orcō;
diffugiunt aliī ad nāvīs et litora cursū

400 fīda petunt, pars ingentem formīdine turpī
scandunt rūsus ecum et nōtā conduntur in alvō.

Heu! Nihil invītīs fās quemquam fīdere dīvīs!

Ecce trahēbātur passīs Priamēia virgō
crīnibus ā templō Cassandra adytisque Minervae,

405 ad caelum tendēns ārdentia lūmina frūstrā,
lūmina, nam tenerās arcēbant vincula palmās.

396. Vādimus, To the charge we rush. **haud nūmine nostrō, attended by a divine favor not our own,** and so not lasting; a grimly ironical expression. For case see § 161. The *nūmen* (cf. 178) is that of the gods of Greece. In assuming Greek armor, 391-395, the Trojans are seeking to make Greeks of themselves and so to get the heavenly favor which the Greeks are manifestly receiving. The words contain another suggestion. One can not cajole the gods; hence the conduct of the Trojans in seeking to divert to themselves the divine favor meant for others was sure to work them woe. Thus the words contain a hint of the coming disaster.

397. caecam . . . noctem: see note on *nox ātra*, 360. **congressī** (sc. *cum Graecis*): freely, in close encounter.

398. multōs Danaūm: in prose we should have *multōs Danaōs*. Such a gen. of the whole dependent on an adj. is, however, common enough in poetry and in later prose. **Orcō = ad Orcum:** § 134.

400. fīda, faithful, loyal. The *litora* had stood by the Greeks for ten years. There are grim humor and sarcasm in *litora . . . fīda*; the words imply that the Greeks trusted more to the shelter of their ships than to their own prowess in open fighting on the plains.

turpī, loathsome, has the same tone as *litora . . . fīda*.

402-468. "This good fortune soon deserts us, and many of my comrades fall. I make my way to Priam's palace, where I find a terrible struggle in progress."

402. Nihil . . . dīvīs! *It is in no wise heaven's will that any man should*, etc. This verse ushers in the detailed account of the calamity hinted at in *haud . . . nostrō*, 396. The Trojans, in seeking the favor of Greek gods, were putting faith in them. But those gods desired Greek, not Trojan, victory; hence the Trojans in trusting them were trusting them against their will. *dīvīs:* dat., with *fīdere*. See note on *rēbus*, i. 452.

403. To keep the word-order render by *Lo, men were dragging a maiden, with streaming locks*, etc.

404. templō . . . adytisque: note the climax; *templum* is the whole temple, *adytum* is the holy of holies. It was for this violence to Cassandra that Pallas punished Ajax in the way described in i. 39-45.

405-406. tendēns, straining. *lūmina . . . lūmina, eyes*, as in 173, i. 226. The repetition of *lūmina* is highly rhetorical, *her eyes, I say*. *tendēns . . . lūmina* is a rhetorical expression, formed on the model of *tendere palmās*.

Nōn tulit hanc speciem furiātā mente Coroebus,
 et sēsē medium iniēcit peritūrus in agmen;
 cōnsequimur cūctī, et dēnsīs incurrimus armīs.
 Hīc prīmum ex altō dēlūbrī culmine tēlīs
 nostrōrum obruimur, oriturque miserrima caedēs
 armōrum faciē et Grāiārum errōre iubārum;
 tum Danaī gemitū atque ēreptae virginis irā
 undique collēctī invādunt, ācerimus Āiāx
 et geminī Atrīdae Dolopumque exercitus omnis,
 adversī ruptō ceu quōndam turbine ventī
 cōnfligunt, Zephyrusque Notusque et laetus Eōīs
 Eurū equīs; strīdunt silvae, saevitque tridentī
 spūmeus atque imō Nēreus ciet aequora fundō.

410

415

407-408. *Nōn tulit*, bore not, brooked not. *et, but*, as in 94. *peritūrus*, rushing into certain death; see note on *furtae*, i. 712. *agmen*, column, host, of those *quī* *Cassandram* *trahēbant*.

410. Join *Hīc* with *obruimur*, 411; for word-order see § 230. *prīmum*: join with *ex . . . nostrōrum* (411). Render *Hīc*, etc., by *Here we are overwhelmed, at first by the missiles*, etc. See notes on *tum*, 413, and on *etiam*, 420. *dēlūbrī*: the temple of 404.

411. *obruimur*: for scansion of the last syllable see § 276. *oritur*, ensues.

412. *armōrum . . . iubārum*, through the look of our gear and the misunderstanding caused by, etc. *iubārum*: subjective genitive. For the crests see note on *comantem*, 391.

413. *tum*, presently, balances *prīmum*, 410. *gemitū . . . irā*: freely, with a cry of rage at the rescue of the maiden. *ēreptae virginis* is a subjective gen.; see also note on *mōtōs . . . fluctūs*, i. 135. Vergil is telling us now, indirectly (§ 254), that the charge of 409 was, at first, successful.

414. *collēctī*, gathering, rallying (§ 186). *invādunt*: sc. *nōs*. *ācerimus*, keenest of all, because he is specially interested; see note on *templō*

. . . *adytisque*, 404. Ajax is swayed most violently *ēreptae virginis irā*.

416-418. *adversī*=an adv. with *cōnfligunt*, clash face to face; see note on *crēber . . . procellis*, i. 85. *ruptō . . . turbine* (sc. *ā dīs*), when a storm has burst; lit., 'when a storm has been made to burst forth.' The abl. absolute implies a transitive use of *rumpō*, for which cf. *rumpit vocem*, 129, with note. *quondam*: as in 367. *Zephyrus . . . Eurū*: in appos. with *ventī*. For the picture of opposing winds given here see i. 84-86, with notes. In translating disregard -*que* with *Zephyrus*. *laetus . . . equīs*, in all the pride of, etc. Cf. *tegmine laetus*, i. 275, *duce laetus Achātē*, i. 696. The steeds of the wind gods are the winds over which they preside. *strīdunt* (*whistle*) . . . *saevitque . . . spūmeus* (419): the sound helps to picture the hiss of the storm (§ 253). For the form *strīdunt* see § 112.

419. *spūmeus* pictures equally the god and the sea over which he presides. The point of 413-419 is the confusion which reigns in the two situations that are compared. *Nēreus* is subject both of *saevit*, 418, and of *ciet*, 419. For its position see § 235.

- 420 Illi etiam, si quos obscurā nocte per umbram
fūdimus insidiis tōtāque agitāvimus urbe,
appārent; primī clipeōs mentītaque tēla
agnōscunt, atque ōra sonō discordia signant.
Illicet obruimur numerō, primusque Coroebus
- 425 Pēneleī dextrā dīvae armipotentis ad āram
prōcumbit; cadit et Rīpheus, iūstissimus ūnus
quī fuit in Teucrīs et servantissimus aequī
(dis aliter vīsum); pereunt Hypanisque Dymāsque,
cōnfixi ā sociis, nec tē tua plūrima, Panthū,
430 lābentem pietās nec Apollinis infula tēxit.

420. *etiam*, also, besides, gives the third stage in the catastrophe of 410-434. See notes on *primum*, 410, and on *tum*, 413. *si quos* = *quoscumque*. *per umbram*, aided by, etc. See note on *oblātī per lūnam*, 340. Cf. *nox atra*, 360, *caecam . . . noctem*, 397, with notes.

421. *fūdimus*, routed, scattered. *insidiis*: the change of armor, 389-395. *agitāvimus*: a hunter's term; cf. *agēns*, i. 191, and English 'hounded.'

422-423. *primi . . . agnōscunt*: in the confusion the Greeks with Ajax had not detected the fraud. *mentīta* = *quae sic mentīta erant* (see note on *correpta*, i. 100), *lying, counterfeit*. Join the word with *clipeōs*, too. *ōra . . . signant*, they brand our tongues, differing in sound (from their own). This difference would show itself in the battle-cries, orders, etc. Vergil probably thought of the Greeks and the Trojans as using different dialects of Greek, and so able easily to understand one another. Cf. the notes on *ea*, 17, and on *haud . . . loquor*, 91. *signant*: by a cry of rage or the like.

424. *numerō*, weight of numbers. Aeneas and his comrades had now three sets of opponents. *primus*: Coroebus is the first to fall by the crisis he had precipitated (386-391);

a kind of poetic justice. His fall is pathetic: he is young (341), a lover (342-343), brave (344), and Cassandra had warned him—in vain—of his fate (345-346).

425-428. *dīvae armipotentis*: Minerva; cf. 404, and § 315. *et, also. ūnus*: often used to strengthen a superlative. *servantissimus aequī*, most observant of the right. For the gen. *aequī* see § 125. *dis aliter vīsum* (sc. *est*), the gods willed otherwise; lit., 'it seemed good to the gods (to deal with him) otherwise.' The words are a pious formula of resignation. *Aliter* is the important word of the expression. It gets its meaning each time from the context; here it = 'otherwise than we mortals should expect in the case of one so just.'

429-430. *cōnfixi ā sociis* is explained by 410-411. *nec . . . nec* = *et nōn . . . nec*, and not . . . nor the fillet, etc. *Panthū*: we infer (§ 254) that Panthus has been with Aeneas ever since Aeneas left his father's house (336-338). For the apostrophe as the result of increasing emotion cf. 56, i. 555. *lābentem*, in your fall. *infula*, fillet; cf. *vittae*, 133, 296. See Vocabulary for the proper distinction between the words. Fillets were worn by victims (133), by deities (296), and, as here and in 221, by priests.

Īliaci cinerēs et flamma extrēma meōrum,
 testor in occāsū vestrō nec tēla nec ūllās
 vītāvisse vicēs Danaūm, et sī Fāta fuissent
 ut caderem meruisse manū. Divellimur inde,
 Īphitus et Peliās mēcum, quōrum Īphitus aevō 435
 iam gravior, Peliās et vulnere tardus Ulixī;
 prōtinus ad sēdis Priamī clāmōre vocātī.
 Hīc vērō ingentem pugnam, ceu cētera nusquam
 bella forent, nūllī tōtā morerentur in urbe,
 sīc Mārtem indomitum Danaōsque ad tēcta ruentīs 440
 cernimus obsessumque āctā testūdine limen.

431-434. extrēma, death (as adj.), funeral; lit., 'final.' **testor**: sc. *vōs*. The Romans often swore by the bones or the ashes of their kin. **tēla**: out of 433 sc. *Danaūm*, subjective gen., *missiles flung by Greeks*. **vītāvisse**: sc. *mē* as subject. **vicēs Danaūm**, hazards at the hands of Greeks. **vicēs** suggests reciprocity, interchange between persons and things. Here it pictures the blow and the counter-blow of close combat. **sī . . . fuissent**: protasis of a cond. contrary to fact; the apodosis is in *meruisse*. **ut caderem**: partly subj. of purpose with *Fāta fuissent*, which = *Fāta dēcrēvis-sent*, partly dependent on *meruisse manū*; hence it stands between the two. Render by *if the Fates had been minded that I should fall, I earned that fall by*, etc. **meruisse**: in O. O. after *testor*, 432. The O. R. form would be *merui*, for which see note on *impulerat*, 55. The ordinary form here in O. O. would be *meritūrum fuisset*: A. 589, b; B. 321, 1, 2; Bu. 981; D. 901, III; G. 597, R. 4; H. 647, and 1; H.B. 581, b, 1. **Divellimur**: a strong word; Aeneas left the scene sorely against his will.

435. mēcum = *et ego*; see note on *poenās cum sanguine*, 72. **Īphitus . . . mēcum**, *Iphitus and Peliās and I*, constitutes the subject of *Divellimur*.

436-437. gravior, heavily weighted; see note on *tristior*, i. 228. **et**, also. He was wounded as well as old. **vulnere**: instr. abl. with *tardus*, slow, which gives the result, not the process ('slowed,' *tardātus*); see §§ 160, 215. **Ulixī**: subjective gen. with *vulnere*, a wound dealt by the hand of Ulysses. **vocātī**: sc. *sumus*.

438-441. In rendering 438-441 begin as follows: *Here we see a combat gigantic as if*, etc. **ceu**: here in a comparison involving an hypothesis. In 355 and 416 it was used in similes involving facts. The former is the more common use. **nusquam . . . forent**, had no existence. With *forem*, *forēs*, etc., = *essem*, *essēs*, etc., cf. the familiar *fore* = *futūrum esse*. **more-rentur**: sc. *alibi*, elsewhere, out of *cētera*, 438. **Mārtem indomitum** repeats *ingentem pugnam*, 438. The introduction of *ceu . . . urbe* has disturbed the construction. With *Mārtem* cf. *Mārte*, 335. Render 440-441 by *so ungovernable is the fighting we see . . . , Greeks rushing . . . and the doorway beset by the advancing (moving) testūdō. āctā*, advancing; lit., 'driven,' 'brought into play (against them).' Cf. Caesar's expression *vineās agere*. For the *testūdō* see the Vocabulary, and cf. Caesar, B. G. II. 6. 2 *testūdine factā, portās succendunt*.

Haerent parietibus scālae, postisque sub ipsōs
nītuntur gradibus, clipeōsque ad tēla sinistrīs
prōtēctī obiciunt, prēnsant fastigia dextrīs.

445 Dardanidae contrā turrīs ac tōta domōrum
culmina convellunt (hīs sē, quandō ultima cernunt,
extrēmā iam in morte parant dēfendere tēlīs),
aurātāsque trabēs, veterum decora illa parentum,
dēvolvunt; aliī strictīs mūcrōnibus imās

450 obsēdēre forīs; hās servant agmine dēnsō.

Īnstaūrātī animī rēgis succurrere tēctīs
auxiliōque levāre virōs vimque addere victīs.

Līmen erat caecaeque forēs, et pervius ūsus
tēctōrum inter sē Priamī, postēsque relictī

442-444. **Haerent**: emphatic; *Fast to . . . cling*. **parietibus**: for scansion see § 273. **scālae**, *scaling ladders*; much used in Vergil's time, but unknown in Homer's day. See note on *ancora*, i. 169. **postis . . . ipsōs**: i.e. just where the defense would naturally be strongest. **sub**, *close beside*. **nītuntur gradibus**, *are forcing their way (up) step by step*. **gradibus** is abl. of the route; see § 159. Cf. *nītens*, 380, with note. **ad**, *against*, i.e. to meet, to intercept. **sinistrīs**: with *obiciunt*. **prōtēctī**: middle voice, *defending themselves (therewith)*. See §§ 167, 186.

445-448. **domōrum** = *tēcta*, 440, and *sēdis*, 437. For the variety see § 196. **hīs . . . tēlīs**, *with such things as their missiles*. Note the pathos. For word-order see § 230. **ultima** = *extrēmā*, i. 219, *their last hour*. **extrēmā . . . morte** = a causal clause, *since they are already*, etc., and so = *quandō . . . cernunt*: § 251. Latin feels here the lack of a pres. part. to *sum*, to agree with the subject of *parant*. **extrēmā** = *uttermost, final*. **veterum**: *freely, for generations back*. **decora illa**: cf. *decora alta*, i. 429. *illa* is used as *illō* is in 274.

449. **imās**: *freely, far below*.

451-452. **Īnstaūrātī animī**, (*Our spirits were revived* =) *We gained fresh courage*. Aeneas and his comrades were heartened by the sight of the vigorous defense of the palace (445-450). **succurrere**: for the inf. see § 177. **virōs**, *the heroes, the heroic defenders*. **vim**, *our strength*. Here the word has a good sense, as in i. 271; contrast the sense in i. 4, i. 69. In 440-452 Vergil has touched upon two phases of the assault, (1) the attack by scaling ladders, near the main gate (442-448), (2) the attack on the gate itself (449-450). The former of these is pictured at greater length in 458-468, the latter in 469-505.

453-455. **Līmen . . . ā tergō** (455), *An entrance there was in the rear (ā tergō), and secret doors, and a familiar thoroughfare from part to part of Priam's palace, a postern gate (at this time) abandoned, though by this way Andromache, etc.* For the word-order, 453-455, see § 230. **caecaeque**: *-que* is here used in its strictest sense, to join two parts of one whole. **pervius . . . Priamī** literally = 'thoroughfare intimacy, the one with the other, of Priam's dwellings'; it belongs to the type of expressions seen in *magnōrum*

ā tergō, infēlix quā sē, dum rēgna manēbant,
saepius Andromachē ferre incomitāta solēbat
ad socerōs, et avō puerum Astyanacta trahēbat.

455

Ēvādō ad summī fastigia culminis, unde
tēla manū miserī iactābant inrita Teucrī.

Turrim in praecipitī stantem summisque sub astra

460

ēductam tēctis, unde omnis Trōia vidērī
et Danaūm solitae nāvēs et Achāica castra,

adgressī ferrō circum, quā summa labantīs

iūctūrās tabulāta dabant, convellimus altīs

... *sum*, i. 634-635. *inter sē*, with its suggestion of reciprocal action (here of movement back and forth between two points), helps to make clear the meaning of *pervius*. The words picture something beyond the *Limen* ... *forēs* (the entrance proper), i.e. some private or secret (covered) passage. With such passages, called *cryptae*, the Romans were thoroughly familiar. *postēs*: part of the *Limen* ... *forēs*. In *Limen* ... *ā tergō* (453-455) Vergil is describing *only two things*: (1) an entrance, (2) a passage beyond the entrance. He begins with (1), in *Limen* ... *forēs*, passes to (2), in *pervius* ... *Priamī*, and then reverts to (1), in *postēs*. This is a feature of Vergil's style. *ā tergō*: the gate was far removed from the point of the Greek attack; hence Aeneas could by it enter the palace unnoticed. *infēlix*: she lost her husband and her boy, and was herself taken prisoner by the Greeks. Verses 453-457 compliment Aeneas, by implying his intimacy with Priam's royal household. See notes on 320-321, at the end, and on *amici*, i. 486.

456. *incomitāta* emphasizes the privacy and security of this passage. Among the Greeks and the Romans women of distinction never went abroad unattended.

457. *socerōs*, her husband's par-

ents, Priam and Hecuba. *puerum* ... *trahēbat*: cf. *parvum* ... *trahit*, 320-321. For *et* ... *trahēbat* we should say *taking*, etc.; see note on *cantūs* ... *dedere*, i. 398.

458. *summī* ... *culminis*: cf. *summī fastigia tēctī* ... *superō*, 302-303, with note. This roof, however, was evidently flat, level.

460-464. In rendering 460-465 begin thus: *A tower that stood ... we assailed ... and tore it up*, etc. *Turrim* is governed by *adgressī*, *convellimus*, and *impulimus*, 463-465. *in praecipitī* (*tectōrum*), on the steep brink (of the palace), i.e. on the edge of the palace; its wall was flush with the main wall of the palace. The phrase compares the wall of the palace to a sheer precipice. *summīs* ... *tēctis*, *uplifted starward from the surface of the roof*. *ferrō*, *steel*, i.e. axes, or crowbars. *quā* = *ubi*, *wherever*. *summa* ... *dabant*, *the topmost stories offered (presented) yielding junctions (joints)*. The Trojans assailed the tower at the points where it rose above the roof. *convellimus*: the pictures the repeated efforts to hurl down the tower. *altīs sēdibus* (465): important words. The greater the height from which the tower should fall, the greater the damage it would do to the Greeks; cf. *altō ā culmine*, 290, with note. *Sēdēs* is used as in 232.

465 sēdibus impulimusque; ea lāpsa repente ruīnam
cum sonitū trahit, et Danaūm super agmina lātē
incidit. Ast aliī subeunt, nec saxa nec ūllum
tēlorum intereā cessat genus.

Vēstibulum ante ipsum primōque in limine Pyrrhus
470 exultat, tēlis et lūce coruscus aēnā,
quālis ubi in lūcem coluber, mala grāmina pāstus,
frīgida sub terrā tumidum quem brūma tegēbat,
nunc positīs novus exuviīs nitidusque iuventā
lūbrica convolvit sublātō pectore terga,
475 arduus ad sōlem, et linguīs micat ōre trisulcīs.

465-466. *impulimus*: instantaneous pf. (§ 164), giving the final result of their efforts, the swift, crashing fall. *ruīnam . . . trahit*, it drops, in long, trailing fall; lit., 'it trails (drags) its fall.' Cf. *dedīt . . . ruīnam*, 310. The top of the tower would fall first, of course, and draw, or at least, seem to draw, the rest with it. The swift rhythm helps to picture the sudden final toppling of the tower: § 253.

467-468. *nec . . . nec* = *et nōn . . . nec*, i.e. they are not correlative. So in 429-430. *ūllum* = *ūllum aliud*. *cessat*: see note on *cessābit*, i. 672.

469-505. "Presently, the Greeks, led by Pyrrhus, son of Achilles, force the main entrance of the palace."

469. *Vēstibulum*: here entrance. *primō . . . limine*, at the verge of the portal, defines it more closely; -*que*=and in particular, and in fact (cf. § 218). *primō* means that Pyrrhus is at the first point of the entrance that the strength of the defense will let him reach. *Pyrrhus* = *Pēlīdēs . . . Neoptolemus*, 263.

470. *exultat . . . aēnā*, moves exultant, agleam with (armor and weapons of) bronze, and their brazen light (sheen).

471-472. *quālis ubi . . . coluber* = *tālis quālis coluber est ubi*, etc.; cf. note

on *quālis*, i. 316. In rendering keep the word-order: *resplendent as a snake when, confronting the sunlight, a snake that has fed*, etc. *in lūcem* belongs with *convolvit*, 474, but is brought to the front because the gleam of sunlight on the snake's new skin is the main thought of the clause. *in lūcem* thus helps to connect 471-475 with 469-470. *pāstus* = *quī pāstus est*; a dep. part. with tr. force. See note on *crētus*, 74. *tumidum quem*, whose swollen body. The body of the hibernating snake is swollen at first with the *mala grāmina*, later with the poisons brewed therefrom. Vergil's biology here is as defective as that seen in his reference to snakes' crests, in 206-207.

473-475. *novus* gives the result of *positis . . . exuviis*. We get light here on *exuviās . . . Achillī*, 275. The dead warrior loses his armor, as a snake sheds its skin. Render 473-474 by *a creature new, its old skin laid aside, a creature bright . . . rolls its slippery body, its uplifted back*, etc. *arduus ad sōlem*, towering high against, etc. We might have expected *erēctus*, but here again the Latin pictures the result, not the process (§ 215). The use of *ad sōlem* after *in lūcem* in 471 disturbs the syntax, but is effective

Ūnā ingēns Periphās et equōrum agitātor Achillis,
armiger Automedōn, ūnā omnis Scȳria pūbēs
succēdunt tēctō, et flammās ad culmina iactant.

Ipse inter primōs correptā dūra bipennī
limina perrumpit, postisque ā cardine vellit
aerātōs, iamque, excīsā trabe, firma cavāvit
rōbora, et ingentem lātō dedit ōre fenestram.

Appāret domus intus et ātria longa patēscunt,
appārent Priamī et veterum penetrālia rēgum,
armātōsque vident stantīs in limine primō.

At domus interior gemitū miserōque tumultū
miscētur, penitusque cavae plangōribus aedēs

480

485

because it makes the simile end as it began, with the idea of brightness. **trisulcis**: another error in biology (see note on 472, at the end). The *linguae* of snakes are *bisulcae*.

476-478. equōrum . . . Automedōn, (once) the driver . . . , now the armor-bearer (of Pyrrhus). That we are to supply *Pyrrhī* with *armiger* seems clear from *ūnā omnis . . . pūbēs*. Pyrrhus had been brought up at Scyros. Achilles had been there for a time before the Greeks set out for Troy. The structure in 469-477, which give references to (1) Pyrrhus (469-475), (2) Periphas, (1) Pyrrhus (in the allusion to his armor-bearer), is like that in 453-455. See notes there. **flammās**, brands, embers; perhaps fire-darts, like the *malleolī et facēs* mentioned in Cicero, *Cat.* I. 32.

479-482. Ipse: Pyrrhus; see note on *ipsius*, i. 114. **perrumpit . . . vellit**: conative presents; see note on *nē . . . arcēret*, i. 299-300. Below, in 481-482, *cavāvit* and *dedit* describe the completed and so successful act. The pres. and the pf. are often thus distinguished. **cardine**, sockets; coll. singular. See *cardō* in Vocabulary. **lātō . . . ōre**, wide-mouthed, gaping; abl. of characteristic. See note on *praestantī cor-*

pore, i. 71. Perhaps *ingentem* refers to the length, *lātō . . . ōre* to the breadth of the *fenestra*.

483-484. Appāret . . . appārent, *In plain sight is . . . , in plain sight are*, etc. Cf. *Saepe . . . saepe*, 108-110, and *Sanguine . . . sanguine*, 116-118, with notes. The repetition forces us to dwell on the ruthless invasion of the sacred privacy of the palace. **veterum . . . rēgum**: freely, of a long, long line of kings. Cf. *veterum . . . parentum*, 448.

485. armātōs: those mentioned in 449-450. **vident**: sc. *Grāī*. in *limine primō*, said from the point of view of the Greeks, who now can see into the palace (483-484), means that the Trojans are as close to the besiegers as they can get. The words thus balance *primō . . . in limine*, 469.

486-487. At . . . miscētur: we should say, *But within the palace are moans, . . . uproar, confusion*. **gemitū . . . miscētur**: cf. 298. **penitus . . . ululant** (488): cf. *penitus . . . scopulōs*, i. 200-201, with notes. *cavae, vaulted*, suggests the echoing of the cries and shrieks. **plangōribus**, lamentations. Strictly, the word refers to the beating of the breast by the hands; cf. *tūnsae pectora palmīs*, i. 481.

fēmineīs ululant; ferit aurea sīdera clāmor.

- Tum pavidae tēctīs mātērēs ingentibus errant,
 490 amplexaeque tenent postīs, atque ōscula figunt.
 Īnstat vī patriā Pyrrhus. Nec claustra nec ipsī
 custōdēs sufferre valent; labat ariete crēbrō
 iānuā, et ēmōtī prōcumbunt cardine postēs.
 Fit via vī; rumpunt aditūs primōsque trucidant
 495 immissī Danaī, et lātē loca milite complent:
 nōn sīc, aggeribus ruptīs cum spūmeus amnis
 exiit oppositāsque ēvicit gurgite mōlis,
 fertur in arva furēns cumulō, campōsque per omnīs
 cum stabulīs armenta trahit.) Vidī ipse furemtem

488. *ululant*, *shriek*, said of the *oedēs*, *rooms*, would more properly apply to the women by whom the rooms were occupied. This use of a verb is akin to that use of an adj. which is known as transferred epithet (§ 212). *ferit*: not from *ferō*. *aurea* marks the tragic contrast between the glorious bright world above and the scene of ruin and woe on which that world looks down.

490. *amplexae*: freely, with twining (clinging) arms. *ōscula*: i.e. of farewell.

491-493. *Īnstat . . . Pyrrhus*, On presses Pyrrhus, on, with all the violence of his father (Achilles). *custōdēs*, living warders. *labat . . . crēbrō*, is sent tottering by the ceaseless (lit., 'repeated') ram. *ariete*: instr. abl. with *labat*, which gives the result, *totters*, not the process (*rumpitur*, *rumpī incipit*); see §§ 160, 222. For the scansion of *ariete* see § 273. The reference to the ram here is an anachronism; see notes on *scālae*, 442, and on *ancora*, i. 169. *ēmōtī . . . cardine*, wrenched from their pivots (sockets). The door proper must now collapse, even if the panels were intact, and the heavy bar (*claustra*) which was let down behind the door in such a way that its ends were thrust into holes in the jambs still held fast.

Here the *fenestra*, 482, would make it easy to cut through the bar.

494-495. *Fit*, is wrought. *aditūs*: acc. of effect: § 140. Cf. English 'break a path,' 'smash an entrance.' *immissī*, flinging themselves in. See §§ 167, 186. *loca*, spaces. *milite*: as in 20.

496-498. *nōn sīc* belongs with *fertur . . . furēns*, 498, far less furiously does a river sweep. For the litotes see note on *nōn similī*, i. 136. *aggeribus*, brings out, as does *mōlis*, 497, the fury of the stream by picturing the strength of the barriers it destroys. *spūmeus*: pred. adj., a frothing flood. *exiit*: sc. *ex alveō*. *oppositās*, set to bar its way. *mōlis*, massy barriers, i.e. dikes, well known to the ancients. Inundations, e.g. of the Tiber and the Po, were common in Italy. In 304-308 we had a reference to a mountain torrent. Roman poets display great interest in rivers. *furēns* gives the main point of the simile. Note its late position. For a different mode of bringing out the main point of a comparison see notes on *in lūcem*, 471, and on *ad sōlem*, 475. *cumulō*: as in i. 105, in one great mass. *campōs . . . trahit* (499), drawing with it, etc. See note on *cantūs . . . dedere*, i. 398.

499-501. *furemtem*, after *furēns*, 498, helps to emphasize the point of

caede Neoptolemum, geminōsque in limine Atrīdās, 500
 vīdi Hecubam, centumque nurūs, Priamumque per ārās
 sanguine foedantem quōs ipse sacrāverat ignīs.
 Quīnquāgintā illi thalamī, spēs tanta nepōtum,
 barbaricō postēs aurō spoliisque superbī,
 prōcubuēre; tenent Danaī, quā dēficit ignis. 505

Forsitan et Priamī fuerint quae fāta requirās.
 Urbis utī captae cāsum convulsaque vidit
 limina tēctōrum et medium in penetrālibus hostem,
 arma diū senior dēsuēta trementibus aevō
 circumdat nēquīquam umerīs, et inūtile ferrum 510
 cingitur, ac dēnsōs fertur moritūrus in hostīs.
 Aedibus in mediīs nūdōque sub aetheris axe

the simile in 494-499. *nurūs*, *daughters*. Priam had but fifty sons; hence *centum nurūs* (properly, 'daughters-in-law') must include also the fifty daughters that one story gave him. *per*, *amid*.

503-505. *illi*: as in 274, 448. *thalamī*, *bridal chambers*, occupied by Priam's sons and their brides. *spēs tanta nepōtum*, *that gave such splendid promise of children and of children's children*, etc. *nepōtum* may be (1) objective gen., or (2) gen. of definition (§ 122), showing in what the *spēs* consisted. *barbaricō*: i.e. won from foreigners. Join the adj. with both nouns. Vergil makes Aeneas speak as would a Roman or a Greek of Vergil's own time. See *barbarus* in Vocabulary. The doors that mark Trojan victories now themselves fall. *superbī*, *proudly decked*, personifies *postēs*. *prōcubuēre* (sc. *sē*: § 151): cf. *prōcumbunt*, 493.

506-558. "Priam's fate. He sees his son Polites fall dead at his very feet, before the altar, and in wrath hurls a spear at the slayer, Pyrrhus. The latter thereupon kills Priam at the altar."

506. *Forsitan* = *Fors sit an*. *Fors sit* may be cond., 'It would be problematical,' or it may = 'Let there be a chance,' i.e. 'Suppose that there is a

chance,' etc. *an* = 'whether.' The subj. in *Forsitan* . . . *requirās* is thus subj. in a dependent question. *et, too, also*. This whole passage, 506-558, expands the hint given in *vīdī* . . . *Priamum* . . . *foedantem*, 501-502.

508. *medium in penetrālibus*, *within, yes, in the very penetralia* (of his palace), a variation (see §§ 224-225) from the normal *mediis in penetrālibus*, which would here be unmetrical. The *penetrālia* of a house were ordinarily entered only by the members of the family. Note, then, the juxtaposition of contrasts (§ 240) in *penetrālibus hostem*.

509. *arma*, *gear, warlike harness*. *senior*, *far, far on in years though he is*. See notes on *aeger*, i. 208, and on *trīstior*, i. 228.

510-511. *ferrum cingitur*: for constr. see § 149. *fertur*, *starts forward*; a conative present (see note on *per-rumpit* . . . *vellit*, 480). *moritūrus* = *peritūrus*, 408.

512. *axe*, *vault, dome*. For the revolution of the heavens cf. *Vertitur* . . . *caelum*, 250. In *nūdō* . . . *axe* Vergil seems to have in mind a Roman palace, two rooms (at least) of which were open in the center to the sky. See notes on *porticibus* . . . *fugit*, and on *vacua* . . . *lūstrat*, 528.

ingēns āra fuit iūxtāque veterrima laurus,
incumbēns ārae atque umbrā complexa Penātis.

- 515 Hic Hecuba et nātae nēquiquam altāria circum,
praecipitēs ātrā ceu tempestāte columbae
condēnsae, et dīvum amplexae simulācra sedēbant.
Ipsū autem sūmptīs Priamum iuvenālibus armīs
ut vīdit, 'Quae mēns tam dīra, miserrime coniūnx,
520 impulit hīs cingī tēlis, aut quō ruis?' inquit.
'Nōn tālī auxiliō nec dēfēnsōribus istīs
tempus eget, nōn, sī ipse meus nunc adforet Hector.
Hūc tandem concēde; haec āra tuēbitur omnis,
aut moriēre simul.' Sic ōre effāta, recēpit
525 ad sēsē et sacrā longaevum in sēde locāvit.

513. *laurus*: Vergil does not mean what we commonly call the laurel. He has in mind the bay-tree, the sweet laurel (*Laurus Nobilis*), a shrub that rises sometimes to 60 feet. See the article "Laurel" in *The Encyclopaedia Britannica*, eleventh edition, XVI. 283-284.

514. *incumbēns*, *drooping o'er*; lit., 'flinging (itself) on.' Sc. *sē* (§ 151). *umbrā* . . . *Penātis*: by the altar, under the laurel, stand images of the Penates of Priam's house. *complexa* has the force of a pres.; see § 186.

515-517. *nātae*=*nurūs*, 501; see note there. *nēquiquam* (cf. 510) anticipates the conclusion of the story; the altar did not protect them. *altāria* (neut. pl.)=āra, 513. *praecipitēs*, (driven) headlong. 516='helpless as doves,' etc. The doves are to be thought of as flying in a dense, huddled mass. *condēnsae*, crowded together, for sympathy and mutual protection. *dīvum*: the Penates of 514. *amplexae*: cf. *amplexae*, 490, *complexa*, 514, with notes.

518. *Ipsū*: i.e. as well as younger men whose fighting days were not over. *iuvenālibus armīs*, the warlike gear of his prime; cf. *arma diū* . . . *dēsūēta*, 509.

520. *impulit*=*coēgit*. *cingī tēlis*: contrast the constr. in *ferrum cingitur*, 510-511. *quō ruis?*, what is the goal of your haste?

521-522. *Nōn . . . eget*, Not such the succor, not such the defenders, etc. *dēfēnsōribus istīs* refers to the *tēla* of 520. The only possible defenders now are prayers and the altar; see 523. As *hic*=*meus* (e.g. in i. 98), so *iste* refers to the person addressed and=*tuus* or *vester*, often with an accessory notion of scorn or contempt. Here *dēfēnsōribus istīs*=those sorry defenders of yours. We may account for the scorn here by recalling *iuvenālibus armīs*, 518, and *arma* . . . *dēsūēta*, 509. For the abl., which belongs with *eget*, 522, cf. that with *carēre*, 44. *tempus*, the hour. *eget*: for the indic. beside *sī adforet* see note on *impulerat*, 55. *nōn . . . Hector*: for the spirit cf. that of *sī* . . . *fuissent*, 291-292. *meus*, my beloved.

523. *tandem*: freely, without more delay. *Tandem* with the imp. expresses impatience; cf. its effect with a question, seen in *quō* . . . *tandem*, i. 331. Cf. also *Iam dūdum sūmite poenās*, 103, with note.

525. *sēde*: a bench by the altar. *locāvit*, made a place for.

Ecce autem ēlāpsus Pyrrhī dē caede Polītēs,
 ūnus nātōrum Priamī, per tēla, per hostīs
 porticibus longīs fugit, et vacua ātria lūstrat
 saucius. Illum ārdēns īnfestō vulnere Pyrrhus
 īnsequitur, iam iamque manū tenet et premit hastā. 530
 Ut tandem ante oculōs ēvāsīt et ōra parentum,
 concidit, ac multō vītā cum sanguine fūdit.
 Hīc Priamus, quamquam in mediā iam morte tenētur,
 nōn tamen abstinuit nec vōcī iraeque pepercit.
 'At tibi prō scelere,' exclāmat, 'prō tālibus ausīs 535
 dī, sī qua est caelō pietās quae tālia cūret,
 persolvant grātīs dignās, et praemia reddant
 dēbita, quī nātī cōram mē cernere lētum

526. *Pyrrhī dē caede*: freely, from *Pyrrhus's murderous onset*; cf. *vulnere* . . . *Ulixī*, 436, with notes.

527-528. *per tēla* . . . *fugit*: freely, comes into view, fleeing, etc. *porticibus* . . . *fugit* and *vacua* . . . *lūstrat* express the same thought; see § 251. Vergil is thinking esp. of the *peristylum* of a Roman house. In this the opening to the sky (see note on 512, at the end) was large, and the roof surrounding the opening was supported by many columns. The spaces between the columns and the sides of the *peristylum* were the *porticūs*. Vergil uses *ātria* as freely as we use 'halls' of any room in a mansion. *porticibus* is abl. of the route (§ 159).

529. *saucius*: the most important word in the sentence; for its position see § 232. *īnfestō vulnere*, with leveled weapon; lit., 'with hostile wound,' a daring variation (§§ 224-225) of the common *īnfestā hastā*, *īnfestō tēlō*, 'with hostile (leveled) weapon.' The wound is substituted for the spear that is to make the wound (§ 202).

530. *iam iamque*, now, and again, and yet again. *tenet*: in such situations we say 'all but grasps him.' *premit*, presses him sore. *Premere* is

often used of the jostling and the crowding of people in the streets, a sense akin to that shown here. *Pyrrhus* is thrusting with his spear.

531. *ēvāsīt*, made his way out (from *Pyrrhus's* thrusts).

534. *nōn* . . . *abstinuit*, held himself not aloof; sc. *sē* (§ 151).

535. *At*: often thus used at the beginning of a curse. The thought is: '(I have contained myself thus far), but (now I can not): may,' etc. We may render by *A curse on you! For villainy so monstrous*, etc.

536. *caelō*: dat. with *est*, heaven has. *pietās*, pity, the regard which the gods ought to have for dutiful worshipers. For the obligations of the gods to mortals see note on *dōnīs* . . . *nūmine divae*, i. 447. See discussion of *pius* in § 66. *quae* . . . *cūret*: a purpose clause, to give heed to acts so monstrous.

537-538. *persolvant* . . . *dēbita* (sc. *tibi*): cf. *grātīs persolvere dignās*, i. 600, and *Dī tibi* . . . *praemia digna ferant*, i. 603-605. *grātīs*: a powerful word here, since it is usually employed only of thanks to the gods. *cernere* depends on *fēcistī* (539), which here = *coēgistī*: § 183. In prose we should have *ut cernerem fēcistī* or *effēcistī*.

fēcistī, et patriōs foedāstī fūnere vultūs.

- 540 At nōn ille, satum quō tē mentiris, Achillēs
tālis in hoste fuit Priamō, sed iūra fidemque
supplicis ērubuit, corpusque exsanguē sepulchrō
reddidit Hectoreum, mēque in mea rēgna remisit.
Sic fātus senior, tēlumque imbellē sine ictū
545 coniēcit, raucō quod prōtinus aere repulsum
et summō clipeī nēquiquam umbōne pependit.
Cui Pyrrhus: 'Referēs ergō haec et nūntius ibis
Pēlidae genitōrī. Illī mea tristia facta
dēgeneremque Neoptoleum nārrāre mementō;
550 nunc morere.' Hoc dīcēs, altāria ad ipsa trementem
trāxit et in multō lāpsantem sanguine nātī,
implicuitque comam laevā, dextrāque coruscum

540. *satum* (*esse*) . . . *mentiris*, whose son you falsely boast yourself. *mentiris* = 'lyingly state that,' and so is properly construed with the infinitive. Pyrrhus's conduct throws doubt on his claim that he is Achilles's son. With *satum quō* cf. *Māia genitum*, i. 297, with note.

541. *tālis* . . . *Priamō*, such in (his dealing with) Priam, foe though Priam was. *in* is used as in 390. *fidem*: the suppliant's confidence that Achilles would do what was right, i.e. spare his life.

542-543. *ērubuit*, respected; properly, 'blushed at' the thought of violating, etc. For its tr. force see §§ 141-142. *corpusque* . . . *reddidit* explains *iūra* . . . *ērubuit*. For the thought cf. *exanimum* . . . *Achillēs*, i. 484, with note there on *vēndēbat*. *Hectoreum* = *Hectoris*: § 209. *mē* . . . *remisit*: i.e. he did not detain me as a prisoner as he might treacherously have done.

544-546. *senior*, the aged king. *tēlum* . . . *imbellē*: for the thought see note on *dēfēnsōribus istis*, 521. *sine ictū*: freely, that dealt no (true) blow. *raucō*, ringing, clanging. *quod* = *id enim*; the clause explains *sine ictū*. *et* =

itaque (§ 219). *summō* . . . *umbōne*, only the surface of, etc.; see note on *summā* . . . *undā*, i. 127. *umbōne*: the very center of Pyrrhus's shield. Priam (*senior*, 544) can still shoot straight, but his cast lacks force. *sine ictū*, 544, *summō* . . . *umbōne*, and *nēquiquam* (546) strengthen one another. *pendit*, merely hung.

547. *Referēs* and *ibis* = imperatives, *Report* . . . *go*; see note on *noster eris*, 149. Logically, *nūntius ibis* should precede *Referēs*, but Vergil sets first the verb containing the more important idea. *moriāmur* . . . *ruāmus*. 353, can be explained in this way.

548. *genitōrī*, who IS my sire. Pyrrhus is answering *satum* . . . *mentiris*, 540.

549. *dēgenerēm* . . . *Neoptoleum*, the degeneracy of *Neoptolemus* (§ 214).

550-551. *ad* . . . *trāxit*: during the scene described in 533-550 Priam had of course left his seat (525), and had moved toward Pyrrhus.

552-553. *implicuit* . . . *laevā*: sc. *manū*; cf. note on *dextrae* . . . *dextram*, i. 408. *comae* (dat.) *laevam implicuit* would be simpler Latin. Homer represents the Greeks as long-haired; Vergil probably thought of the Trojans, too,

extulit ac lateri capulō tenus abdidit ēnsem.

Haec finis Priamī fātōrum, hic exitus illum

sorte tulit, Trōiam incēnsam et prōlāpsa videntem 555

Pergama, tot quondam populis terrisque superbum

rēgnātōrem Asiae. Iacet ingēns litore truncus,

āvulsumque umeris caput, et sine nōmine corpus.

At mē tum primum saevus circumstetit horror.

Obstipuī; subiit cārī genitōris imāgō, 560

ut rēgem aequaevum crūdēlī vulnere vidi

vītam exhālantem, subiit dēserta Creūsa

et direpta domus et parvī cāsus Iūli.

Respiciō, et quae sit mē circum cōpia lūstrō.

Dēseruēre omnēs dēfessī, et corpora saltū 565

ad terram mīsere aut ignibus aegra dedēre.

as wearing long hair. **extulit**, raised on high. *ex-*, as prefix, often = 'upward.' Neoptolemus had slain Polites with his spear; cf. 530. **lateri** = in latus (§ 134). **abdidit**, buried.

554-555. **finis**: here fem., an archaism; cf. § 98. **exitus** (sc. *vītae*) often = 'death.' **illum . . . tulit** (= *abstulit*), bore him away. **sorte**, through the allotment (of fate). *to y g v. v. d. m. - p. v. g. d. m.*

556-558. **tot . . . Asiae**, though once he was proud ruler of, etc. **populis terrisque**: dat. of interest with **rēgnātōrem**: § 131. Vergil seems to have also in mind a Greek use of the dat. with certain verbs of guiding, ruling, governing. **Iacet . . . caput**: Vergil here implies, indirectly (§ 254), that Priam's body was decapitated and flung unburied on the shore, far from the citadel of Troy. **truncus**, caput, and **corpus** are all alike pred. nom. to **Iacet**. Vergil was led to put this strain on his readers' credulity because he was thinking of Pompey the Great, who, as he sought to step on the shore of Egypt, was stabbed to death. His decapitated body lay, for a time, naked, on the strand. For the tense of **Iacet** see notes on **redit**, 275, and on **volvit**, i. 101.

559-566. "At this sight I think of my aged father, my wife, and my son. I am now alone on the palace roof."

560. **subiit**: sc. *mē*, rose up before me, i.e. filled my thoughts.

561. **aequaevum**: sc. *eī* = *genitōri mēō*.

563. **direpta**: the house had not yet been plundered; **direpta** thus simply pictures the wild fancies to which in his excitement Aeneas gives way.

564. **cōpia**: sc. *militum* or *iuvenum*. **lūstrō**, I seek to learn; conative present (see note on *nē . . . arcēret*, i. 299-300). Aeneas is seeking to learn who are near him, to help him rescue his father, etc.

565-566. **Dēseruēre** (sc. *mē*) is emphatic by position; *Gone they were, yea, every one*. The meaning is that they were all dead. In prose, we should have pluperfects in 565-566, but *dēseruerant* and *miserant* would be unmetrical. **dēfessī**, in sheer exhaustion. **corpora . . . dedēre** explains *Dēseruēre*. Two sets are distinguished: (1) those who had dashed themselves to death on the ground, (2) those who had consigned themselves to the flames. **aegra**, fainting. They were too weak to do anything but die. The perfects = 'I found that they had,' etc.

- Iamque adeō super ūnus eram, cum limina Vestae
servantem et tacitam sēcrētā in sēde latentem
Tyndarida aspiciō; dant clāra incendia lūcem
570 errantī passimque oculōs per cūncta ferentī.
Illa sibi infestōs ēversa ob Pergama Teucrōs
et poenās Danaūm et dēserti coniugis irās
praemetuēns, Trōiae et patriae commūnis Erīnys,
abdiderat sēsē atque ārīs invīsa sedēbat.
575 Exārsēre ignēs animō; subit ira cadentem
ulciscī patriam et scelerātās sūmere poenās.
‘Scilicet haec Spartam incolumis patriāsque Mycēnās

567-623. "Catching sight of Helen, who is crouching in Vesta's temple, I am about to slay her, when my mother, Venus, appears, and bids me think of my family. She shows me the gods destroying Troy."

567. Iam . . . adeō is a strengthened Iam, By THIS time. super may be (1) an adv., above, i.e. on the roof of the palace, or (2) part of supereram. If (2) is right, see § 238. limina, temple; cf. the use of carinae or vēla = nāvēs. Vestae: the temple of Vesta, goddess of the hearth (§ 331), was surely a strange place of sanctuary for Helen, who had betrayed her home and its gods (§ 54).

568. servantem, some one clinging closely to. At first Aeneas does not recognize Helen. sēcrētā, apart. Cf. sēcrēta, 299. sēde, corner, recess. Note the repetition of the one idea in servantem, tacitam, sēcrētā, latentem.

569-570. Tyndarida: for form see § 107. The late position of this word well pictures Aeneas's sudden, startled recognition of the woman who, in a sense, was cause of all the woes of Troy. dant (mihī) . . . ferentī = dant enim, etc.; the words explain how he was able to see Helen. errantī: i.e. on the roof. Aeneas does not come down to the street till 632. ferentī, sweeping, making . . . range.

571-573. Illa . . . praemetuēns

(573): for the word-order see § 230. Danaūm, at the hands of the Greeks; subjective genitive. coniugis: Menelaus, brother of Agamemnon: § 54. praemetuēns expresses not only fear, but also precautions taken to avert the dangers of the thing feared. Helen's precaution here is the care with which she is hiding, 567-569. Erīnys, scourge, curse. With Trōiae . . . Erīnys cf. saevum ambōbus Achillem, i. 458.

574. invisa, a hateful (loathly) thing.

575-576. Exārsēre . . . poenās: the sight of Helen just at the moment when Aeneas was thinking, full of fears, of his home, justifies wholly his fury in 575-587. subit ira (mē), an angry desire sweeps o'er me. Cf. subiit . . . imāgō, 560. The expression = irā ardēns cupiō; see also § 185. scelerātās, sin-stained. This striking epithet of poenās is explained by Vergil himself, in etsi . . . fēmineā in poenā est, 583-584; see notes there.

577. 577-587 constitute a soliloquy. Scilicet belongs with 577-582. It often, as here, ironically emphasizes something strange or absurd. The thought of 577-582 is, 'Shall she, the guilty cause, escape, though Priam and his city are fallen?' Such a question = a neg. assertion. Mycēnās: as in 25. Helen had come from Sparta.

aspiciet, partōque ibit rēgīna triumphō,
 coniugiumque domumque, patrēs nātōsque vidēbit,
 Īliadum turbā et Phrygiīs comitāta ministrīs?
 Occiderit ferrō Priamus? Trōia ārserit ignī?
 Dardanium totiēns sūdārit sanguine lītus?
 Nōn ita, namque etsī nūllum memorābile nōmen
 fēmineā in poenā est nec habet victōria laudem,
 exstinxisse nefās tamen et sūmpsisse merentīs
 laudābor poenās, animumque explēsse iuvābit
 ultrīcis flammæ et cinerēs satiāsse meōrum.'

580

585

578-579. *partō . . . triumphō*, *her triumph won*. *coniugium*, *husband*; properly 'wedlock.' So at times *servitium* = *servus*, *mātrīmōnium* = *uxor*. *patrēs* = *parentēs*; cf. *socerōs*, 457, 'parents-in-law.'

580. *turbā . . . ministrīs*: instr. abl. with *comitāta*, here a full passive; see notes on *comitātus* and on *Achātē*, i. 312. The ref. is to Trojan captives treated as slaves. *ministrīs*: as in i. 705.

581-582. The states expressed by *Occiderit*, *ārserit*, and *sūdārit* are all conceived of as existing prior to those denoted by the three fut. verbs in 578-579. *ignī*: instr. abl. with *ārserit*, which gives the result, *blaze*, not the process ('be set ablaze,' *incendētūr*, or *incēnsa erit*). See §§ 160, 222.

Dardanium: join also with *sanguine*.

583-585. *Nōn ita*: sc. *erit*. *fēmineā* = an objective gen., *fēminæ*. Sc. *fēminea* (nom.) with *victōria*, in the same sense. Render by *punishment of true woman*, *victory (over true woman)*. *exstinxisse* and *sūmpsisse* depend on *laudābor*, which is felt to = *cum laude dicar*, or *omnēs cum laude dicent mē*. Render by *yet, for blotting out . . . , I shall be praised*. *nefās* here = 'a guilty creature,' much as *coniugium*, 579, = *coniūnx*. *merentīs . . . poenās* (586) is a strange expression. Render by *for exacting punishments of one richly deserving them*. Vergil could have said, simply, (1) *meritās poenās*

sūmpsisse, 'for exacting (earned =) deserved punishments,' or (2) *ab homine* ('human being') *poenās merente sūmpsisse*, 'for exacting punishments from a person earning (constantly) punishments,' or (3) *sūmpsisse poenās ab homine poenās meritā*, 'for exacting punishments from a person that had (once) earned punishments.' Of these three forms the second is the most effective. From it Vergil borrowed the pres. part., but, as his sentence developed, he could put the part. only in the acc. case.—The point of 583-585 lies in the sharp contrast between *fēmineā* and *nefās*. Helen is no woman, but *nefās* itself, the embodiment of sin; hence one may deal with her as he will. Here, as when he wrote *scelerātās* (576), Vergil was expressing his own feelings. In the Homeric days, a warrior was perfectly justified in slaying a guilty woman such as Helen was. Vergil was full of sympathy with all that suffered (as Helen is suffering now), especially with women and children.

586-587. *animum . . . flammæ*: i.e. to have given full rein to the vengeful impulse that urged me to slay Helen. For *explēsse* with a gen. see § 129. *satiāsse*: i.e. with vengeance. The thought that the dead took delight in punishment dealt out to those who had wronged them is common in Greek and Roman writers.

Tālia iactābam et furiātā mente ferēbar,
 cum mihi sē, nōn ante oculis tam clāra, videndam
 590 obtulit, et pūrā per noctem in lūce refulsit
 alma parēns, cōfessa deam quālisque vidērī
 caelicolīs et quanta solet, dextrāque prehēsum
 continuit, roseōque haec insuper addidit ōre:
 'Nāte, quis indomitās tantus dolor excitat irās?
 595 Quid furis, aut quōnam nostrī tibi cūra recessit?
 Nōn prius aspiciēs ubi fessum aetāte parentem
 liqueris Anchisēn, superet coniūxne Creūsa
 Ascaniusque puer? Quōs omnīs undique Grāiae
 circum errant aciēs, et, nī mea cūra resistat,

588. *Tālia iactābam*: cf. *Tālia iactantī*, i. 102. *ferēbar*: sc. in *Tyndarida*.

589-593. *cum . . . parēns* (591), when, across my path, my mother . . . proffered herself to my eyes (*videndam*). This is a *cum-inversum* clause; see note on *cum . . . sēcum* (*ait*), i. 36-37. *nōn . . . clāra*: i.e. with less disguise than on former occasions, e.g. that described in i. 314-401. Cf. Aeneas's reproaches on this point, i. 407-409. *videndam*: the gerundive, as often, expresses purpose. *pūrā . . . lūce*, radiance undimmed, the bright light inseparably connected with deities; see note on *flagrantis*, i. 710. Cf. too, *roseā . . . refulsit*, i. 402. *cōfessa deam*, confessing the goddess, i.e. revealing (and admitting) fully her divine nature. The words are explained by *quālis . . . solet*, in the guise and in the stature in which she is always seen, etc. Cf. the description of Diana, i. 501, with notes. *caelicolīs*: dat. of the agent (§ 133) with *vidērī*, which is a true pass., as in i. 396. *prehēsum*: sc. *mē*. Venus seizes Aeneas by his sword hand. *insuper*, besides, i.e. in addition to the revelation that, by the removal of all disguise, she had given of her identity.

595. *Quid furis . . . ?*, Why this madness . . . ? *quōnam*: for *nam* see note on

Nam quae . . . morātur . . . ?, 373. *nostrī*: Venus identifies herself with Aeneas's household. *Nostrī* is regularly objective gen., *nostrum* gen. of the whole.

596-597. *Nōn* for *Nōnne* occurs in indignant questions both in prose and in poetry; cf. Cicero, *Cat.* II. 19, *Nōn vident id sē cupere . . . ?* The question here = a command. *prius*: i.e. before you think of anything else. *ubi . . . liqueris* is briefly put for *where he is whom you deserted*, i.e. whether he is still at home, alive. *superet*, survives. In this sense *supersum* is commoner. *coniūxne*: the interrog. *-ne* is not necessarily, either in prose or in poetry, attached to the first word of a clause or a sentence.

599. *errant*, are wandering aimlessly (blindly), is a fine word here. Venus implies that, if the Greeks were to discover the location of the household of so great a chieftain as Aeneas was, they would make straight for it. *nī . . . resistat*: cf. *nī faciat*, . . . *verrant*, i. 58-59, with note. Venus means that she is working a miracle by rendering Aeneas's house invisible. Years later, she wrought a like miracle when she made Aeneas and Achates invisible at Carthage (i. 411-587, esp. 411-440, 586-587).

iam flammae tulerint inimicus et hauserit ēnsis.

600

Nōn tibi Tyndaridis faciēs invīsa Lacaenae
culpātusve Paris, dīvum inclēmētia, dīvum
hās ēvertit opēs sternitque ā culmine Trōiam.

Aspice (namque omnem quae nunc obducta tuenti
mortālīs hebetat vīsūs tibi et ūmida circum
cāligat nūbem ēripiam; tū nē qua parentis
iussa timē neu praeceptīs pārēre recūsā):

605

hīc, ubi disiectās mōlis āvulsaque saxīs
saxa vidēs mixtōque undantem pulvere fūmum,
Neptūnus mūrōs magnōque ēmōta tridentī
fūndāmenta quatit tōtamque ā sēdibus urbem
ēruit; hīc Iūnō Scaeās saevissima portās
prīma tenet, sociumque furēns ā nāvibus agmen
ferrō accīncta vocat.

610

600. *tulerint* . . . *hauserit*: instantaneous pf. (§ 164); for meaning of *tulerint* see note on *illum* . . . *tulit*, 554-555. *hauserit* (*eōs*), *drain their life-blood*.

601-603. *tibi*: as in i. 261. Render by *It is not, mark you, the beauty, etc.* *invīsa* . . . *culpātūs*, *though hated* . . . *though blamed*; see note on *aeger*, i. 208. *dīvum* . . . *dīvum*: for the rhetorical repetition cf. that of *lūmina*, 405-406. Note the effective adversative asyndeton here. *hās* . . . *opēs*: Priam's palace. *ā culmine*: cf. *ruit altō ā culmine Trōia*, 290.

604-607. *omnem*, *everywhere*, as in 26. *obducta tuenti* . . . *tibi*, *drawn over your sight*. *ūmida* . . . *cāligat*: *freely, hangs dank and dark and thick about (you)*. *tū nē* . . . *recūsā* is to be taken closely with *Aspice* (604); it was not accounted safe to see the gods in their divine form and brightness. Cf. the story of Semele; see Gayley (§ 362), pages 71-73. For *nē* . . . *neu* with the imperative, second person, see § 171. *tū* gives a tone of urgency to the command, as if Venus means, 'Do not you, whatever others may do.'

608-609. *mōlis*, *huge masses*. *mixtō* . . . *pulvere*: instr. abl. with *undantem*, *eddying*, *billowing*. Render, freely, by *commingled smoke and dust rising in billows*. The force of the dust-clouds that rise from the falling walls gives a waving motion to the smoke.

610-611. *Neptūnus*: Neptune and Apollo built the walls of Troy for its king, Laomedon. He who built the walls would be best able to destroy them. We gain another point in that the builder and so the natural preserver of the walls is destroying them. *ēmōta*=*quae ēmōvit*; it belongs also with *mūrōs*. The prefix here and in *ēruit*, 612='out of their (proper) places.' *tridentī*: cf. Neptune's use of his trident in i. 145.

612-614. *Scaeās* . . . *portās*: the best known and strongest gate of Troy. As Troy's most relentless foe, Juno assails Troy's strongest defenses. For the pl. *portās* see §§ 190, 192. *saevissima*, *in fullest savagery*. *prīma*: as in i. 24. *furēns*: as in i. 491, but with markedly different tone. *ferrō accīncta*: see note on *arma*, i. 16. *accīncta*, *girt*; cf. *Accingunt*, 235.

- 615 Iam summās arcīs Trītōnia (respice) Pallas
 insēdit, nimbō effulgēns et Gorgone saeva;
 ipse pater Danaīs animōs vīrisque secundās
 sufficit, ipse deōs in Dardana suscitāt arma.
 Ēripe, nāte, fugam, finemque impōne labōrī.
 620 Nusquam aberō, et tūtum patriō tē limine sistam.’
 Dīxerat, et spissīs noctis sē condidit umbrīs.
 Appārent dirae faciēs inimīcaeque Trōiae
 nūmina magna deum.
 Tum vērō omne mihī vīsum cōnsīdere in ignīs
 625 Īlium, et ex imō vertī Neptūnia Trōia,
 ac velutī summīs antīquam in montibus ornum
 cum ferrō accīsam crēbrisque bipennibus instant

615-616. respice, look behind you. The sights of 604-614 were in front of Aeneas. *insēdit, has beset*; see note on *insidat*, i. 719. Pallas was commonly the preserver of fortresses and citadels. This reversal of her usual functions emphasizes the completeness of the fall of Troy; see note on *Neptūnus*, 610. *nimbō . . . saeva, dazzlingly bright with her storm-cloud and grim with her Gorgon.* Vergil had in mind the *aegis*, for which see §§ 313, 315. The *aegis*, when shaken, wrought terror and dismay among the wearer's foes; the shaking was accompanied by thunder and by lightning. In the view taken here by Vergil, the *aegis* was, strictly, a symbol of the whirlwind that drives the storm-cloud, ascribed to Zeus as his shield because he was god of the weather. In our passage, the *aegis* which is the shield proper is confused with the storm-*aegis* which is visibly represented on the shield.

618. deōs = cēterōs deōs.

619. Ēripe . . . fugam, Wrest flight, therefore, etc., out of the obstacles that threaten to make it impossible. In view of 595-600, we must supply

tibi tuisque, 'for yourself and all your household.' *labōrī: sc. pugnandī prō patriā.*

620. aberō: sc. ā tē. patriō = patris tuī.

621. spissīs . . . umbrīs: see note on *nox ātra*, 360. *spissīs = dēnsīs, close-gathered.* The disappearance of the light of 590 would intensify the general darkness.

622-623. Appārent . . . deum: these words do not picture new sights seen after Venus departs, but are a commentary on the whole scene, 604-620. For *Appārent* see 483-484.

624-654. "I go home, determined first to bear my father to safety. He, however, refuses to depart, declaring that he will not survive this second fall of his city."

624-625. omne, everywhere; cf. omnem, 604. Neptūnia, Neptune-built though it was. See note on *Neptūnus*, 610. Aeneas's thought is that a god-built city should have endured forever.

626-629. ac joins the simile velutī . . . ruīnam, 626-631, to ex imō, 625. ex imō and the simile are, both of them, adverbial expressions, denoting manner. velutī . . . cum, as when. anti-quam here = veterem, that long had



MINERVA

ēruere agricolae certātīm: illa usque minātur,
et, tremefacta comam, concussō vertice nūtat,
vulneribus dōnec paulātīm ēvicta suprēmum
congemuit, trāxitque iugīs āvulsa ruīnam.

630

Dēscendō, ac, dūcente deō, flammam inter et hostīs
expedior; dant tēla locum, flammaeque recēdunt.

Atque ubi iam patriae perventum ad limina sēdis
antīquāsque domōs, genitor, quem tollere in altōs
optābam primum montīs primumque petēbam,
abnegat excisā vītā prōdūcere Trōiā
exsiliumque patī. 'Vōs ō, quibus integer aevī
sanguis,' ait, 'solidaeque suō stant rōbre virēs,
vōs agitāte fugam.

635

640

Mē sī caelicolae voluissent dūcere vītā,

stood. ferrō accisam . . . bipennibus: freely, *gashing with steel and with blow on blow of their axes an ash-tree, etc.* *instant ēruere:* cf. *Instant . . . concludere, etc., i. 423-425. minātur:* sc. 'to fall.' *comam:* for case see § 147. *nūtat* is intransitive.

630-631. suprēmum is an adj. used as noun, in the acc. of effect, *has groaned its last*, as we say; see §§ 140, 142. *trāxit . . . ruīnam:* see note on *ruīnam . . . trahit*, 465-466. *iugīs = summīs . . . montibus*, 626. Strictly, the tree is severed from its stump and its roots, but, since these bound it to the *montēs* and to the *iuga*, the poet may fairly speak of the tree as severed from the heights. The tree is *antiqua* (626), as Troy itself had been; it settles slowly but surely to its fall, even as Troy is sinking into flames.

632-633. Dēscendō: i.e. from the roof of Priam's palace. See note on *errantī*, 570. *deō:* i.e. Venus; cf. her promise in 620. *expedior:* freely, *I thread my way*; a middle voice.

634-635. Atque here = *Atquē*, *And yet*. The thought is, 'Though I had

taken so much trouble, and had run risks so great to make my way home, to save my father, my father, nevertheless,' etc. *perventum (est)*, *we* (i.e. my mother and I) *had come*. For this use of the impers. pass. see note on *discumbitur*, i. 700. *antiquās:* here an epithet of affection, *the dear old*. The word here = *veteris*; cf. *antiquam*, 626.

636. primum . . . petēbam = quemque primum petēbam. See notes on *et*, 71, and on *catulique . . . expectant*, 357-358.

638-640. integer aevī, untainted by age. integer = empty of; hence for the gen. *aevī* see §§ 124, 127. *solidae . . . virēs, whose strength, through its own endurance, stands unimpaired.* The strength of the young does not need the helps (staff, etc.) required by old age. *suō . . . rōbre:* instr. abl. with *stant*, which gives the result, not the process ('is made to stand,' *stabilium-tur*); see §§ 160, 222. *agitāte fugam:* cf. *Mātūrāte fugam*, i. 137. *agitāte = ply with all speed.*

641. dūcere vītā = vītā prōdūcere, 637; see § 221.

hās mihi servāssent sēdis. Satis ūna superque
vidimus excidia et captae superāvimus urbī.
Sic, ō sic positum adfātī discēdite corpus.

- 645 Ipse manū mortem inveniam; miserēbitur hostis
exuviāsque petet. Facilis iactūra sepulchrī.
Iam pridem, invīsus dīvīs et inūtilis, annōs
dēmoror, ex quō mē dīvum pater atque hominum rēx
fulminis adflāvit ventīs et contigit ignī.
650 Tālia perstābat memorāns fixusque manēbat.
Nōs contrā effūsī lacrimīs, coniūnxque Creūsa

642-643. hās . . . sēdis, *this place, so long my home*. For sēdis see note on sēdis, i. 205. Satis . . . vidimus: briefly put for *Satis superque est vidisse* or *Satis superque est quod vidimus*, *It is enough, aye, more than enough that I have seen*. ūna belongs both with excidia and with captae . . . urbī, *one downfall, one capture of my city*. For captae see § 214. Anchises is alluding to the capture of Troy by Hercules. At that time, Laomedon and all his sons save Priam had been killed. See Gayley (§ 362), pages 170, 225. excidia: the expression ūna . . . excidia well shows Vergil's fondness for the pl.; see §§ 188-190, esp. 189. superāvimus has here the meaning and the constr. of *superfuimus*; cf. note on *superet*, 597.

644. positum, adfātī, and corpus all suggest the idea of one dead and laid out for burial. Anchises, sorely crippled (647-649), is lying on a couch or a bed, and so, thinking of the resemblance between his appearance and that of a body ready for burial, he bids Aeneas treat him as one dead. adfātī suggests the cry *Valē*, thrice made at the funeral pyre as a final farewell to the dead. Render by *Say your farewells to me, to me, laid thus, ah thus, and go your ways*.

645-646. Ipse . . . inveniam: i.e. 'I shall provoke the enemy to slay me.' He means that he will do what,

(though he knows it not), Priam had just done. manū, *by my prowess*. miserēbitur is said with great bitterness; to Anchises death is so welcome that the enemy's act will seem one of mercy and pity. Before miserēbitur sc. *aut, or else*; with hostis sc. *ipse, of his own initiative*. Facilis, (*easy* =) *easy to endure*. We should say 'the veriest trifle.' iactūra sepulchri: the enemy, of course, will not trouble themselves to give him due burial. Since ancient feeling counted the loss of burial a grievous evil (cf. notes on *inhumātī*, i. 353, and on *nūdus*, v. 871), the words of Anchises betray their own insincerity and show the depth of feeling which he is trying to hide. The bitterness is emphasized by the rough word *iactūra* (see Vocabulary).

647-649. Iam pridem . . . dēmoror, *I have long been, etc.*; see note on *tot . . . gerō*, i. 47-48. invīsus dīvīs is explained by *ex quō . . . ignī*, 648-649. inūtilis: because crippled (see *Anchises* in Vocabulary). annōs dēmoror: Anchises means that, by failing to die, he has kept the years idly waiting (for his death). ex quō: as in 163. mē . . . adflāvit, *blew against me*. dīvum . . . rēx: cf. i. 65.

651. Nōs = *Ego*. effūsī (*sumus*) lacrimīs = *lacrimantēs ōramus*, and so can easily be construed with the purpose clause *nē . . . vellet*, 652-653. lacrimīs is dat. = *in lacrimās*. Render by

Ascaniusque omnisque domus, nē vertere sēcum
cūncta pater fātōque urgentī incumbere vellet.
Abnegat, inceptōque et sēdibus haeret in isdem.

Rūrsus in arma feror, mortemque miserrimus optō,
nam quod cōnsilium aut quae iam fortūna dabātur?
'Mēne efferre pedem, genitor, tē posse relictō
spērāstī, tantumque nefās patriō excidit ōre?
Sī nihil ex tantā superis placet urbe relinqui,
et sedet hoc animō peritūraeque addere Trōiae
tēque tuōsque iuvat, patet istī iānua lētō,
iamque aderit multō Priamī dē sanguine Pyrrhus,
gnātum ante ōra patris, patrem quī obtruncat ad ārās.
Hoc erat, alma parēns, quod mē per tēla, per ignis

655

660

We are dissolved in tears, I, and Creūsa . . . , imploring that, etc.

652-653. *nē . . . pater . . . vellet*, that he, our father, shall not be minded, etc. *fātō . . . incumbere* (sc. *sē*), to add his weight to the fate o'erwhelming (us).

654. *inceptō*: sc. *in eōdem*, out of *in isdem*. The combination *inceptō . . . et sēdibus* is appropriate; his maintenance of his physical position is the outward, visible sign of his unchanged purpose.

655-670. "I resolve to enter the battle again."

655. *feror*: note tense, *I am rushing*.

656. *quod . . . dabātur* = *quia nūllum cōnsilium et iam nūlla fortūna dabātur*; *nam* is the conj., not the *nam* used with interrogatives (373, 595). *cōnsilium*, (chance of wise) planning. *fortūna* = chance of (good) fortune, deliverance. In this verse Aeneas is apologizing for his mad resolve to go back to the fight. In 314-317 he apologized for fighting at all.

657-658. *efferre pedem*: freely, fare forth a single step. Sc. *ē domō*. *spērāstī* is said in deepest bitterness. *tantum . . . nefās*: Aeneas has in mind esp. 638-640, 644-646.

660. *sedet*, is firmly established. *hoc* = *addere Trōiae peritūrae tēque tuōsque*. When Vergil began this sentence, he did not intend to add *iuvat* (661). The addition of *iuvat* makes -que necessary with *peritūrae*. *animō*: dat. of interest (§ 131) with *sedet*; *animō* (*tuō*) practically = *tibi*.

661-662. *iuvat*: as object sc. *tē*; cf. note on *animō*, 660. *istī . . . lētō*, the death you so crave; see 644-646. For *istī* see note on *dēfēnsōribus istīs*, 521. *iam . . . Pyrrhus*: i.e. a second *senex* (Anchises) will die as Priamus *senex* died so recently.

663. *gnātum . . . patris*: cf. Priam's cry, *quī . . . vultūs*, 538-539. *patris*, *patrem*: for the scansion see § 283. *obtruncat*: note the tense, *whose wont it is to butcher*. Aeneas is referring directly to Anchises's words, *miserēbitur . . . petet*, 645-646, drawing the picture of death by an enemy's hand and loss of burial in colors differing widely from those used by Anchises.

664. *Hoc . . . quod . . . ?*, Was it for this . . . that . . . ?; lit., 'Was this the thing for the sake of which . . . ?', 'Was this the reason why . . . ?' *quod* is adv. acc., as in the idiom *Nōn est quod*, 'There is no reason why.'

- 665 ēripis, ut mediis hostem in penetrālibus utque
 Ascanium patremque meum iūxtāque Creūsam
 alterum in alterius mactātōs sanguine cernam?
 Arma, virī, ferte arma; vocat lūx ultima victōs.
 Reddite mē Danaīs, sinite instaurāta revīsam
 670 proelia. Numquam omnēs hodiē moriēmur inultī.
 Hinc ferrō accingor rūrsus, clipeōque sinistram
 insertābam aptāns, mēque extrā tēcta ferēbam.
 Ecce autem complexa pedēs in limine coniūnx
 haerēbat parvumque patrī tendēbat Iūlum:
 675 'Sī peritūrus abīs, et nōs rape in omnia tēcum;
 sīn aliquam expertus sūmptīs spem pōnis in armīs,
 hanc primum tūtāre domum. Cui parvus Iūlus,
 cui pater et coniūnx quondam tua dicta relinquer?'

665-666. ēripis: note the tense. Aeneas believes that his mother is still keeping him safe, now, as she did before, 632-633. **mediis . . . penetrālibus:** cf. *medium . . . hostem*, 508, with note. **utque** is really improper, since *ut . . . penetrālibus* contains no verb. The repetition of *ut*, however, keeps clear the purpose character of the whole clause. **iūxtā:** adv., *near by*. Vergil might have written *iūxtā eōs*.

668. Arma . . . arma: Aeneas had laid aside his arms when he reached home. **virī:** Aeneas is addressing his house-slaves; he had come home alone (see 564-567). **vocat = prōvocat** (§221), *challenges*, i.e. to sell their lives dearly. **lūx ultima = summa diēs**, 324.

669. sinite . . . revīsam: the imp. of *sinō* is regularly followed by a subj. without *ut*, the subj. being in its origin an independent subj. of command, having nothing to do, in syntax, with *sinō*. In other words, the constr. was paratactic; see §§ 247-249. We may render *sinite . . . revīsam* by *let be, let me take my way back*. **instaurāta revīsam:** see note on *summersās . . . obrue*, i. 69. *revīsa instaurēm* would be more logical.

670. Numquam is often used by

excited speakers as a vigorous *nōn*. 'Never' is so used in colloquial English. **omnēs:** emphatic. The thought is, 'I at least will sell my life dearly.' Anchises, old, crippled (647-649), Creūsa, a woman, and *parvus Iūlus* could hardly avenge *their* deaths.

671-704. "My wife, however, will not let me go, when lo, an omen, from Jupiter himself, powerfully affects my father. A second omen overcomes all opposition."

671-672. ferrō, *my sword*. aptāns (sc. *eam = sinistram manum*), *fitting (my fingers thereto)*. Across the inner face of the shield were two straps; the warrior, thrusting his left hand under one, grasped the other firmly. *Manus* = both 'hand' and 'arm.'

675. et, *also*. in omnia, *to face every hazard*.

676. expertus, *through the past trial (of arms)*. Sc. *arma*, from *armīs*. **sūmptīs . . . in armīs**, *in an appeal to arms*; the emphasis is on the part. (§ 214).

677-678. Cui . . . relinquer?, *To whom is . . . being abandoned . . . ?* **pater**, in this context, = *senex pater*. **coniūnx . . . dicta:** since Aeneas no longer takes thought of Creūsa's

Tālia vōciferāns, gemitū tēctum omne replēbat,
 cum subitum dictūque oritur mirābile mōnstrum, 680
 namque manūs inter maestōrumque ōra parentum
 ecce levis summō dē vertice vīsus Iūli
 fundere lūmen apex, tāctūque innoxia mollis
 lambere flamma comās, et circum tempora pāsci.
 Nōs pavidī trepidāre metū, crīnemque flagrantem 685
 excutere, et sānctōs restinguere fontibus ignīs.
 At pater Anchīsēs oculōs ad sīdera laetus
 extulit, et caelō palmās cum vōce tetendit:
 'Iuppiter omnipotēns, precibus sī flecteris ūllis,
 aspice nōs hoc tantum, et, sī pietāte merēmur, 690
 dā deinde auxilium, pater, atque haec ōmina firmā.'

safety, he in effect no longer accounts her his wife.

680. *oritur*, ensues, follows.

681-683. *manūs . . . ōra*: Crēūsa is on her knees holding out Iūlus to Aeneas (673-674); hence the light which plays about the head of Iūlus (682-684) is actually *manūs . . . ōra*. *manūs* = arms; see note on *aptāns*, 672. *levis* . . . *apex*: for word-order see § 230. *apex* is indefinite, but its position between *lūmen* and *tāctū . . . comās* shows that it = a cone (tip) of flame. The omen here described was always interpreted to imply future distinction, esp. elevation to a throne. Vergil probably has in mind the story that the hair of Servius Tullius blazed thus when he was a boy. He was then obscure, having been with his mother a prisoner of war, but he later became King of Rome. *vīsus (est) . . . fundere*, in full sight of all poured forth, etc.; lit., 'was seen to pour forth,' etc. *tāctū . . . innoxia*, with touch that did no harm; lit., 'harmless in respect of its touch.'

685-686. *trepidāre*, hurry to and fro. The infinitives in 685-686 are historical (§ 172). *crīnem . . . excutere* (shake free): a variation (§ 225) from *ignem dē crīni(bus) excutere*. *sānctōs*: because sent by the gods, and, there-

fore, full of meaning. In saying *sānctōs* Aeneas is speaking in the light of knowledge gained later. See notes on *exitiāle*, 31, on *temptāre*, 38, on 226, at the end, and on *fātālis*, 237. *restinguere*, try to extinguish (see note on *nē . . . arceret*, i. 299-300). *fontibus* = *aquīs*, with the added idea of abundance.

687. *pater*: an important word here. As *pater familiae*, Anchises was priest of the household, and so most skilled in sacred matters, e.g. the interpretation of omens. *laetus*: because he knew that the sign was a token of good; through his relationship with Venus Anchises had received the gift of divination.

688. *caelō* = *ad caelum*. For the dat. after *ad sīdera*, 687, see § 134, and Note. *palmās . . . tetendit*: cf. *pedem cum vōce repressit*, 378, *tendēns . . . lūmina*, 405-406, *duplicis . . . palmās*, i. 93.

690-691. *hoc tantum*, just this once; lit., 'thus far only.' For case see § 146. *hoc* is explained by *et . . . firmā*. We may also punctuate thus: *aspice nōs—hoc tantum* (sc. *rogō*)—*et*, etc. *merēmur*: sc. *auxilium*, from the next verse. *deinde*, then, in that event, repeats the idea of *sī . . . merēmur*. For Anchises's attitude toward

Vix ea fātus erat senior, subitōque fragōre
intonuit laevum, et dē caelō lāpsa per umbrās
stella facem dūcēns multā cum lūce cucurrit.

695 Illam summa super lābentem culmina tēctī
signantemque viās clāram sē condere silvā
cernimus Īdaeā; tum longō līmite sulcus
dat lūcem, et lātē circum loca sulpure fūmant.

Hic vērō victus genitor sē tollit ad aurās,
700 adfāturque deōs, et sānctum sīdus adōrat:
'Iam iam nūlla mora est; sequor et quā dūcitis adsum.
Dī patriī, servāte domum, servāte nepōtem;
vestrum hoc augurium, vestrōque in nūmine Trōia est.
Cēdō equidem nec, nāte, tibi comes ire recūsō.'

Jupiter see note on i. 334. For his prayer see § 347. **haec . . . firmā:** i.e. by a second sign.

692. Vix . . . subitōque: parataxis: § 250.

693. **intonuit laevum**, it thundered on the left. **laevum** is a neut. adj. used as noun in acc. of effect; see §§ 140, 142. To the Greek and the Roman augur signs in the East were of good omen. The Roman faced the South, the Greek faced the North; hence one counted signs on his left, the other those on his right, auspicious.

694. **facem**, a fiery train. **multā**, streaming.

695-698. **lābentem . . . signantemque**, as it glided . . . marking, etc. **tēctī**: sc. *nostrī*. **viās**, a highway; for the pl. see § 190. In 701-702 we see that this 'highway' indicates also the way the Trojans are to take to safety. The first omen had given token of their escape; see note on *apex*, 683. The second confirms this and supplements it by pointing out the way of escape, i.e. it suggests Mount Ida as their refuge. **clāram . . . condere** is best rendered by *till it buries itself*, still bright. **Īdaeā**: the most important word

in the sentence, rendered emphatic by its postponement to last place. **tum**, (thereafter =) *besides*. **longō . . . sulcus**, a long-lined furrow, or, freely, a furrow making a long boundary line. The *sulcus* divided the heavens into two parts, as a *limes*, 'boundary line,' separates two fields. This *sulcus* is also a boundary line between danger (in Troy) and safety (outside Troy). **longō līmite** is abl. of characteristic, and so = an adjective. **dat**, still emits. **lātē . . . fūmant** (*fume*): this sign confirms the evidence of their eyes.

699. **Hic vērō** = the common *Tum vērō*, found e.g. in 624. **ad aurās**: a stately way of saying up, erect.

700. **sānctum sīdus**: this star is *sānctum* because it shows the will of the gods (701-703). See also note on *sidera*, i. 93.

702-703. **domum**, household. **nepōtem**: Ascanius. He is singled out partly because he has just been the subject of the omen, partly because he is the hope of the future for the *domus*; cf. i. 556. **in**, in the midst of. Render *vestrō . . . est* by *Troy is enveloped in*, etc. **Trōia**: i.e. all that remains of the destinies of Troy.

Dixerat ille, et iam per moenia clārior ignis
 auditur, propiusque aestūs incendia volvunt. 705
 'Ergō age, cāre pater, cervīcī impōnere nostrae:
 ipse subibō umerīs, nec mē labor iste gravābit.
 Quō rēs cumque cadent, ūnum et commūne perīclum,
 ūna salūs ambōbus erit. Mihi parvus Iūlus 710
 sit comes, et longē servet vēstīgia coniūnx.
 Vōs, famulī, quae dīcam animīs advertite vestris.
 Est urbe ēgressīs tumulus templumque vetustum
 dēsertae Cereris, iūxtāque antīqua cupressus,
 rēligiōne patrum multōs servāta per annōs; 715
 hanc ex diversō sēdem veniēmus in ūnam.
 Tū, genitor, cape sacra manū patriōsque Penātis;

705-746. "Carrying my father and leading Ascanius, I quit my home. As we near a gate of the city, my father cries that the Greeks are coming. In the flight that follows my wife is separated from me."

705-706. *clārior*, with louder roar. *aestūs*, fiery volumes; accusative. The flames are now so near that they are felt as well as heard.

707. *cervīcī*: render by *back*. *impōnere*: *imp.* pass. in middle sense; it = *impōne tē* (§ 167).

708. *subibō*: sc. *tē*. *labor iste*, the labor you thus cause me; see notes on *dēfēnsōribus istīs*, 521, and on *istī* . . . *lētō*, 661. *nec* . . . *gravābit* is an elaborate *facillimē*.

709. *Quō* . . . *cadent* = *fuērit quodcumque*, 77, *Whatever turn events shall take*. *ūnum et commūne*: we say 'one common,' but Latin regularly connects adjectives by *et* when, as here, they are coordinate in importance.

711. *longē* . . . *vēstīgia (mea)*, follow faithfully, but at a distance, etc. *longē* prepares us for the disappearance of Creūsa (735-744).

712. *famulī*: freely, men and women of my household. For the gender cf. note on *Quōs*, i. 348.

713-715. *Est* . . . *ēgressīs*, *When men have gone forth, they find*, etc.; lit., 'For men, when they have gone forth . . . , there exists,' etc. See § 131. See also note on *profectīs*, i. 732. To native Trojans specific statements concerning the location of the *tumulus Cereris* would be superfluous and at such a crisis a waste of time. *tumulus templumque*: the temple stood on the *tumulus*. *dēsertae*, *lonely*, a transferred epithet (§ 212). Vergil has in mind the Roman custom of building temples to Ceres—a goddess of the country, not of the town—in (relatively) unfrequented spots outside the city gates. Such a spot would serve well Aeneas's present purposes. *rēligiōne*, *religious awe, reverence*; instr. ablative. For the thought cf. *antīquā sub rēligiōne*, 188.

716. *ex diversō*: i.e. by different paths. This verse = a command, 'go,' etc. By dividing his company Aeneas hoped to diminish the chance of detection by the Greeks.

717. *Tū* . . . *cape*, *Be it yours to take*. *sacra* . . . *Penātis*: received by Aeneas from the shade of Hector, 293-297, and from Panthus, 320-321.

- mē bellō ē tantō digressum et caede recentī
 attrectāre nefās, dōnec mē flūmine vīvō
 720 abluerō.’
 Haec fātus, lātōs umerōs subiectaque colla
 veste super fulvīque īnternor pelle leōnis,
 succēdōque onerī; dextrae sē parvus Iūlus
 implicuit, sequiturque patrem nōn passibus aequīs;
 725 pōne subit coniūnx. Ferimur per opāca locōrum,
 et mē, quem dūdum nōn ūlla iniecta movēbant
 tēla neque adversō glomerātī ex agmine Grāī,
 nunc omnēs terrent aurae, sonus excitat omnis
 suspēsum, et pariter comitīque onerīque timentem.
 730 Iamque propinquābam portīs, omnemque vidēbar
 ēvāsisse viam, subitō cum crēber ad aurīs
 vīsus adesse pedum sonitus, genitorque per umbram

718-719. digressum = *cum* ('since') *digressus* *sim*. **vīvō**: in Roman ritual the use of running water was necessary to purification. Such water alone, in fact, is itself clean and so able to cleanse. When Aeneas received the *sacra*, etc., he had not yet taken part in the fight; had he touched the *sacra* after fighting, he would have been guilty of the very sin imputed, in 163-168, to Ulysses and Diomedes.

721-722. lātōs umerōs: for Aeneas's use of such words concerning himself, see note on *Sum* . . . *nōtus*, i. 378-379. The words suggest the security and the comfort of Anchises's support. **subiecta** (sc. *patri*): freely, bowed, bended. For case of *umerōs* and *colla* see § 149. *colla*, back; cf. *cervici*, 707. *veste* and *pelle* denote the same thing, a robe fashioned from a lion's skin. For such use of a pelt cf. *lupae* . . . *laetus*, i. 275.

723-724. dextrae sē . . . implicuit: cf. *implicuit* . . . *laevā*, 552, with note. **nōn . . . aequīs**: sc. to those of his father. Cf. *parvum* . . . *trahit*, 320-321, with note.

725. opāca locōrum, the darkest quarters; see § 217.

726-727. dūdum: except when it is joined with *iam*, *dūdum* is used of time but little removed from that of writing or speaking. **iniecta**: sc. *ā Grāis* in *mē ipsum*. **ex**: we should say, 'in.' The *adversum agmen*, however, was the source whence came the dangers that threatened Aeneas. In writing *nōn ūlla* . . . *Grāī* Vergil was thinking of the two ways of fighting, *ēminus* and *comminus*.

728-729. omnēs . . . aurae, every whisper of the breezes. **suspēsum** (*mē*) . . . **timentem**, so sorely troubled am I . . ., so full of fears, gives the causes of *terrent* and *excitat*. **comiti**: Ascanius; cf. *Mihi* . . . *comes*, 710-711.

730-732. vidēbar (*mihī*), I fondly fancied; lit., 'I seemed (to myself).' **ēvāsisse**, had passed beyond, had traversed, = *lūstrāsse*, and so may be joined with an acc.; see § 145. **crēber** . . . **sonitus**, the tramp, tramp; lit., 'the repeated sound.' **adesse** has here the meaning and the constr. of *venire*; see note on *tēlō*, i. 99. For **vīsus** (*est*)

prōspiciēns, 'Nāte,' exclāmat, 'fuge, nāte; propinquant; ārdentīs clipeōs atque aera micantia cernō.'

Hīc mihi nesciō quod trepidō male nūmen amīcum

735

cōnfūsam ēripuit mentem, namque āvia cursū

dum sequor, et nōtā excēdō regiōne viārum,

heu! miserō coniūnx fātōne ērepta Creūsa

substitit errāvitne viā seu lassa resēdit—

incertum; nec post oculīs est reddita nostrīs,

740

nec prius āmissam respexī animumve reflexī

quam tumulum antiq̄ae Cereris sēdemque sacrātam

vēnimus; hīc dēmum collēctīs omnibus ūna

so soon after *vidēbar*, 730, see note on *ruunt*, i. 85.

733. Nāte . . . nāte: for scansion see § 299. **propinquant:** sc. *Grāi*, the only 'they' the Trojans had to fear.

734. ārdentis: a strong expression for 'highly burnished.' **aera:** spears, shields, and swords; see § 203. Verses 731-734='I thought I heard, my father thought he saw, evidence of the approach of Greeks.' Aeneas and Anchises take it for granted that the Trojans are no longer able to gather in large force.

735. mihi: for case see note on *silici*, i. 174. Render by *to my sore hurt*. **nesciō quod:** *nesciō quis* is practically a compound indefinite pron. (adj.), = 'I-know-not-what.' For scansion see § 281. **male . . . amicum**=*inimicissimum*; see note on *male* . . . *carinīs*, 23.

736. cōnfusam ēripuit=*cōnfūdīt et ēripuit*. See note on *summersās* . . . *obruē*, i. 69.

737. nōtā . . . regiōne viārum: freely, *the streets I knew so well, that led in the right direction*; lit., 'the familiar direction of the streets.' *Regiō* has here its primary sense of *line, direction*.

738-740. miserō: join with *fātō*. Some, however, join it with *mihi*, to be supplied (cf., then, *mihi*, 735). **fātōne . . . incertum:** in his deep emo-

tion, Aeneas speaks confusedly; see note on *Iam dūdum sūmite poenās*, 103. Vergil has combined two quite distinct ways of expressing his general thought: (1) *miserō coniūnx fātōne . . . substitit errāvitne . . . an lassa resēdit . . . ?*, followed by an independent clause, *incertum est*, and (2) *miserō coniūnx fātō seu ērepta . . . substitit seu errāvit viā seu lassa resēdit, incertum est* ('it's all one,' 'it makes no difference'). For *-ne* with *fātō* see note on *coniūnxne*, 597. For *-ne . . . -ne*, instead of *utrum . . . an*, see note on i. 308. **ērepta:** sc. *mihi*; cf. *mihi . . . ēripuit*, 735-736. Note *ēripuit*, 736, *ērepta*, 738, the one in fig. sense, the other in lit. physical sense. See note on *visus (est)*, 732. **errāvit (ipsa)**, *did she go astray by act of her own*. No exact rendering of this confused sentence is possible. We may say, *Did my wife, wrested (from me) . . . halt, or did she (herself) wander . . . ? (If that be true), or if she . . . sat her down, all is (yet) mystery (to me)*.

741. animum . . . reflexī: a substitute for the common *animum . . . adverti*; sc. *ad eam*.

742. tumulum antiquae Cereris: it is instructive to compare this expression with *tumulus templumque vetustum dēsertae Cereris*, 713. *antiquae* is here plainly a transferred epithet (§ 212).

dēfuit et comitēs nātumque virumque fefellit.

745 Quem nōn incūsāvī āmēns hominumque deōrumque,
aut quid in ēversā vidī crūdēlius urbe?

Ascanium Anchisēnque patrem Teucrōsque Penātis
commendō sociīs et curvā valle recondō;
ipse urbem repetō et cingor fulgentibus armīs;

750 stat cāsūs renovāre omnīs omnemque revertī
per Trōiam et rūsus caput obiectāre periclis.

Principiō mūrōs obscūraque limina portae
quā gressum extuleram repetō, et vēstigia retrō
observāta sequor per noctem et lūmine lūstrō;

755 horror ubique animō, simul ipsa silentia terrent.

Inde domum, sī forte pedem, sī forte tulisset,
mē referō. Inruerant Danaī et tēctum omne tenēbant.

744. *nātum . . . virumque*: in appos. with *comitēs*. For such an appos. expression containing *-que . . . -que* cf. the appositives with *-que . . . et*, 5-6. *fefellit*, *disappointed, baffled*; lit., 'tricked.'

745. *deōrumque*: for *-que* see § 291.

747-794. 'Leaving my father and my son in a safe place, I search for Creūsa everywhere. At last her specter appears to me, and tells me that heaven has decreed our separation, but that all is well with her. After giving me a hint concerning my destiny, a destiny to be finally happy, the apparition vanishes.'

749. *cingor . . . armīs*: cf. *ferrō accingor*, 671. To our feeling *cingor* should precede *repetō*; but see note on *Referēs . . . ibis*, 547.

750-751. *stat*: sc. *mihi*, 'I am resolved.' The subject of *stat* is *cāsūs . . . periclis*; the lit. meaning thus is 'to renew (= to face afresh) . . . and to return . . . and to expose . . . are things that are for me fixed and irrevocable.' *sedet . . . animō*, 660, is a similar expression. *omnem*, *everywhere*; cf. 26, 604, 624. *caput*, *life*, a common meaning. *obiectāre*: a strong

word; note its etymology. Cf. *oppōnere mortī*, 127.

752. *Principiō . . . Inde* (756) = *Primum . . . Deinde*. *obscura*: cf. *opāca locōrum*, 725. There the darkness helped Aeneas; now it makes his search more difficult.

753-754. *gressum extuleram*: cf. *efferre pedem*, 657. *vēstigia . . . sequor*, *marking my footsteps closely, I follow them*. *vēstigia* is not to be taken very literally; it = 'trail,' 'course.' *lūmine* = *oculō* = *oculis*. *lūstrō*, *scan closely*; lit., 'traverse.'

755. *animō*: sc. *est*, which we may render by *besets, assails*. *ipsa . . . terrent*: in times of peril silence does frighten. Here the silence (contrast 437, 486-488) shows that Trojan resistance is at an end, and that the Greeks are masters everywhere.

756. *sī forte . . . sī forte*: the repetition pathetically pictures the waning of his hopes. For the subj. of wish in *sī . . . tulisset* see note on *Anthea sī . . . videat*, i. 181-182. *tulisset* precedes in time *referō*, which itself, being a hist. pres., is past in value. We have, too, O. O. here: Aeneas's thought was *sī forte . . . tulerit!*

Illicet ignis edāx summa ad fastigia ventō
volvitur; exsuperant flammae, furit aestus ad aurās.
Prōcēdō, et Priamī sēdis arcemque revīsō.

760

Et iam porticibus vacuīs Iūnōnis asylō
custōdēs lēctī Phoenīx et dīrus Ulixēs
praedam adservābant; hūc undique Trōia gaza
incēnsis ērepta adytīs, mēnsaeque deōrum
crātēresque aurō solidī, captīvaeque vestis
congeritur; puerī et pavidāe longō ōrdine matrēs
stant circum.

765

Aus quin etiam vōcēs iactāre per umbram
implēvī clāmōre viās, maestusque Creūsam
nēquiquam ingemināns iterumque iterumque vocāvī. 770

Quaerentī et tēctīs urbis sine fine furentī
infēlix simulācrum atque ipsius umbra Creūsae
vīsa mihi ante oculōs et nōtā maior imāgō.

758. Illicet, *Immediately (after my arrival). fastigia, slopes; sc. tēctōrum.*

759. furit . . . aurās, *the fiery mass mounts furiously upward. For ad aurās see 699.*

760. Prōcēdō gives stage three in Aeneas's efforts to find Creūsa. For the first two see 752, 756. Priamī: join with sēdis only.

761. Iūnōnis asylō: *in Juno's holy of holies, defines porticibus.* The word severely condemns the use to which the Greeks are putting the temple. The shrine was built to preserve fugitives from being taken captive.

764-765. mēnsae . . . vestis: in appos. with gaza, 763. For -que . . . -que used in an appos. expression see note on 744.

766. congeritur: note the tense. Booty is constantly coming in.

768. quin etiam, *nay, more,* marks stage four in Aeneas's search. See note on Prōcēdō, 760. vōcēs iactāre: a strong expression, *to fling out wild cries.* Cf. Tālīa iactantī, i. 102.

769-770. Creūsam . . . vocāvī, re-

peating "Creūsa," "Creūsa," I called her, etc.

771-773. Quaerentī . . . mihi (773): for word-order see § 230. infēlix: it will be quite clear from 785-788 that Creūsa is not at all unhappy. Hence infēlix gives the feeling with which Aeneas himself looked on the specter. To his mind, every ghost, compared with a living soul, was unhappy. simulācrum: a broad word, applicable to any counterfeit presentment of anything. vīsa (est) is rightly sing., since its three subjects denote one and the same thing. vīsa (est) . . . oculōs involves fusion of (1) vīsa est (was seen) mihi (or oculīs), and (2) stetit (or apparuit) mihi ante oculōs. nōtā . . . imāgō, *more majestic than the image so well known (to me), i.e. a form larger than she had possessed in life.* With nōtā sc. imāgine. The dead are regularly represented in this way by Greek and Latin writers, because they were thought of as superhuman and immortal. For the stature of the gods cf. quanta solet, 592, and i. 501.

Obstipuī, steteruntque comae, et vōx faucibus haesit.

775 Tum sic adfārī et cūrās hīs dēmere dictīs:

‘Quid tantum insānō iuvat indulgēre dolōrī,
ō dulcis coniūnx? Nōn haec sine nūmine dīvum
ēveniunt, nec tē comitem hinc portāre Creūsam
fās aut ille sinit superī rēgnātor Olympī.

780 Longa tibi exsilia, et vāstum maris aequor arandum,
et terram Hesperiam veniēs, ubi Lȳdius arva
inter opīma virum lēnī fluit agmine Thybris.

Illic rēs laetae rēgnumque et rēgia coniūnx
parta tibi; lacrimās dilēctae pelle Creūsae.

785 Nōn ego Myrmidonum sēdis Dolopumve superbās
aspiciam, aut Grāis servitum mātribus ibō,

774. steterunt, rose. For the short penult see § 279. **haesit**, was caught, or, simply, caught.

775. adfārī . . . dēmere: historical infinitives; as subject sc. *imāgō*, out of 773.

776-778. tantum, so utterly (unreservedly). Join with *indulgēre*. *indulgēre*: sc. *tē* as subject. *dulcis coniūnx*, dear heart, dear mate. *nōn . . . ēveniunt*: for the general thought cf. *haud, crēdō, . . . carpis*, i. 387-388.

779. fās, heaven's will, is one subject of *sinit*. *ille . . . rēgnātor*: Jupiter. *Ille* is often used of Jupiter. Originally, we may suppose, *ille Iupiter* was said with a gesture toward the heavens, 'Jupiter yonder,' 'Jupiter who reigns enthroned on high.' From this use *ille* came in this expression to = 'exalted,' 'majestic.' We may compare too, the instances where *ille* = 'the famous,' 'the well-known' (for examples of this common use see 274, 448, 503, i. 617).

780. exsilia: for the rhetorical pl. see § 190. *arandum*, must be furrowed, fits only the nearer subject; see note on *legunt*, i. 426. In translating supply some general verb, such as 'face,' 'endure,' with *exsilia*.

781-782. terram Hesperiam is, in itself, a vague expression, *The Land of the Evening (Star)*, *The Western Land*, applied, at a given period, to whatever known land was farthest west. *Lȳdius* = *Etruscus*, through the tradition, commonly accepted by the Roman poets, that the Etruscans were Lydians from Asia Minor, who, driven from home by long-continued famine, had finally settled in Italy. *Lȳdius . . . Thybris*: for the word-order see § 230. *virum*, of true men, of a warrior people. *agmine*, movement, current; see note on *agmine certō*, 212. Note that this second prophecy gives Aeneas no definite information, even if his mind were in condition to analyze in detail Creūsa's words. For the first revelation, even more vague, see 293-295.

784. parta: the part., from *pariō*. Sc. *est*, exists. *parta . . . (est)* = exists for you, already won. For the present tense or its equivalent in a prophecy see note on *manēre*, 194. *dilēctae . . . Creūsae*: objective genitive. *pelle*: a strong word, dash away.

785-788. 785-788 contain the reason for the command *lacrimās . . . Creūsae*, 784. *Nōn ego* = *Nōn ego enim*. *superbās*, arrogant. *servitum*,

Dardanis et dīvae Veneris nurus,
 sed mē magna deum genetrīx hīs dētinēt ōrīs.
 Iamque valē, et nātī servā commūnis amōrem.
 Haec ubi dicta dedit, lacrimantem et multa volentem 790
 dicere dēseruit, tenuisque recessit in aurās.
 Ter conātus ibi collō dare bracchia circum;
 ter frūstrā comprēnsa manūs effūgit imāgō,
 pār levibus ventīs volucrīque simillima somnō.
 Sic dēmum sociōs, cōnsūptā nocte, revīsō. 795
 Atque hīc ingentem comitum adflūxisse novōrum
 inveniō admirāns numerum, mātresque virōsque,
 collēctam exsiliō pūbem, miserābile vulgus.
 Undique convēnere, animīs opibusque parātī

to be a slave to. The use of the supine in -um to express purpose with verbs of motion should be familiar from Caesar. **Dardanis** . . . **nurus**: in appos. with *ego*, 785. This verse = a causal clause with *Nōn ego* . . . *ibō*, 785-786. Render by *no, not I, a daughter of Dardanus*, etc. **dīvae** . . . **nurus**, wife of *Venus's son*. **magna** . . . **genetrīx**: Cybele: § 311. Vergil probably thought of Creūsa as translated directly from life to a divine or semi-divine state, much as Aeneas himself was later, and, later still, Romulus. Creūsa is to be an attendant of Cybele—a high, happy honor. 780-789 = 'You are to go far away; you are to be, at first, unhappy, but in the end you are to have prosperity and happiness. I am to stay here, not unhappy; no, great joy and honor are mine, for I have the favor of Cybele herself.'

789. **nātī** . . . **commūnis**, your son and mine. **nātī** is objective gen. with *amōrem*.

792. **conātus**: sc. *eram* (§ 245). **collō** . . . **circum**: see note on *bis collō* . . . *circum* . . . *dati*, 218-219.

794. **pār** . . . **somnō**, matching the light winds and like to a fleeting vision,

i.e. swift as the winds, and as unsubstantial as a vision. It need hardly be said that the acts mentioned in 792-794 precede in time *dēseruit* . . . *recessit*, 791. **somnō** here, as elsewhere, = *somniō*, dream.

795-804. "I return to my comrades and find a goodly company prepared to go whithersoever I shall be minded to lead it. I proceed to Mount Ida."

795. **Sic**, Under such circumstances, sums up 749-794. **dēmum**: join with *revīsō*.

796-798. **adflūxisse**, had streamed together. **exsiliō**: for case see § 135. **pūbem**: as in i. 399. Aeneas uses the word bitterly; the *pūbēs* here is a warrior host that has gathered—to run away!

799. **convēnere**: in prose we should have *convēnerant*, a form impossible in dactylic hexameter verse. Cf. note on *Dēseruere* . . . *mīsere* . . . *dedere*, 565-566. **animīs** . . . **parātī**: sc. *mē sequi*. They have the will (*animīs*) and the way (means: *opibus*) to depart. They have reconciled themselves to the thought of flight and have provided themselves with means to help them in such flight.

800 in quāscumque velim pelagō dēdūcere terrās.

Iamque iugīs summae surgēbat Lūcifer Īdae
dūcēbatque diem, Danaīque obsessa tenēbant
limina portārum, nec spēs opis ūlla dabātur;
cessī, et sublātō montīs genitōre petīvī.

800. in . . terrās, *to go to what lands I should be minded, etc.* dēdūcere, the technical term for leading forth a colony from a metropolis like Rome, is most suggestive here, for it makes Aeneas speak of his settlement in Italy, and so by implication of the results of that settlement, Lavinium, Alba Longa, Rome itself, as a colony from Troy. Cf. i. 5-7.

801-804. iugīs, *from the heights*. We should say 'over,' etc. obsessa tenēbant, *had blocked, aye, were in full mastery of*. The words mean that no one could come forth from Troy to help Aeneas and his followers. Nor

could Aeneas help Troy. cessī . . . petīvī: before Vergil suffers his hero to state his final act on the night of the fall of Troy, he makes him set forth (801-803) two sound reasons which render that act inevitable: (1) the dawn of day makes the neighborhood of the Greeks dangerous, (2) the continuous success of the Greeks makes further conflict with them hopeless. sublātō: sc. umerīs; cf. 721-723. montīs: i.e. Ida. Cf. 695-697, with notes. We must assume, though Vergil does not say so, that the whole company mentioned in 796-800 went with Aeneas. See § 254.

LIBER TERTIUS

Postquam rēs Asiae Priamīque ēvertēre gentem
 immeritam vīsum superīs, ceciditque superbum
 Īlium, et omnis humō fūmat Neptūnia Trōia,
 diversa exsilia et dēsertās quaerere terrās
 auguriīs agimur divum, classemque sub ipsā
 Antandrō et Phrygiae mōlimur montibus Īdae,
 incertī quō Fāta ferant, ubi sistere dētur,
 contrahimusque virōs. Vix prīma incēperat aestās
 et pater Anchīsēs dare Fātis vēla iubēbat,

5

1-12. "We build a fleet and sail from Trojan shores, not knowing whither destiny will lead us."

1-2. *rēs*, *fortunes*. *Asiae*: as in ii. 556-557, Aeneas uses Troy and Asia as equivalent terms. *immeritam*: *guiltless though it was* (see note on *aeger*, i. 208). Only Paris had sinned (§ 54). *vīsum* (*est*) *superīs*: see note on *dis aliter vīsum*, ii. 428.

3. *omnis*, *everywhere*. For this sense of *omnis* cf. ii. 26, ii. 604, ii. 624. *humō fūmat*, *is smoking from* (i.e. *is rising in smoke*) *from the ground*. Vergil is thinking of Troy as now only clouds of smoke rising from the ground. The ruins would smoke for days. For case of *humō* sc. § 152. *Neptūnia Trōia*: as in ii. 625.

4-5. *diversa exsilia*, *places of exile widely sundered*; sc. *inter sē*. Aeneas speaks in the light of the knowledge gained by six years of wandering. *dēsertās*: they felt unable to dispossess any people. *auguriīs . . . divum*: Vergil does not explain what these omens were. In part the reference is to *mātre . . . viām*, i. 382, Hector's warning, ii. 293-295, and Crēusa's words, ii. 780-784. We may suppose also that, in the months needed to make ready ships, etc., Aeneas con-

sulted oracles in various places.—It is to be noted that, in Vergil's story, the Greeks made no attempt to molest Aeneas and the others who had escaped from Troy. For this we can imagine at least two good reasons: (1) the Greeks may well have thought that the gain (booty) to be got from hunting down this remnant would not pay for the trouble and the risk; (2) the Greeks were keen to get home. They had been away ten years.

7. *incertī*: see notes on ii. 785-788. Evidently Aeneas had, after all (see note on *auguriīs . . . divum*, 5), received no *augurium* that made plain what the spirits of Hector and Crēusa had meant. *ferant . . . dētur*: sc. *nōs . . . nobis*. *sistere* = *cōsistere*.

8-9. *virōs*: freely, *our companies, our people*. *Vix . . . et*: §§ 220, 250. *prima . . . aestās*: tradition had it that Troy was taken in the summer. Hence the reference here is to the summer of the following year. The first of the seven years of exile (i. 755-756) was largely spent in preparations for departure from Ida. *dare Fātis vēla*: a variation (§ 225) from the familiar *dare vēla ventīs*, suggesting the absolute dependence of Aeneas on the guidance of heaven.

10 litora cum patriae lacrimāns portūsque relinquo
et campōs, ubi Trōia fuit. Feror exsul in altum
cum sociis nātōque, Penātibus et magnis dīs.

Terra procul vāstis colitur Māvortia campis
(Thrāces arant), ācrī quondam rēgnāta Lycurgō,

15 hospitium anticum Trōiae sociique Penātēs,
dum fortūna fuit. Feror hūc, et litore curvō
moenia prima locō, Fātis ingressus inīquīs,
Aeneadāsque meō nōmen dē nōmine fingō.

Sacra Diōnaeae mātīrī dīvisque ferēbam

10-11. *litora . . . portūs . . . campōs*: pathetic. To one loved sight after another he bids good-by. *cum . . . relinquo*: a *cum-inversum* clause. See note on *cum . . . sēcum* (ait), i. 36-37. Verses 8-10, as they stand, seem clumsy to us. They would seem less so to a Roman, for they = *Cum prima aestās coepit, et pater . . . iubēbat, tum, etc. fuit*: as in ii. 325. Render by *once was* (stood).

12. *sociis . . . dīs* falls into two portions, each of which itself has two parts. Between the main portions there is asyndeton (see note on i. 45). *magnis dīs*: the higher deities, Jupiter, Neptune, Vesta, etc. That Aeneas brought such gods with him appears from ii. 296-297, ii. 320, ii. 717-720. See notes there.

13-68. "In Thrace we begin to build a city. An ominous event, however, makes us desist and causes us to set sail with the first fair wind."

13-14. *procul, at a little distance. vāstis . . . campis*: abl. of char., *wide-stepped, of wide steppes. colitur, is inhabited*. Logically, *Thrāces arant*, 14, belongs with *colitur*, 13. The sense of *colitur*, then, must be *ā Thrācibus colitur*. Coming after *dēsertās . . . terrās*, 4, Vergil's language here is strange. He must mean, in reality, what he has not clearly said, that the land in general (*Terra*, 13) is inhabited

by Thracians, but that the spot Aeneas chose for his settlement was a *locus dēsertus*. See § 254. *Māvortia*: i.e. loved by Mars (§ 319). *ācrī, violent, savage. rēgnāta*: the pers. pass. use of this part. of *rēgnō* belongs to poetry and to post-Augustan prose. *Lycurgō*: dat. (§ 133).

15. *hospitium . . . Penātēs*, an ancient friend and god-bound ally of Troy; lit., 'an ancient (or, perhaps, age-long) friendship and allied Penates.' *hospitium* and *Penātēs* are in appos. with *Terra*, 13. *hospitium* here = *amīcus*; cf. the use of *coniugium*, ii. 579, and of *nefās*, ii. 585. *sociique Penātēs*: an alliance between houses, families, or states involved an alliance between their gods, the Penates. For the Penates see §§ 331-334.

17. *locō, I try to stablish*. For the conative present see note on *nē . . . arcēret*, i. 299-300. *Fātis . . . inīquīs*: abl. abs., *though the Fates were unfriendly*. Vergil again anticipates the sequel of his story. *ingressus, having entered on*; sc. *opera* (cf. *operum*, 20).

18. *Aeneadās*: in appos. with *nōmen*. With *nōmen . . . fingō* sc. *viris meis*, out of 8; cf. *Rōmānōs . . . dicet*, i. 277.

19-21. *mātīrī dīvisque* (*cēteris*): *mātīrī*, by singling out Venus, makes her most important. *auspicibus, as favorers*, in appos. with *mātīrī dīvisque*. Since the gods are, as yet, only prospective, not actual, helpers, we may



MARS

auspicihus coeptōrum operum, superōque nitentem 20
 caelicolum rēgī mactābam in litore taurum.
 Forte fuit iūxtā tumulus, quō cornea summō
 virgulta et dēnsīs hastilibus horrida myrtus.
 Accessī, viridemque ab humō convellere silvam
 cōnātus, rāmīs tegerem ut frondentibus ārās, 25
 horrendum et dictū videō mirābile mōnstrum,
 nam, quae prīma solō ruptīs rādīcibus arbōs
 vellitur, huic ātrō licuntur sanguine guttae
 et terram tābō maculant. Mihi frigidus horror
 membra quatit, gelidusque coit formīdine sanguis. 30
 Rūrsus et alterius lentum convellere vīmen
 insequor et causās penitus temptāre latentis;

render, freely, by *that they might bless*, etc. The *auspex* who, in connection with some proposed work, secured favorable omens (cf. note on *nūmen*, ii. 178) was naturally looked upon as a supporter of that work. *nitentem*, 'shining'; a white bullock was sacrificed to Jupiter. *caelicolum*: gen. pl.: § 99.

22-23. *tumulus*, mound. Since the word was constantly used of a funeral mound, Vergil is preparing the reader for the sequel in 26-46. *quō* . . . *summō*, on the top of which. For *summō* see note on *summā* . . . *undā*, i. 127. *dēnsīs* . . . *myrtus*, myrtle bushes bristling with thick-crowding spears. *myrtus* is a coll. sing., a fact shown by *virgulta*. The myrtle meant by Vergil is a shore-loving plant, with spear-like stem, eight to ten feet high, and so is quite different from the creeping plants which Americans commonly but erroneously call myrtle. Vergil elsewhere mentions the use of myrtle-wood for spear shafts. See the article "Myrtle," in *The Century Dictionary and Cyclopaedia*.

24-26. *silvam* pictures well the dense growth of the myrtle. Cf. *rāmīs* . . . *frondentibus*, 25. *cōnātus* is the participle. Aeneas naturally

sought to gather some of the myrtle, for the plant was sacred to Venus. *dictū* . . . *mirābile*: see note on *miserābile visū*, i. 111.

27-28. Join *quae* . . . *arbōs* . . . *huic* closely together: *from that tree which*. *huic* is dat. of interest (§ 131); the tree is personified. *vellitur* is consecutive pres.; see note on *nē* . . . *arcēret*, i. 299-300. *ātrō* . . . *sanguine*: modal abl. with *licuntur*, or abl. of char., black-blooded, with *guttae*. See note on *praestantī corpore*, i. 71. *licuntur*: from *liquor*; for the spelling see note on *secuntur*, i. 185. Render 27-28 by *for, from the first tree that, breaking its roots, I try to tear from the ground, dark, bloody drops trickle, etc.*

30. *gelidus* . . . *coit*: freely, *is chilled and congealed*. *formidine*: instr. abl. with *coit*, which gives the result, *comes together*, not the process, 'is driven together'; see §§ 160, 222.

31-32. *convellere* . . . *temptāre*: for mood see § 179. *temptāre* is used as in ii. 38. *vīmen*, stem, stalk. *insequor* involves two ideas: (1) 'I attempt'; (2) 'I pursue (assail) the stems.' Aeneas thinks of himself as involved in warfare with the myrtle.

āter et alterius sequitur dē cortice sanguis.

Multa movēns animō, nymphās venerābar agrestīs

35 Grādīvumque patrem, Geticīs quī praesidet arvīs,
rite secundārent vīsūs ōmenque levārent.

Tertia sed postquam maiōre hastilia nīsū
adgredior genibusque adversae obluctor harēnae
(ēloquar an sileam?), gemitus lacrimābilis imō

40 auditur tumulō, et vōx reddita fertur ad aurīs:

‘Quid miserum, Aenēā, lacerās? Iam parce sepultō,
parce piās scelerāre manūs. Nōn mē tibi Trōia
externum tulit aut cruor hic dē stīpite mānat.

Heu! Fuge crūdēlīs terrās, fuge lītus avārum,

45 nam Polydōrus ego. Hīc cōnfixum ferrea tēxit
tēlōrum seges et iaculis incrēvit acūtīs.’

33. *et alterius* corresponds metrically to *et alterius*, 31. See § 300. *āter*, too, repeats *ātrō*, 28.

34. *nymphās . . . agrestīs*: see §§ 326-327. Aeneas prays to the deities in whose special care this place is.

35-36. *Grādīvum . . . patrem*: Mars; see § 319. *Geticīs*, *Thracian*, though the Getae really lived far to the north of the Thracians. Geographical terms are often loosely used in Latin poetry. This verse illustrates *Māvortia*, 13. *rite . . . levārent*, (*imploring them*) to give a favorable turn to what I had seen, etc. See § 347. We have here O. O.: Aeneas said *Secundāte . . . levāte*.

38. *genibus . . . harēnae*, *struggle with my knees against the hostile sands*. For case of *harēnae* see § 138.

39. *ēloquar an sileam?*: subj. of deliberative question; see note on *crēdant*, i. 218.

40. *vōx reddita*, *a cry returned by way of answer, or, an answering groan*. Cf. *reddere vōcēs*, i. 409. The groan is conceived of as a reply to Aeneas's repeated attempts to tear up the myrtle.

41. *miserum*, *a poor unfortunate*. *Iam*, *At last*, i.e. after this third attempt. For the use of *iam* with the imp. cf. *Hūc tandem concēde*, ii. 523, with note. *sepultō*, *one whose body is in the ground*; see note on *profectīs*, i. 732. *sepultō* does not mean burial proper (see notes on 62, at the end), but refers to the covering of the body with sand, 38 (cf. *tumulus*, 22), a result due here to the action of wind and wave.

42-43. *parce*, *forbear*. The word now has the meaning and the constr. of *nōlī*. *Nōn*: very emphatic; *It is not true that Troy . . . or that*, etc. *stīpites* = *vīmine* (cf. *vīmen*, 31).

44. *crūdēlīs . . . avārum*: transferred epithets (§ 212). The adjectives are explained by 45-46 and 49-52.

45. *cōnfixum . . . tēxit* = (*mē*) *cōnfixit et tēxit*. See note on *summersās . . . obrue*, i. 69. *tēxit* points to the number of the *tēla*, as does *seges*, 46.

46. *tēlōrum*, *shafts*. *iaculis . . . acūtīs*: modal abl., *with*, etc.; we should say 'into,' etc. With *iaculis* cf. *hastilia*, 37, *hastilibus*, 23. *acūtīs* hints at Polydorus's suffering during the

Tum vērō ancipitī mentem formidine pressus
 obstipui, steteruntque comae, et vōx faucibus haesit.
 Hunc Polydōrum aurī quondam cum pondere magnō
 infēlix Priamus fūrtim mandārat alendum
 Thrēiciō rēgī, cum iam diffideret armīs
 Dardaniae, cingique urbem obsidiōne vidēret.
 Ille, ut opēs frāctae Teucrum et fortūna recessit,
 rēs Agamemnoniās victriciaque arma secūtus
 fās omne abrumpit, Polydōrum obtruncat, et aurō
 vī potitur. Quid nōn mortālia pectora cōgis,
 aurī sacra famēs! Postquam pavor ossa reliquit,
 dēlectōs populī ad procerēs primumque parentem
 mōnstra deum referō, et quae sit sententia poscō.

50

55

process represented by *incrēvit*. The miraculous story that the myrtle shafts of the spears took root and grew into myrtle bushes would be far less strange to ancient ears than to ours; there was a story that Romulus's spear was fixed in the Aventine and grew there. Such stories may be an outgrowth of the well-known fact that the 'runners' of certain plants take root in the ground at their joints, and send up new stalks. See the word *propagation* in a dictionary.

47. *ancipiti*, *irresolute*; another transferred epithet (§ 212). It was Aeneas that was *anceps*. *mentem*: acc. of spec. (§ 147), with *pressus*, which = *oppressus*.

48. *obstipui* . . . *haesit* = ii. 774.

50-52. *mandārat*: a fine word, *had put into the hands of, had entrusted*. *alendum*: cf. *videndam*, ii. 589, with note. *rēgī*: Polymestor. *iam, at last*. *obsidiōne* is inconsistent (§ 52) with the narrative in Book II; nothing is said there of a regular siege. Blockades belong to a period later than Homer. See note on *ancora*, i. 169.

54-55. *rēs, fortunes, cause*. *fās omne*: i.e. every sacred duty. Polymestor was bound by treaty with Priam

and Troy (15), by the confidence Priam had reposed in him (cf. *mandārat*, 50), and by the laws of hospitality, since Polydorus was living in his house.

56. *potitur*: the verb here follows the third conjugation; cf. § 112. The details of 49-52, were, of course, known long before this by Aeneas. Those given in 53-56 were probably furnished to Aeneas by Polydorus's spirit, though Vergil is silent on the point (see § 254). *Quid . . . cōgis . . . !*, *To what lengths do you not drive the souls of men . . . !* *Quid* is an acc. of extent of space, serving as an adv. (§ 146).

57. *sacra, accursed*. See *sacer* in Vocabulary. Aeneas's words would remind Dido of her own sufferings through the avarice of Pygmalion; see i. 346-364, esp. 363-364.

58-59. *ad procerēs . . . referō*: Vergil has in mind the custom whereby disturbing prodigies were referred to the Roman Senate. Cf. *referre ad senātum*. *parentem*: for Anchises as interpreter of omens see note on *pater*, ii. 687. See also the note on 610. *quae . . . sententia (eis) = quid dē eā rē sentiant*.

- 60 Omnibus idem animus, sceleratā excēdere terrā,
 linquī pollūtum hospitium et dare classibus Austrōs.
 Ergō instaurāmus Polydōrō fūnus et ingēns
 aggeritur tumulō tellūs; stant Mānibus ārae,
 caeruleis maestae vittis ātrāque cupressō,
 65 et circum Īliades crīnem dē mōre solūtae;
 inferimus tepidō spūmantia cymbia lacte
 sanguinis et sacrī paterās, animamque sepulcrō
 condimus, et magnā suprēmum vōce ciēmus.

60-61. *excēdere* . . . *dare*: the infinitives depend on *Omnibus* . . . *animus* (*est*), which = *Omnēs idem cupiunt*. *linquī*: the pass. after the act. *excēdere* is due to Vergil's love of variety (see § 196); *linquere* would be metrical. Render by three active infinitives. *hospitium*: bitterly scornful, friendly land, land of friends. Cf. 15, with notes. *dare* . . . *Austrōs*, to give the winds access to, etc., a poetic substitute for the common *dare vēla ventis*. *Austrōs* = *ventōs* (§ 208); the *Austrī* proper would not have helped the Trojans from Thrace to Delos, their next stopping-place.

62. *Ergō*, Therefore. After 60-61 we expect words meaning 'Therefore we depart, as soon as we can.' Words referring directly to departure come first at 69-72. But the true burial of Polydorus (62-68) is a necessary preliminary to departure. To neglect the duty of burying him would be to invite disaster on the voyage. 62-72 thus = 'Therefore, after duly burying Polydorus, we depart.' *instaurāmus*, we solemnize; properly, 'perform anew.' Polydorus had not been duly buried; a murderer seldom gives his victim a full *fūnus*. See note on *sepultō*, 41. Vergil's expression is, therefore, wrong, and is due to a confusion of thought; the present rites constitute the *beginning* of the true *fūnus*, but are also a *renewal* of the process of covering the body from sight. *ingēns* = an adv. (§ 213), to a great height.

63. *tumulō*, to form a funeral mound; dat. of purpose (§ 135). For the word cf. 22, 40. *stant*, are set up. See § 222.

64. *caeruleis*, dark. *maestae* gives the result, *sad*, instead of the process, 'made sad,' i.e. made expressive of Trojan sorrow. See §§ 160, 215. *ātrā*: cypress was burned on the funeral pyre and was planted before the tomb. See also note on *ātrō* . . . *venēnō*, ii. 221.

65. *Īliades*: sc. *sunt*, *stant*. *crīnem* . . . *solūtae*, having loosed, etc. For the constr. see § 148. For the act cf. *crīnibus* . . . *passis*, i. 480.

66. *inferimus* suggests the noun *inferiae*, the technical term for offerings to the dead. New milk, blood, wine, oil, honey, and water were thus offered. The spirits were supposed to partake in some way of these things. *tepidō*: i.e. fresh, newly-drawn.

67-68. *sanguinis* . . . *sacrī*: i.e. the blood of victims devoted to the gods. *et*: for position see § 236. *sepulcrō* may be (1) local abl. (§ 154), or (2) dat., depending on the idea of *dō*, *dare*, in *condimus* ('give to,' 'consign to'). A prose writer would say *in sepulcrum condimus*. See note on *condidimus terrā*, v. 48. Vergil is, perhaps, following here the original Roman view that the spirit of one duly buried remained with his body in the tomb. The view implied in the note on *inhumātī*, i. 353, is a later view. *condimus*, we put to rest; see note on

Inde, ubi prima fidēs pelagō plācātaque ventī
 dant maria, et lēnis crepitāns vocat Auster in altum, 70
 dēdūcunt sociī nāvis et litora complent.
 Prōvehimur portū, terraeque urbēsque recēdunt.
 Sacra marī colitur mediō grātissima tellūs
 Nēreīdum mātī et Neptūnō Aegaeō,
 quam pius Arcitenēns ōrās et litora circum 75
 errantem Myconō ē celsā Gyarōque revīnixit,
 immōtamque colī dedit et contemnere ventōs.
 Hūc feror, haec fessōs tūtō placidissima portū
 accipit. Ēgressī, venerāmur Apollinis urbem.

inhumātī, i. 353. The Romans thought that the spirit, when thus quieted, became a spirit of good instead of a spirit of evil. *suprēmum*: adv., for the last time; cf. *hoc tantum*, ii. 690, with note. *ciēmus*, invoke, call by name. As object sc. *eam* = *animam*. See also note on *adfātī*, ii. 644.

69-120. "We sail to Delos and consult Apollo there. He bids us seek 'our ancient mother,' the land where first our nation dwelt. My father explains that we must sail for Crete."

69-71. *pelagō*: dat. with *fidēs* (*est nōbis*), we trust the main. Cf. the dative with *diffideret*, 51. See also note on *rēbus*, i. 452. *plācāta* . . . *maria*: i.e. by blowing gently. Cf. *mulcēre* . . . *ventō*, i. 66, with note on *ventō*. *lēnis crepitāns* . . . *Auster*, the wind whispering (*gentle* =) gently; *lēnis* = *an* adv. (§ 213, at the end). *Auster*: see note on *dare* . . . *Austrōs*, 61. *dēdūcunt* (sc. *in mare*) is the opposite of *subdūcere*, i. 551.

73-74. *colitur* . . . *tellūs*: cf. 13, with notes. *Nēreīdum mātī*: Doris, wife of Nereus. For the double hiatus in this verse see §§ 292-293. *Neptūnō Aegaeō*: see § 321.

75. *pius*: an important word (§ 66). In part it = *dutiful*, affectionate toward his mother; in part it = *grateful*, because Delos had sheltered Latona

(i. 502) when she gave birth to Apollo and Diana. *pius* = *quod pius erat*; see note on *aeger*, i. 208. *Arcitenēns*: Apollo; see § 317.

76. *errantem*, the while it was moving aimlessly. *ē* . . . *revīnixit*: for constr. see § 153. *celsā*: Myconos is anything but lofty. Ovid (§ 35) rightly calls it *humilis*, 'low-lying.' See note on *Geticis*, 35. Latin poets were apt to call all islands high, thinking, no doubt, of the way in which the sides of many islands in the Aegean Sea and in the Mediterranean Sea rise boldly from the water.

77. *immōtam* . . . *dedit* is a highly condensed expression. It = *immōtam esse et colī dedit*, made it immovable and granted (= suffered) it to be inhabited (i.e. gave it the privilege of being inhabitable). *colī*: cf. *colitur*, 13, 73. *dedit* has in part the meaning and the constr. of *coēgit*, in part the meaning and the constr. of *sivit*, *passus est*. 75-77 mean that Delos was a floating island till Apollo caused it to be immovable. *contemnere*, to make light of, disregard; formerly, the island had cause to dread the winds, which shifted it hither and thither.

78-79. *placidissima* = an adv. (§ 213), calmly, graciously. *portū accipit*: cf. *caelō* . . . *accipiēs*, i. 289-290, with note. *Ēgressī*: as in i. 172. *venerāmur*, we greet reverently.

- 80 Rēx Anius, rēx idem hominum Phoeбіque sacerdos,
vittis et sacrā redimītus tempora laurō,
occurrit. Veterem Anchīsēn agnōscit amicum;
iungimus hospitio dextrās et tēcta subimus.

Templa deī saxō venerābar strūcta vetustō:

- 85 'Dā propriam, Thymbraee, domum, dā moenia fessīs
et genus et mānsūram urbem; servā altera Trōiae
Pergama, rēliquiās Danaūm atque immītis Achillī.
Quem sequimur, quōve ire iubēs, ubi pōnere sēdis?
Dā, pater, augurium atque animīs inlābere nostris.'
90 Vix ea fātus eram: tremere omnia vīsa repente,
līmīnaque laurusque deī, tōtusque movērī
mōns circum et mūgīre adytīs cortīna reclūsīs.

80. *rēx idem . . . sacerdos*, at once king . . . and priest. The old Roman kings had this double character, but under the Republic the two functions were distinct. Augustus united them again in his own person. Vergil is probably alluding to that fact.

81. *redimītus tempora*: for constr. cf. § 148. *laurō*: sacred to Apollo and hence at times called Delian.

83. *hospitiō*, in friendliness, in friendly greeting; modal abl. (§ 158). The word has its true sense (see note on 15), since Anchises and Aeneas belong to one people, Anius to another.

84. Between 83 and 84 some time has elapsed; the scene portrayed in 84-93 is quite distinct from that pictured in 79-83.

85. *Dā . . . dā*: i.e. by telling us how to procure them. With the prayer for a city cf. i. 437. *propriam*: see the note on this word in i. 73.

86. *genus*: i.e. a line of descendants. The prayer was fulfilled in the *genus Latinum*, i. 6. *altera*, second, as often. Of this second city Aeneas has learned from Hector, ii. 294-295, and from Creūsa, ii. 780-784. Here by faith he speaks of it as already existing.

87. *Pergama*: as in ii. 177, ii. 291, ii. 375; etc. *rēliquiās . . . Achillī*: cf. i.

30. Here the words emphasize the Trojan need of divine protection.

88-89. *Quem sequimur . . . ?*: we might have had the subj., as in *ēloquar an sileam?*, 39; see note there. In all periods of Latin, however, we occasionally find the indic. in deliberative questions. *sēdis*: as in i. 205, i. 247. It = *mānsūram urbem*, 86. *animīs inlābere*, steal into our hearts, i.e. inspire our minds with knowledge of the future, that we may know what to do. For *animis* cf. note on ii. 355.

91-92. *līmīna . . . deī*: in appos. with *omnia*, 90. *līmīna* denotes the temple, *laurus* a grove outside. For scansion of the *-que* appended to *līmīna* see § 274. *mōns*: Cynthus by name. Sc. *visus est*. *adytis . . . reclūsīs*: abl. abs., when the holy of holies had been opened. The words apply only to *mūgīre . . . cortīna (vīsa est)*. Vergil has in mind Apollo's temple at Delphi. There a tripod was set over a fissure in the rocks whence issued with a roar (*mūgīre*) mephitic vapors which were believed to aid in the inspiration of the prophetess. On this tripod rested the *cortīna*, i.e. something shaped like a caldron, which formed the actual seat of the priestess. Render *cortīna* by tripod.

Summissi petimus terram, et vōx fertur ad aurīs:

‘Dardanidae dūrī, quae vōs ā stirpe parentum

prīma tulit tellūs, eadem vōs ūbere laetō

95

accipiet reducīs. Antīquam exquirite mātrem.

Hic domus Aenēae cūctis dominābitur ōris

et nātī nātōrum et quī nāscuntur ab illīs.’

Haec Phoebus, mixtōque ingēns exorta tumultū

laetitia, et cūctī quae sint ea moenia quaerunt,

100

quō Phoebus vocet errantīs iubeatque revertī.

Tum genitor, veterum volvēns monumenta virōrum,

‘Audīte, ō procerēs,’ ait, ‘et spēs discite vestrās.

Crēta Iovis magnī mediō iacet īnsula pontō,

mōns Īdaeus ubi et gentis cūnābula nostrae.

105

Centum urbēs habitant magnās, ūberrima rēgna,

93. Summissi, *Reverently*; lit., ‘Bending ourselves down.’ See § 186.

94-96. Dardanidae: since Dardanus came from Etruria (see *Dardanus* in Vocabulary), this first word employed by the god sums up, in advance, Apollo’s whole utterance (94-98). Yet the Trojans failed to see that the word=‘Sons of Italy.’ *dūrī*, *rugged*, *iron*; here a compliment, from lips divine. Contrast *dūrī* . . . *Ulixī*, ii. 7. *tulit*, *bore*, *bred*. *ūbere laetō* = (1) ‘with joyous breast (heart),’ (2) ‘with fruitful sustenance.’ (1) was probably more in Vergil’s thoughts (note *tulit* just preceding, and *mātrem*, 96), but it of course involves (2), since the mother’s breast is the children’s sustenance. Render by *with fruitful breast*. *reducīs*, *on your return*. The word=*cum reducti eritis*. **Antīquam . . . mātrem**: on this oracle see § 350.

97-98. dominābitur: as in i. 285. Verses 94-98 constitute the third revelation to Aeneas. For the first two see notes on ii. 781-782, at the end. *nātī nātōrum*, *his (Aeneas’s) children’s children*. *illīs*=*nātīs nātōrum*. We have three stages: (1) Aeneas and Ascanius, (2) their immediate descendants. (?) their remoter descendants.

99-100. mixtō . . . laetitia: freely, *joy profound and loud cries (of happiness) commingled*; lit., ‘joy profound with (=and) loud cries mingled (therewith).’ Any one who has seen a great, happy, cheering crowd will understand *tumultū*. For its case see § 161. **exorta (est)**: freely, *resulted*. **ea moenia**: i.e. the city of whose foundation Apollo’s reply had, in effect, given them assurance. See note on *moenia*, i. 264.

101. vocet=*revocet* (§ 221). **errantīs**, *the wanderers*; see note on *venientum*, i. 434.

102. veterum, *of older generations*. **volvēns**: as in i. 305. **monumenta**, *traditions*. The word may be used of anything that helps to perpetuate the past. For Anchises as interpreter of omens see note on *parentem*, 58.

104. Iovis: join with *īnsula*. Jupiter was said to have been born in Crete.

105. mōns Īdaeus (est): emphatic; hence its position before *ubi* (§ 236). It is because there is a Mt. Ida in Crete as well as a Mt. Ida near Troy that Anchises believes Crete to be the *antiqua māter* meant by Apollo (96).

106. habitant, *men dwell in*. **ūberrima** recalls *ūbere laetō*, 95.

- maximus unde pater, sī rīte audita recordor,
 Teucus Rhoetēas primum est advectus ad ōrās,
 optāvitque locum rēgnō. Nōndum Īlium et arcēs
 110 Pergameae steterant; habitābant vallibus imīs.
 Hinc māter cultrix Cybelae Corybantiaque aera
 Īdaeumque nemus, hinc fīda silentia sacris
 et iūctī currum dominae subiēre leōnēs.
 Ergō agite, et dīvum dūcunt quā iussa sequāmur;
 115 plācēmus ventōs, et Gnōsia rēgna petāmus.
 Nec longō distant cursū; modo Iuppiter adsit,
 tertia lūx classem Crētaeis sistet in ōrīs.
 Sic fātus, meritōs ārīs mactāvit honōrēs,
 taurum Neptūnō, taurum tibi, pulcher Apollō,
 120 nigram Hiemī pecudem, Zephyrīs fēlicibus albam.

107-110. **maximus** may = (1) *eldest* (i. 521), in the sense of 'earliest,' or (2) *greatest, chiefest*. Vergil may easily at will call Teucer or Dardanus *pater Trōiānōrum*. See *Teucer* and *Dardanus* in Vocabulary. **pater**, *sire, ancestor*. **optāvit . . . rēgnō**: cf. Caesar, *B. G. II. 18.1, locum nostrī castris dēlēgerant*; see § 135. **steterant** combines two ideas: (1) 'had been set up,' (2) 'were in place.' Cf. *stant*, 63, and § 222. **habitābant**: cf. *habitanti*, 106. **vallibus imīs**, *in the deeps of the vales*; contrast *arcēs*, *heights* (109). For *imīs* see note on *summā . . . undā*, i. 127.

111-113. **Hinc**: i.e. from Crete. **māter**: used of goddesses, as *pater* is used of gods, 35, 89. We should say 'the rites in honor of the mother.' With *māter*, *aera*, *nemus*, and *silentia* supply forms of *sum* or of *veniō*. **Cybelae**: objective gen. with *cultrix*, *dweller on*. The reference is to the goddess Cybele. See §§ 309, 311. **aera**: cymbals of bronze; see § 203. **Īdaeum . . . nemus**: i.e. all that this grove stands for. Cf. *silvā . . . Īdaēā*, ii. 696-697. Cybele's grove on the Trojan Ida is thought of as set apart by Teucer to be a counterpart of the

grove in Crete. For scansion of *nemus* see § 276. **sacris**: dat. of interest with *fīda*, *silence loyal to the holy rites*. **currum** is a bold substitute for *iugum*, 'yoke.' **dominae**, *their mistress, their queen*. Render *currum . . . subiēre* by *hence, too, came the custom whereby yoked lions take their places beneath*, etc. In ancient times all draft animals were yoked as oxen are today. In the Metropolitan Museum of Art, New York City, there is a *currus Cybelae*, drawn by two lions.

115. plācēmus ventōs: i.e. that they may allow us to sail. Cf. 69-70, and ii. 108-118, esp. *plācāstis ventōs*, 116, with notes. **Gnōsia rēgna**: for the highly important excavations made at Gnosus (Cnossus), since 1900, see the article "Cnossus" in *The Encyclopædia Britannica*, eleventh edition, VI. 573-574.

116-117. Nec . . . cursū: the distance was about 150 miles. **modo . . . sistet**: *only let Jupiter stand by us, the third day*, etc., i.e. if only Jupiter shall stand by us, etc.

118. honōrēs: as in i. 49, i. 632.

119-120. tibi . . . Apollō: the direct apostrophe to Apollo is natural, in

Fāma volat pulsum rēgnis cessisse paternis
 Idomenēa ducem, dēsertaque litora Crētae,
 hoste vacāre domōs sēdisque astāre relictās.
 Linquimus Ortygiae portūs, pelagōque volāmus,
 bacchātamque iugis Naxon viridemque Donysam, 125
 Ōlearon niveamque Paron, sparsāsque per aequor
 Cycladas, et crēbris legimus freta concita terris.
 Nauticus exoritur variō certāmine clāmor;
 hortantur socii, 'Crētam proavōsque petāmus.'
 Prōsequitur surgēns ā puppi ventus euntis,

125

130

view of 80-101. For the effect see notes on i. 555, ii. 56, ii. 429. Besides, *taurum Apollinē* would be impossible in dactylic hexameter verse. **nigram** . . . **albam**: black victims were regularly offered to destructive powers, white to auspicious powers (see note on *nitentem*, 20). Hence with *taurum* . . . *taurum* sc. *nitentem* and *candidum*. In the one sacrifice the object was to avert the baneful influence of the powers, in the other to win their favor. **Hiemī**: the storm-god. **Zephyris**: properly the west winds, which were usually gentle and helpful, but here 'zephyrs' in the modern sense. The west wind would not help one much in a voyage from Delos to Crete.

121-146. "We go to Crete and begin a city. Soon a pestilence assails us, and Anchises bids us go back to Delos to consult the oracle again."

121-123. **rēgnis**: join both with *pulsum* (= *expulsum*: § 221) and with *cessisse* (= *dēcessisse*). Render by *had, perforce, withdrawn from, etc.* **sēdis** . . . **relictās**, *the seats its people had abandoned stood ready (for us)*.

124-125. **Ortygiae**=*Dēli*. **pelagō**: see § 159. **bacchātam** . . . **Naxon**, *Naxos, on whose heights the Bacchantes held their revels*; lit., 'Naxos, reveled over on its heights.' For the dep. part. in pass. sense see note on *comitātus*, i. 312. The use in this passage is some-

what strained, since *bacchor* is not a tr. verb.

126. **niveam**: the island is rich in marble; cf. i. 593.

127. **Cycladas**, *the rest of the Cyclades*; the islands of 125-126 belong to that group. **crēbris**, *countless*. **legimus**, *we skim*, a sense derived from the root-meaning 'pick,' 'gather' (flowers, etc.), through the idea of the quick, light touch for which such action calls. **concita** (from *conciēō*), *roused to swift motion*. The narrow channels between the islands make raceways for the waves.

128. **Nauticus**=*Nautarum*. **exoritur** gives the result, *rises*, not the process ('is roused,' *excitātur*). See §§ 160, 222. The ships break into little groups, the members of which strive to outdo one another. **variō certāmine**: instr. abl., *through varied rivalries*. **variō** is a transferred epithet (§ 212); the sense really is *Variū* (= *Aliū*) *nautae variās* (= *aliās*) *vōcēs tollunt*.

129. **socii** suggests mutual dependence and makes *hortantur*=*inter sē hortantur*. **Crētam** . . . **petāmus**, (*crying*), *Ho for Crete! Ho for (the land of) our forefathers!*

130. **Prōsequitur**: a fine word, often used of complimentary escorts, e.g. in Cicero, *Cat. II. 1. ā puppi*: freely, *astern*. See note on *adversa*, i. 103. **euntis**: sc. *nōs*.

et tandem antiquis Cūrētum adlābimur ōris.

Ergō avidus mūrōs optātae mōlior urbis,
Pergameamque vocō, et laetam cognōmine gentem
hortor amāre focōs arcemque attollere tēctis.

135 Iamque ferē siccō subductae lītore puppēs,
cōnubiis arvisque novis operāta iuventūs,
iūra domōsque dabam, subitō cum tābida membrīs
corruptō caelī tractū miserandaque vēnit
arboribusque satisque luēs et lētifer annus.

140 Linqūebant dulcīs animās aut aegra trahēbant
corpora; tum sterilis exūrere Sīrius agrōs;
ārēbant herbae, et vīctum seges aegra negābat.
Rūrsus ad ōrāclum Ortygiae Phoebumque remēnsō
hortātur pater ire marī, veniamque precārī,

131. **tandem** is not inconsistent with *Nec . . . cursū*, 116. To the Trojans—to any one—even a day's voyage to the (a) promised land (real or imagined) would seem long.

132. Cf. i. 437, with notes.

133-134. **Pergameam**: others give the name as *Pergamum*. **vocō**: sc. *urbem* or *eam*. **cognōmine** here=*nōmine*; so, often, in verse and in later prose. The name reminds them of old Troy and its once glorious history. **gentem**, *my people*. **focōs arcemque**: sc. *eius*=*Pergameae*. **tēctis**: dat. of interest (§ 131), *for their dwellings' sakes*, i.e. to guard their dwellings.

135-139. **Iam . . . cum** (137): common correlatives in Vergil; cf. ii. 567, ii. 730-731. **ferē** very prosaically corrects *Iam*: *Our ships had almost (ferē) already (Iam) been beached, when, etc.* 135-139, in correct prose, = *Eō ferē tempore cum . . . subductae . . . domōsque dabam, tābida, etc.* Here *ferē* would modify *eō*. In translating, disregard *ferē*. **subductae**: sc. *erant* (§ 245). See also note on i. 551. **operāta** (*est*) has the sense and the constr. of *operam dedit*. **iūra . . . dabam**: cf. the account of Dido's activities, i. 507-508. **cum**

. . . **vēnit**: a *cum-inversum* clause; see note on *cum . . . sēcum* (*ait*), i. 36-37. **tābida**: join with *luēs*, 139. For the word-order see § 230. Note juxtaposition in *tābida membrīs*; human bodies and wasting pestilence have nothing in common. Render freely by *then came wasting* (a noun) *to men's bodies, from a tainted quarter of the sky, and pitiful decay for the trees . . . and a season that brought death*. For the rendering of *tābida . . . luēs* (139), adj. and noun, by two nouns, see note on *cavās . . . latebrās*, ii. 38. The pestilence was sent upon the Trojans as a warning that Crete was not meant for them. By trying to settle in Crete, they had sinned against the divine will, revealed to them in 94-98, and so they deserved punishment.

140-142. **aut . . . corpora** means that the *corpora* were sick to the point of utter exhaustion. **aegra**, *plague-stricken*. **sterilis**: proleptic (§ 211), *to barrenness*, or, *till they gave no crops*. **exūrere . . . ārēbant**: for the hist. inf. beside the indic. see § 172.

143-144. **Rūrsus . . . ōrāclum**: for the first visit see 84-98. **Ortygiae**: as in 124. **remēnsō . . . marī**: cf. *pelagō*

quam fessīs finem rēbus ferat, unde labōrum
temptāre auxilium iubeat, quō vertere cursūs. 145

Nox erat, et terrīs animālia somnus habēbat;
effigiēs sacrae dīvum Phrygiique Penātēs,
quōs mēcum ā Trōiā mediisque ex ignibus urbis
extuleram, vīsī ante oculōs astāre iacentis,
in somnīs multō manifestī lūmine, quā sē
plēna per insertās fundēbat lūna fenestrās.
Tum sic adfārī, et cūrās his dēmere dictis:
'Quod tibi dēlātō Ortygiam dictūrus Apollō est,
hīc canit, et tua nōs, ēn, ultrō ad limina mittit. 150
Nōs, tē Dardaniā incēnsā tuaque arma secūtī,
nōs, tumidum sub tē permēnsī classibus aequor,
īdem ventūrōs tollēmus in astra nepotēs 155

. . . remēnsō, ii. 181, with note. **veniam**, his favor, i.e. an answer to the questions of 145-146. Render *veniam*, . . . *precārī* by to beg him graciously to make plain.

145-146. **fessīs** . . . **rēbus**, our wearied fortunes. **finem**: fem., as in ii. 554. **labōrum** . . . **auxilium**, aid against our troubles. **labōrum** is objective gen.; see § 130, and Note. **temptāre**, search for, a meaning that comes out of the idea of 'probing' seen in 32.

147-191. 'The Penates appear to me by night and bid me make for Italy. We depart.'

148. -que: for use see § 218.

149-150. **quōs** . . . **extuleram**: cf. ii. 293-297, ii. 320, ii. 717. **vīsī** (sunt) . . . **astāre**, were seen to stand, i.e. clearly stood. Cf. *vīsus* (est) so used with three infinitives, ii. 682-684. **iacentis** agrees with a gen. (*meī*=*meōs*) to be supplied with *oculōs*, my eyes as I lay.

151. **manifesti**: a strong word (see *manifestus* in Vocabulary), treated here as = *plānē mōnstrātī*, made plainly visible. See §§ 160, 222. **quā**=*ubi*.

152. **insertās**, set into (the walls); sc. in *parietēs*. Roman houses, as

compared with modern houses, had few windows. Light came from the open courts round which the rooms were built (see notes on ii. 512-514, and on ii. 528). To Roman readers, therefore, *insertās* would carry an emphasis, 'through the windows—for windows there were.'

153 = ii. 775.

154. **dēlātō**=*sī dēlātus eris*, if you shall have sailed to, etc. For the use of *dēferri* (sc. *nāvibus*) in the sense of 'sail,' cf. that of *vehō* and *invehō* in like sense (see Vocabulary).

155. **et** . . . **mittit** logically gives the means of *canit*, prophesies, by sending us, etc. The words are an elaborate *per ōra nostra*.

156-157. **Dardaniā incēnsā**=*postquam Dardaniā incēnsa est*. **secūtī** and **permēnsī**=relative clauses, *quī secūtī sumus*, etc. **sub tē**=*tē duce*.

158. **īdem**, likewise. For this semi-adverbial use of *īdem* cf. Cicero, *Cat.* I. 7, *Dixī ego īdem in senātū*. **tollēmus in astra**: i.e. we shall give them superhuman glory; cf. Caesar . . . *astris*, i. 286-287. In *ferēs ad sidera caelī*, i. 259, the reference is to the actual deification of Aeneas.

- imperiumque urbī dabimus; tū moenia magnīs
 160 magna parā longumque fugae nē linque labōrem.
 Mūtandae sēdēs; nōn haec tibi litora suāsīt
 Dēlius aut Crētae iussit cōsidere Apollō.
 Est locus (Hesperiam Grāī cognōmine dīcunt),
 terra antīqua, potēns armīs atque ūbere glaebae:
 165 Oenōtrī coluēre virī; nunc fāma minōrēs
 Ītaliā dīxisse ducis dē nōmine gentem.
 Hae nōbīs propriae sēdēs, hinc Dardanus ortus
 Īāsīusque pater, genus ā quō prīncipe nostrum.
 Surge age, et haec laetus longaevō dicta parentī
 170 haud dubitanda refer: Corythum terrāsque requīrat
 Ausoniās. Dictaea negat tibi Iuppiter arva.
 Tālibus attonitus vīsīs et vōce deōrum
 (nec sopor illud erat, sed cōram agnōscere vultūs

159-160. *imperium*, *might, majesty, and dominion*; a very broad word. With *imperium* . . . *dabimus* cf. Jupiter's words, *imperium* . . . *dedi*, i. 279. *urbī*, *your (promised) city*, repeats *ea moenia*, 100. *Nōs tē* . . . *dabimus* (156-159) = 'As we have helped you in the past, so shall we aid you and yours in the days to come.' *moenia* . . . *magna*, *a mighty city for the mighty*. *magnīs* refers to the *nepōtēs* and the *urbs* of 158-159. *longum*: cf. Creūsa's warning, *Longa* . . . *arandum*, ii. 780.

161-162. *nōn* . . . *Apollō*: the emphasis is on *haec* and on *Crētae*. Render by these are not the shores that . . . commended . . . nor was it in Crete that *Apollō*, etc. *Dēlius* . . . *Apollō*: for the distribution of adj. and noun see note on *gravem*, i. 728. We get in effect separate subjects to *suāsīt* and *iussit*. Render by the Lord of Delos . . . *Apollō*. Cf. note on *tābida* . . . *luēs*, 137-139. *Crētae*: for case see § 162.

163-166 = i. 530-533.

167. *nōbīs (sunt)*: the Penates count

themselves and Troy one. Cf. 156-159. *propriae*: cf. *proprium*, 85.

168. *pater*: used as in the expression *pater Aenēās*. *genus* . . . *nostrum (est)*, from whom as source springs, etc., or, freely, who is the source, the first of our line, describes *Iāsīus* as the founder of the Trojan race. With *pater* . . . *nostrum* cf. *maximus* . . . *pater* . . . *Teucus*, 107-108, with notes. For Vergil's love of variety see § 196.

169. *laetus*: because at last you know your allotted home (167-168).

171. *Ausoniās* = *Ītalīcās*. Strictly, the Ausones were but a single tribe on the coast of Latium. See § 204. So *Dictaea* = *Crētica*. Verses 163-171 constitute the fourth revelation to Aeneas. See notes on 97. Note that *Hesperiam* (163), in itself vague (see notes on ii. 781-782, at the end), is here defined by *Oenōtrī* . . . *virī* (165), by *Ītaliā* (166), and by 167-168.

173-175. *nec* . . . *sūdor* (175) gives the reason for *attonitus*, 172. *nec* thus = *neque enim*, i. 198, ii. 376. *sopor*, *a (mere) dream*; so *somnus* at times =

vēlātāsque comās praesentiaque ōra vidēbar;
 tum gelidus tōtō mānābat corpore sūdor), 175
 corripio ē strātis corpus, tendōque supinās
 ad caelum cum vōce manūs, et mūnera libō
 intemerāta focis. Perfectō laetus honōre
 Anchisēn faciō certum remque ōrdine pandō.
 Agnōvit prōlem ambiguum geminōsque parentis, 180
 sēque novō veterum dēceptum errōre locōrum.
 Tum memorat: 'Nāte, Īliacis exercite fātis,
 sōla mihī tālis cāsūs Cassandra canēbat;
 nunc repetō haec generī portendere dēbita nostrō
 et saepe Hesperiam, saepe Ītala rēgna vocāre. 185

somnium (see ii. 794). *illud*: an exception to the rule laid down in the note on *hoc*, i. 17. *cōram*: freely, *fully*. *vultūs*: sc. *divum Penātiumque* (cf. 148). *cōram* . . . *vultūs* is briefly put for *eōs cōram* (= *ipsōs*) *vidēre vultūsque cognōscere*. *vēlātās*: sc. *vittis*; see notes on *vittās* . . . *potentem*, ii. 296, and on *īnfula*, ii. 430. *praesentia*, in *very presence*, by repeating the idea of *cōram*, emphasizes the substantial character of the vision. The word is used esp. of manifestations of the divine presence. *ōra*: freely, *figures, persons*. *tum*, *besides*; the marked effect of the vision is proof of its reality.

176-177. *tendō* . . . *cum vōce manūs*: cf. *pedem* . . . *repressit*, ii. 378, *caelō* . . . *tendit*, ii. 688, with notes. *supinās*: freely, *reverent*. For the exact idea cf. *duplicis* . . . *pal-mās*, i. 93, and see *supinus* in Vocabulary. *mūnera*: sc. *vīnī*.

178. *focis*: dat., = *in focōs*; cf. *in mēsam* . . . *libāvit honōrem*, i. 736. The hearth was the altar of the Penates. *honōre*: as in i. 49, i. 632.

179. *certum*: Caesar would have written *certiōrem*. *rem*: freely, *the happenings*.

180. *prōlem ambiguum* and *gemi-*

nōs . . . *parentis* correspond to each other. *ambiguum* = *doubtful*, in passive sense (see *ambiguus* in Vocabulary); cf. Tennyson, "the doubtful doom of human kind." For the Cretan-Trojan line see 103-113; for the Italian-Trojan line see 163-171.

181. *novō*, *new*, in the sense of *strange*. It was absurd to mistake the relation borne to the Trojan race by lands known as long as Crete and Italy had been known. The juxtaposition *novō veterum* is feeble; the words are not opposed to each other as simply 'new' and 'old.' The Greeks and the Romans were fond of puns, and of plays on words, and introduced them even into dignified forms of literature. For the gen. *locōrum* see § 130, especially the Note.

184. *repetō*: sc. *memoriā*, *I recall*. Vergil treats *repetō* as = *meminī*, and so uses the pres. infinitives, *portendere*, *vocāre*; see note on *venire*, i. 619. *haec* sums up the speech of the Penates, 156-171. *portendere*: sc. *eam*, = *Cassandram*, as subject. *dēbita*: in pred. appos. with *haec*, as a debt owed, i.e. by the Fates.

185. *vocāre*, *named, had on her tongue*.

Sed quis ad Hesperiae ventūrōs litora Teucrōs
crēderet, aut quem tum vātēs Cassandra movēret?
Cēdāmus Phoebō, et monitī meliōra sequāmur.
Sic ait, et cūctī dictō pārēmus ovantēs.

190 Hanc quoque dēserimus sēdem, paucisque relictis
vēla damus, vāstumque cavā trabe currimus aequor.

Postquam altum tenuēre ratēs, nec iam amplius ūllae
appārent terrae, caelum undique et undique pontus,
tum mihi caeruleus suprā caput astitit imber,
195 noctem hiememque ferēs, et inhorruit unda tenebris.
Continuō ventī volvunt mare, magnaue surgunt
aequora; dispersī iactāmur gurgite vāstō.
Involvēre diem nimbī, et nox ūmida caelum

186-187. quis . . . crēderet . . . ? , *who would have believed . . . ?*, looks to a neg. answer. For the thought cf. ii. 246-247, ii. 345-346. For the form of the question cf. *Quis . . . temperet . . . ?*, ii. 6-8, *Quis . . . possit . . . ?*, ii. 361-362. The questions cited above from Book II refer to the future, those in 186-187 to the past; hence the difference in tense. Anchises is speaking sadly, as he recalls how blind the Trojans had been to Cassandra's warnings.

188. Phoebō = *Apollinī*; he had spoken through the Penates (154-155). *monitī* (sc. *ab eō*) = a causal clause.

189. *et*: see § 220. *dictō*: sc. *Anchisae*.

190. *quoque*: i.e. as well as Thrace, 69-72. *paucis . . . relictis*: in view of the pestilence (137-142), this seems a strange act, of which Vergil gives no explanation. He may mean the reader to infer (§ 254) that, as soon as the Trojans began to make ready to depart, thereby bringing themselves into harmony with the divine will, the pestilence ceased. In any event, Vergil thought that some were left behind to maintain the city which, tradition said, Aeneas had founded in Crete.

191. *cavā* suggests the idea of 'frail,' *trabe*, *ships* (§ 204). Note the coll. singular. *aequor*: for constr. see § 144, and Note.

192-277. "On the fourth day we come to the Strophades Islands. There we have an encounter with the Harpies. We depart, and sail along the coast of Greece till we land at Actium."

193. *caelum*, (*but*) *only the sky*; sc. *appāret*. Note the advers. *asyndeton*.

195. *inhorruit . . . tenebris*, *the waves bristled with the darkness* (i.e. the dark rain, *caeruleus . . . imber*, 194). *tenebris* is instr. ablative. The whole expression is an elaborate way of saying, 'the seas grew rough and dark.' "When the large rain drops of a bursting storm hit the surface of fairly calm water, they seem to indent it and bound back or make a splash an inch or more in height."

196-197. *ventī . . . mare*: cf. *vāstōs . . . flūctūs*, i. 86. *magna . . . aequora*, *the levels rose mountains high*. *aequora* shows that Vergil thought of the seas as still and calm just before the storm broke (see notes on 195, at the end).

198. *nox ūmida* = *rain and darkness*.

abstulit; ingeminant abruptis nūbibus ignēs.

Excutimur cursū, et caecis errāmus in undīs.

200

Ipse diem noctemque negat discernere caelō

nec meminisse viae mediā Palinūrus in undā.

Trīs adeō incertōs caecā cāligine sōlēs

errāmus pelagō, totidem sine sīdere noctīs;

quārtō terra diē primum sē attollere tandem

205

vīsa, aperīre procul montis ac volvere fūmum.

Vēla cadunt, rēmīs insurgimus; haud mora, nautae

adnīxī torquent spūmās et caerula verrunt.

Servātum ex undīs Strophadum mē litora primum

accipiunt. (Strophades Grāiō stant nōmine dictae

210

īnsulae Īoniō in magnō, quās dīra Celaenō

Harpyīaeque colunt aliae, Phīnēia postquam

199. *ingeminant*, flash incessantly, corresponds to *crēbris*, i. 90. *ignēs*: as in *crēbris micat ignibus aether*, i. 90. It will be instructive to compare in detail Vergil's accounts of the two storms, 194-206, i. 84-123.

200. *caecis*, blind, i.e. unknown.

201-202. *Ipse . . . Palinūrus*: for the word-order see § 230. *Palinurus* was chief pilot of Aeneas's fleet. *nec* = *et nōn*; sc. *ait* or *dicit*, out of *negat*. *Palinurus* would have said *Nōn discernō nec meminī*. In prose we should have *sē* expressed as subject of *discernere* and *meminisse*.

203. *adeō* emphasizes *Trīs*, giving a force like 'three long and weary days.' *incertōs . . . cāligine*, obscured by sightless gloom (see § 215). The days were *incertī* because one could hardly tell whether it was night or day; cf. 198-199, 201.

205. *sē attollere*: sc. *ā* (or *ē*) *marī*.

206. *vīsa* (sc. *est*): true pass., as in 150, i. 396, ii. 461, ii. 591, ii. 682. *volvere fūmum*, to send up wreaths of smoke; the land was inhabited.

207-208. *rēmīs insurgimus*, we bend to the oars; lit., 'we rise on,' etc., i.e. we rise from our seats with each stroke

and throw the whole weight of our bodies on the oars as we draw them back in the stroke. Another view is possible. Today, in Greek waters (at least), the boatman, in a small boat, often stands facing the bow, and pushes against the oars. Vergil may have thought of Aeneas's men as acting thus now and again. *haud . . . torquent* is paratactic (§§ 247, 249) for *sine morā nautae . . . torquent*. *caerula*: adj. used as noun, the azure deep, the blue waters: § 216, 2. *verrunt*, lash to foam, churn; properly, 'sweep,' 'drive before (one).'

210. *stant* = *sunt*, with the added idea of permanence. Render by *Strophades is the name, got from Greece, of isles that lie forever*.

211. *īnsulae Īoniō*: for scansion see § 295. With *Īoniō* sc. *marī*. *dīra*, ominous. The Romans derived this word from *deus* and *ira*.

212. *Harpyīae*: four syllables. See *Harpyia* in Vocabulary. *aliae*: how many Harpies there were Vergil does not say. In the ordinary version of the story there were but two Harpies. *Phīnēia* = a gen., *Phīnei* (§ 209). *postquam* = *ex quō tempore*, ever since.

- clausa domus mēnsāsque metū liquēre priōrēs.
 Trīstius haud illīs mōnstrum, nec saevior ūlla
 215 pestis et ira deum Stygiīs sēsē extulit undīs.
 Virgineī volucrum vultūs, foedissima ventris
 prōluviēs, uncaeque manūs, et pallida semper
 ōra famē.
 Hūc ubi dēlātī portūs intrāvimus, ecce
 220 laeta boum passim campīs armenta vidēmus
 caprigenumque pecus, nūllō custōde, per herbās.
 Inruimus ferrō, et dīvōs ipsumque vocāmus
 in partem praedamque Iovem; tum litore curvō
 exstruimusque torōs dapibusque epulāmur opīmīs.
 225 At subitae horrificō lāpsū dē montibus adsunt
 Harpyīae, et magnīs quatiunt clangōribus ālās,
 dīripiuntque dapēs, contactūque omnia foedant
 immundō; tum vōx taetrum dira inter odōrem.

213. *clausa*: sc. *est eis, was shut (for=) against them*. The Harpies were driven away from Phineus's house by Zetes and Calais, sons of Boreas, who pursued them as far as the Srophades. See Gayley (§ 362), pages 348, 362, 485. *mēnsās*: i.e. of Phineus. *metū*: of Zetes and Calais.

214-215. *Trīstius . . . mōnstrum*: freely, *Creature more baneful, more ominous*. *saevior . . . pestis*, *plague more merciless*. *et*: omit in translating. *ira deum*: a magnificent expression, *incarnate anger of the gods*; cf. § 201. *Stygiīs . . . undīs*: emphatic, *even from*, etc.

216-218. The absence of a verb in 216-218 gives a jerky, emotional effect to the sentence. Supply varying forms of *sum*, in the pres. indicative. *Virgineī . . . vultūs*: freely, *Maiden-like are their faces, birds though they are*. *pallida . . . famē*, *pale are their faces always, pale with famine*. They are ever gorging themselves, yet are ever hungry.

219. *dēlātī*: cf. *dēlātō*, 154.

220. *laeta*, *glad*, as making glad the hearts of those who saw them; cf. *sata laeta*, ii. 306, with note.

221. *nūllō custōde*: abl. absolute. Render by *with none to watch them*, or, more freely, by *unguarded*.

222. *ipsumque*: *-que* is used as in 148.

223. *in . . . praedam*, *to share our plunder*, gives indirectly (§ 254) the result of *Inruimus ferrō*. The Romans set aside for the gods a portion of the spoils of war or of lucky finds, such as that of the cattle here.

224. *-que . . . -que*: as in i. 18, i. 43, i. 85, i. 87, etc. *torōs*: doubtless of turf. *epulāmur* has the force and the constr. of *vēscimur*, for which cf. note on *aurā*, i. 546.

225-228. *subitae*=an adv., *subitō*. *Harpyīae*: here again of four syllables. Compare 212. *immundō*: emphatic by position (§ 232): *so unclean was it*. *tum . . . odōrem*: freely, *then came hideous cries*, etc. Sc. *est* with *vōx*. For the juxtaposition in *taetrum dira* see § 239, 1.

Rûrsum in sēcessû longō sub rūpe cavātā
 arboribus clausā circum atque horrentibus umbrīs
 instruimus mēnsās, ārisque repōnimus ignem;
 rûrsum ex dīversō caelī caecisque latebrīs
 turba sonāns praedam pedibus circumvolat uncīs,
 polluit ōre dapēs. Sociīs tunc arma capessant
 ēdicō et dīrā bellum cum gente gerendum.
 Haud secus ac iussī faciunt, tēctōsque per herbam
 dispōnunt ēnsīs et scūta latentia condunt.
 Ergō, ubi dēlāpsae sonitum per curva dedēre
 litora, dat signum speculā Mīsēnus ab altā
 aere cavō; invādunt sociī et nova proelia temptant,
 obscēnās pelagī ferrō foedāre volucrīs,
 sed neque vim plūmīs ūllam nec vulnera tergō
 accipiunt, celerīque fugā sub sidera lāpsae
 sēmēsam praedam et vēstigia foeda relincunt.

230

235

240

229-230. in sēcessû longō: in i. 159 these words were said of the sea (of an estuary). **sub . . . umbrīs:** cf. i. 310-311, with notes.

231. repōnimus: the prefix = *anew*. They make a second sacrifice; the first was implied in *dīvōs . . . Iovem*, 222-223.

232. rûrsum . . . caelī answers, foot for foot, to *Rûrsum . . . longō*, 229. *dīversō* is here a noun (§ 216, 2), a different quarter.

233. turba sonāns, the noisy crew. *Turba* and *vulgus* are often uncomplimentary terms for a gathering. **pedibus . . . uncīs:** contrast *uncae . . . manūs*, 217; see § 196.

234-235. arma capessant and bellum . . . gerendum (esse) are both in O. O. with *ēdicō*. Aeneas said, *Arma capessite: bellum . . . gerendum (est)*. *dīrā:* as in 211. See note there.

236-237. Haud secus = *haud aliter*, i. 399. **ac:** freely, *than*. This meaning is found chiefly in poetry, in connection with neg. expressions containing a comparative. The word really = *and*

(as always). The true sense here is 'They are bidden to do thus and so, and they do it.' **tēctōs . . . dispōnunt, they place here and there (dis-) in hiding.** **latentia, so that they are concealed, is proleptic (§ 211).**

238-241. sonitum . . . dedēre: cf. *magnīs . . . ālās*, 226, *vōx . . . dīra*, 228, and *sonāns*, 233. 238-244 give the result of the third attempt to feast. **speculā:** Misenus, the trumpeter, serves here as a sentinel or a scout. **cavō:** i.e. echoing. Cf. *cavae . . . aedēs*, ii. 487, with note. **nova, strange;** cf. *novō*, 181. The word is explained by 241. **pelagī . . . volucrīs:** the Harpies were described as daughters of Eleetra, whose father was Oceanus. **foedāre** depends on the idea of effort involved in *nova . . . temptant (= cōnantur)*, see § 179.

242-244. vim . . . accipiunt: the blows glance from their feathers and their backs. **celerīque:** -*que* is used as *et* is in ii. 94. **vēstigia foeda, loathsome trail, i.e. the viands their feet had defiled;** cf. *praedam . . . uncīs*, 233.

- 245 Ūna in praecelsā cōnsēdit rūpe Celaenō,
 infēlīx vātēs, rumpitque hanc pectore vōcem:
 'Bellum etiam prō caede boum strātisque iuvenēis,
 Lāomedontiadae, bellumne inferre parātis
 et patriō Harpyiās insontis pellere rēgnō?
- 250 Accipite ergō animīs atque haec mea figite dicta,
 quae Phoebō pater omnipotēns, mihi Phoebus Apollō
 praedixit, vōbīs Furiārum ego maxima pandō.
 Ītaliā cursū petitis, ventisque vocātis
 ibitis Ītaliā, portūsque intrāre licēbit:
- 255 sed nōn ante datam cingētis moenibus urbem
 quam vōs dīra famēs nostraeque iniūria caedis
 ambēsās subigat mālīs absūmere mēnsās.
 Dixit, et in silvam, pinnīs ablāta, refūgit.

246-249. *rumpit . . . vōcem*: as in ii. 129. *Bellum . . . bellumne . . . ?*: note the emphasis, both of position and of repetition: *Is it war, too . . . war, that . . . ?* For the position of *-ne* see note on *coniūnxne*, ii. 597. *etiam*, also, as well as the slaughter of the animals. The Trojans might have departed at once, peacefully, taking the carcasses with them, to feast elsewhere. *prō*, in payment for. *boum*: sc. *nostrōrum*. Celaeno means that the Harpies had done the Trojans a favor in letting them slay the cattle. For this the Trojans are making poor requital. *strātis . . . iuvenēis*: for meaning see note on *sternit*, i. 190. For constr. see § 214. *Lāomedontiadae*: a taunting title; Laomedon was a notorious trickster. *patriō*, hereditary; an exaggeration. The Harpies had but recently come to the Strophades (see 212-213).

250-252. *animīs*: join with both verbs. *quae . . . praedixit*: see § 348. *Furiārum*: here 'avenging powers' in general. The Harpies had been created to punish Phineus. The word adds to the horror of Celaeno's predic-

tion. When or why Apollo communicated this information to Celaeno Vergil does not say. No other writer endows the Harpies with prophetic knowledge or prophetic powers. *maxima*, mightiest.

253-254. *Ītaliā . . . petitis*: this knowledge of their present purpose leads the Trojans to believe more readily her prediction. *ventis . . . vocātis*=*cum ventōs vocāritis*; sc. 'to your aid.' The Trojans had done this recently; cf. 120 with 115. See also ii. 116-119. *ibitis Ītaliā*: for this assurance cf. 94-98, 171, ii. 294-295, ii. 781-784, with notes.

255-257. *datam*: i.e. by the Fates. *nostrae . . . caedis*: cf. *sprētae . . . fōrmae*, i. 27, with note. *caedis*=*attempted slaughter*; the Trojans had not been able to harm them. See 242-243. The verse='hunger due to the injury done in,' etc. *ambēsās . . . absūmere*, to gnaw, yes, to devour. See note on *summersās . . . obrue*, i. 69. *mālīs*: note the ā. Dire as this prediction is, it contains encouragement in the implied assurance of a coming city, 255. Celaeno's report of Apollo's

At sociis subitā gelidus formidine sanguis
 dēriguit; cecidēre animī, nec iam amplius armīs, 260
 sed vōtīs precibusque iubent exposcere pācem,
 sive deae seu sint dirae obscēnaeque volucrēs,
 et pater Anchīsēs, passīs dē litore palmīs,
 nūmina magna vocat meritōsque indicit honōrēs:
 'Dī, prohibēte minās, dī, tālem āvertite cāsum, 265
 et placidī servāte piōs!' Tum litore fūnem
 dēripere excussōsque iubet laxāre rudentīs.
 Tendunt vēla Notī; fugimus spūmantibus undīs,
 quā cursum ventusque gubernātorque vocābat.
 Iam mediō appāret flūctū nemorōsa Zacynthos 270
 Dūlichiumque Samēque et Nēritos ardua saxīs;
 effugimus scopulōs Ithacae, Lāertia rēgna,
 et terram altrīcem saevī exsecrāmur Ulixī;
 mox et Leucātae nimbōsa cacūmina montis

words (254-257) constitutes the fifth revelation to Aeneas. For the others see note on *ibitis Italiam*, 254. Caelaeno's words are fulfilled, innocently enough, in vii. 107-119.

259-262. *sociis*: for case see § 132. *gelidus* . . . *dēriguit*: cf. *gelidus* . . . *sanguis*, 30. *animī*, *their spirits*. *nec* = *et nōn*; the *nōn* is balanced by *sed*, 261. *pācem* contains a special reference to *bellum* in 235, 247-248. *sint*: subj. in O. O.; *iubent*, 261, implies speech. *volucrēs*, *merely birds*.

263-264. *palmīs*: cf. *supinās* . . . *manūs*, 176-177. *nūmina magna*: i.e. gods able to overrule the Harpies. *meritōs* . . . *honōrēs*: cf. 118.

266-267. *fūnem*: i.e. the ropes that bound the ships to the shore; coll. singular. *dēripere*, *tear*, implies the utmost haste; see note on *rapuit* . . . *in*, i. 176. *excussōs* . . . *laxāre rudentīs*, *to uncoil and ease off the sheets*, i.e. to crowd on all sail. When a vessel was in port, the *rudentēs* were coiled up on deck. The hoisting of the sails

would involve the uncoiling of the ropes. *excutere* lit. = 'to shake out straight,' as one shakes out a garment.

268-269. *spūmantibus undīs*: the breeze was vigorous. For case see § 159, or § 161. *quā* . . . *vocābat*: *Noti*, 268, and the order of the names in 270-275 show that the Trojans were moving northward, up the Adriatic.

270-271. *Iam*, *Presently*. *nemorōsa*: the *ā* shows an exception to the rule that a vowel is long before a double consonant (*z=d* plus another consonant). Note, however, that the double consonant is in a different word. Cf., then, the note on *mihī*, i. 77. *ardua saxīs*: cf. *Myconō* . . . *celsā*, 76, with note.

272. *scopulōs Ithacae* mockingly calls attention to the wretched character of the *Lāertia rēgna*.

273. *altrīcem* . . . *Ulixi*: for expression and constr. cf. *cultrix Cybelae*, 111. The verse effectively pictures the impression which Ulysses had made on the Trojans.

275 et formidātus nautis aperitur Apollō.

Hunc petimus fessī, et parvae succēdimus urbī;
ancora dē prōrā iacitur, stant litore puppēs.

Ergō, inspērātā tandem tellūre potītī,
lūstrāmurque Iovī vōtisque incendimus ārās,

280 Actiaque Īliacīs celebrāmus litora lūdis.

Exercent patriās oleō lābente palaestrās
nūdātī socii; iuvat ēvāsisse tot urbīs

Argolicās mediōsque fugam tenuisse per hostīs.

Intereā magnum sōl circumvolvitur annum,

285 et glaciālīs hiems Aquilōnibus asperat undās;

aere cavō clipeum, magnī gestāmen Abantis,

275. nautis: dat. (§ 133) with *formidātus*. *aperitur* is a reflexive middle (§ 167), *looms up to view*. For the sing. see note on *insequitur*, i. 87. **Apollō** is briefly put for 'the height whereon Apollo's temple stands'; cf. *Ūcalegōn* = *Ūcalegontis domus*, ii. 312. Vergil has in mind the promontory of Actium.

276-277. urbī: the city of Actium, below the height. **puppēs:** ships were anchored so that their prows pointed seaward, or else they were drawn up on shore stern first; cf. *subductae* . . . *puppēs*, 135.

278-293. "At Actium we sacrifice and hold games. We move on then to Chaonia."

278-279. inspērātā: they had been sailing among islands full of their foes; cf. *iuvat* . . . *hostīs*, 282-283. **lūstrāmur:** a reflexive middle (§ 167); cf. *aperitur*, 275. They had been defiled by contact with the Harpies. **-que . . . -que:** as in 224. **Iovī,** out of deference to Jupiter; dat. of interest (§ 131). The Harpies, being gifted with prophetic powers, were Jupiter's ministers (cf. 250-252: § 348); the wrong done them (256) was a wrong done to him, for which atonement must be made. **vōtīs:** i.e. 'the sacrifices we had vowed to offer.' **incendimus,**

kindle, set ablaze; part of every victim was burned on the altar.

280. Īliacīs: freely, *we had practiced at Ilium*. **celebrāmus,** *throng*. Vergil is finding a Trojan precedent for the games established at Actium by Augustus after his victory there; see § 73.

281-282. Exercent, *ply, practice with might and main*. **patriās:** an important word; the games are represented as of great antiquity. **oleō lābente:** instr. abl., *with the help of,* etc. The oil made the wrestler's own limbs more supple and his opponent's hold less secure. **lābente** is a transferred epithet (§ 212); it was the wrestler's hands that slipped. **urbis:** on the islands of 270-273.

284-285. magnum . . . annum: cf. *magnōs . . . orbīs*, i. 269, with note. **annum** is governed by the prefix of *circumvolvitur*. Vergil means simply that the year draws to a close. **asperat,** *is beginning to roughen*. 284-285 explain why Aeneas does not tarry long at Actium. He wants to find a better (safer) place in which to spend the winter. See notes on 292-293, at the end.

286. aere cavō: abl. of char. or abl. of material (see note on *pendentibus*, i. 166). A prose writer would say *ex (dē) aere cavō factum*. **magnī . . .**



THE WRESTLERS

postibus adversis figō et rem carmine signō:

Aenēas haec dē Danaïis victōribus arma.

Linquere tum portūs iubeō et cōnsidere trānstris;

certātīm sociī feriunt mare et aequora verrunt.

290

Prōtinus aëriās Phaeācum abscondimus arcīs,

litoraue Ēpīrī legimus, portūque subīmus

Chāoniō, et celsam Būthrōtī accēdimus urbem.

Hic incrēdibilis rērum fāma occupat aurīs,

Prīamidēn Helenum Grāiās rēgnāre per urbīs,

295

coniugiō Aeacidae Pyrrhī scēptrisque potītum,

et patriō Andromachēn iterum cessisse marītō.

Obstipui, mīrōque incēsum pectus amōre

compellāre virum et cāsūs cognōscere tantōs.

Prōgredior portū, classis et litora linquēns,

300

Abantis: freely, *once borne by*, etc. Abas is some Greek warrior, identified sufficiently by the epithet *magnū*.

287. postibus adversis, on the *portul's front. adversis* lit.=‘fronting (those who approach)’; cf. *Fronte sub adversā*, i. 166, with note. The *postēs* are doubtless those of Apollo's temple, 275. **rem . . . signō**, *I give meaning to my act by a verse. signō* gets this sense from the idea of making a document valid by signing and sealing it.

288. arma: sc. *dat.*, or *dēdicat.* The verb is often omitted in inscriptions.

289-293. Linquere: as subject sc. *eōs*=*sociōs meōs*. **feriunt:** sc. *rēmīs*. **aequora verrunt:** cf. *caerula verrunt*, 208, with notes. **abscondimus:** i.e. by passing far beyond. **legimus:** as in 127. **portū . . . Chāoniō and celsam Būthrōtī . . . urbem** denote the same place. For form of *portū* see § 102. With *celsam* cf. *altae*, i. 7. At this place Aeneas means to spend the winter; see notes on 284-285, at the end.

294-355. “I find that Helenus, son of Priam, is King of Epirus and husband of Andromache. Presently I see Andromache. Later, I see Helenus himself.”

295-297. Priamidēn . . . marītō (297) is in appos. with *fāma*; hence the infinitives, in O. O. 294=‘men tell us a tale beyond belief.’ **coniugiō**=*coniuge*; see note on *coniugium*, ii. 579. **Pyrrhī:** objective gen. with *coniugiō*, ‘marriage with Pyrrhus’; see § 130, Note. **potītum**, *having won. patriō*, of her own race. She had been wife of Hector; cf. ii. 455-457, with notes. **cessisse**, *had passed into the possession of*. The word, which literally=‘had yielded,’ is pathetic. The verse is condensed; it=‘had been passed on again to a husband, this time to a husband of her own race.’—After the fall of Troy, Pyrrhus, warned by Helenus, a prophet (§ 349), that grave dangers awaited the Greek chieftains on the sea, returned home safely by land. Hence he had a friendly feeling for Helenus.

298-299. incēsum (*est*) = *ardet*. **amōre compellāre:** for constr. see § 185.

300. Prōgredior: we infer (§ 254) that Aeneas goes forth to learn whether the report given in 294-297 is true or not.

sollemnīs cum forte dapēs et trīstia dōna
ante urbem in lūcō falsī Simoēntis ad undam
libābat cinerī Andromachē, Mānisque vocābat
Hectoreum ad tumulum, viridī quem caespīte inānem
305 et geminās, causam lacrimīs, sacrāverat ārās.
Ut mē cōnspexit venientem et Trōia circum
arma āmēns vīdit, magnīs exterrita mōnstrīs
dēriguit vīsū in mediō, calor ossa relīquit;
lābitur, et longō vix tandem tempore fātur:
310 'Vērane tē faciēs, vērus mihi nūntius adfers,
nāte deā? Vīvisne, aut, sī lūx alma recessit,
Hector ubi est?' Dīxit, lacrimāsque effūdīt, et omnem
implēvit clāmōre locum. Vix pauca furentī

301-305. *cum forte*, at the very moment when, as it happened. *dapēs* . . . *libābat* (303): for the word-order cf. § 230. *ante (outside) urbem*: Vergil skillfully puts this scene at a time and a place when and where only Trojans would be present. *falsī*, *mimic*; this Simois reproduced that at Troy (i. 100). Cf. *falsī* . . . *genitōris*, i. 716. *libābat*, was offering. For offerings to the dead see note on *inferimus*, 66. The use of *libō* here (see Vocabulary) is natural enough, since the ceremony would involve a libation in the true sense of the term (see i. 736, with notes). *cinerī* . . . *Mānīs* by themselves merely = 'his ashes,' 'his spirit,' but the position of *Andromachē* makes clear the reference to Hector. *Mānīs* . . . *vocābat*: the tomb here contains no body; hence Hector's spirit must be summoned hither, from its resting-place in the tomb near Troy, to partake of the *dapēs* and the *dōna*, 301. See note on *sepulchrō*, 67. *inānem* belongs with *tumulum*; for its position see notes on *ignōtum*, ii. 59. *geminās* . . . *ārās*: cf. *stant Mānibus ārae*, 63. *causam lacrimīs*, as ground (cause) for her tears. The appos. expression gives the purpose of *sacrāverat*. For such an appos. expression see notes on i. 636. *lacrimīs* is dat.

of interest (§ 131); she helps her tears by giving them a chance to flow. *geminās* . . . *ārās* is really no part of the rel. clause, which was begun to describe *tumulum* only. We ought to have *viridī* . . . *inānem exstrūxerat et ad geminās ārās quās sacrāverat*, or the like.

307. *āmēns*, bewildered, gives the effect of *arma vīdit* (§ 211). *mōnstrīs*: the unexpected coming of Trojans.

309. *lābitur*, totters, falls. *longō* . . . *tempore*: abl. of measure of difference with *vix tandem*, which is a strengthened *post* (adv.). The expression results from a combination of *vix tandem* and *longō post tempore*.

310-312. *faciēs* . . . *nūntius*: in the pred. with *tē* . . . *adfers*, which = *venis*, or a strengthened *es*. Andromache's first thought is that she has merely seen a vision. Contrast 173-175. *recessit*: sc. *ā te*. *Hector ubi est?*: the question implies a belief that the spirits have knowledge of one another's doings. It is also a compliment to Aeneas, since it implies that Andromache thought of Hector and Aeneas as inseparable in life and so naturally pictured them as inseparable in death. See notes on *amicī*, i. 486, on ii. 320-321, and on ii. 453-455, at the end.

313-314. *furentī* (sc. *eī*), while her

subiciō, et rārīs turbātus vōcibus hīscō:

‘Vivō equidem, vitamque extrēma per omnia dūcō; 315
nē dubitā; nam vērā vidēs.

Heu! Quis tē cāsus dēiectam coniuge tantō

excipit, aut quae digna satis fortūna revīsīt?

Hectoris Andromachē Pyrrhīn cōnūbia servās?’

Dēiēcīt vultum, et dēmissā vōce locūta est: 320

‘Ō fēlix ūna ante aliās Priamēia virgō,

hostilem ad tumultum Trōiae sub moenibus altīs

iussa morī, quae sortītūs nōn pertulit ūllōs,

nec victōris erī tetigit captīva cubile!

Nōs, patriā incēnsā, dīversa per aequora vectae 325

stirpis Achillēae fastūs iuvenemque superbum

excitement lasts; dat. with *subiciō* (§ 138). *subiciō*, *I fling in*. For scansion see note on *disice*, i. 70. *rārīs*, *faltering*. His words stand far apart; see note on *appārent rārī*, i. 118. *hīscō*, *stammer*. Aeneas himself can scarcely speak for grief. Render *Vix . . . hīscō* by *Only with difficulty do I insert a word, now and then, between her frenzied cries, etc.*

315-316. extrēma, hazards. The verse=‘I am alive, though,’ etc. *vērā* carries us back to 310.

317. dēiectam . . . tantō, *dislodged from so lofty (splendid) a union*; a powerful expression. **coniuge**: Hector.

318. excipit, *greet*s, with a suggestion of hostility, as often. **digna satis**: sc. *tē*. *quae . . . revīsīt* (sc. *tē*)? is a condensed way of saying (1) ‘is some brighter lot coming back to you?’, (2) ‘if so, what?’

319. Pyrrhīn=*Pyrrhīne*. The interrog. *-ne* is often thus shortened, esp. before a vowel. For the position of *-n* here cf. the position of *-ne* in *bellumne*, 248, and in *coniūnxne*, ii. 597. This pathetic question carries us back to 317-318, *quis . . . excipit . . . ?* Aeneas is greatly excited (314). His first query is based on his conception of Andromache’s fate before he heard the *fāma* of 294-297. His second query

is based on the *fāma*. Then his mind reverts to the thought which prompted his first inquiry. This is natural; the mind dwells most on the thoughts it has longest entertained. See, also, notes on ii. 453-455, especially on *postēs*, 454.

321. fēlix . . . ante aliās=*fēlicissima*; the addition of *ūna* makes the expression resemble *iūstissimus ūnus*, ii. 426. **virgō**=*virgō filia*; the ref. is to Polyxena, slain by the Greeks at the tomb of Achilles. See Gayley (§ 362), pages 307, 313.

323. iussa=a causal clause. For the thought of *fēl. x . . . mori*, 321-323, cf. Aeneas’s cry, i. 94-101, esp. 94-96. **sortītūs**: i.e. of spoil and captives.

325-326. Nōs=*Ego*; note the adverbs. *asynдетon*. **patriā incēnsā**=*Dardaniā incēnsā*, 156. **vectae . . . tulimus** (327), *sailed . . . bore*, i.e. ‘were forced to sail . . . were forced to bear.’ For a very different story of Pyrrhus’s return see notes on 295-297, at the end. **stirpis Achillēae**: Pyrrhus. **fastūs . . . superbum**: parallelism (§ 251). To a mature woman like Andromache the youth of Pyrrhus—son, too, of Achilles!—made his whims harder to bear. **iuvenem**: *adulēscēntem* (impossible in dactylic hexameter verse) would have been more effective.

servitiō ēnīxae tulimus; quī deinde, secūtus
Lēdaeam Hermionēn Lacedaemoniōsque hymenaeōs,
mē famulō famulamque Helenō trāsmīsīt habendam.

- 330 Ast illum, ēreptae magnō inflammātus amōre
coniugis et scelerūm furiīs agitātus, Orestēs
excipit incautum patriāsque obtruncat ad ārās.
Morte Neoptolemī rēgnōrum reddita cessit
pars Helenō, quī Chāoniōs cognōmine campōs
335 Chāoniamque omnem Trōiānō ā Chāone dīxit,
Pergamaque Īliacamque iugīs hanc addidit arcem.
Sed tibi quī cursum ventī, quae Fāta dedēre,

327. *servitiō ēnīxae*, having borne child, too, in slavery. *Ēnītor* is seldom thus used without an object like *puerum*. *servitiō* is temporal abl. without a prep., though it has no modifier. In classical prose this use is confined to certain words, *nocte*, *diē*, *hieme*, etc., which themselves express time. *deinde*, thereafter, bitterly sums up *stirpis* . . . *tulimus*, esp. *servitiō ēnīxae*.

328. *Lacedaemoniōs*: i.e. with the Spartan maid Hermione. *hymenaeōs*: as in i. 651.

329. *mē . . . habendam*: we should expect *mē famulō Helenō famulam trāsmīsīt habendam*, 'transferred me to Helenus a slave, to be kept (by him) as his slave.' Andromache describes the one act of Pyrrhus in terms more properly suited to an account of two acts. *mē* and *famulam* twice describe Andromache, as *famulō* and *Helenō* twice identify Helenus. For the separation of these words cf. note on *Dēlius* . . . *Apollō*, 162. *trāsmīsīt*: a scornful substitute for *in mātīmōnium dedit*. Andromache pictures Pyrrhus as indifferent, in his pursuit of Hermione, to what became of Andromache. In her sorrowful recalling of the past, Andromache speaks with scornful exaggeration, esp. in *famulō*, 329, hardly generous to Helenus. *He* was innocent throughout.

330-331. *illum*: Pyrrhus. *ēreptae* = *quae ei erepta erat*. *ēreptae . . . coniugis*: Menelaüs, not knowing that Hermione had been secretly betrothed to Orestes, gave her to Pyrrhus. *coniugis* expresses the desired, not the actual, relation. Cf. note on *gener*, ii. 344. *scelerum*: see *Orestēs* in Vocabulary. *furiīs*: the ancients hardly distinguished the frenzy born of remorse from the Furies proper. Roman readers would think of a famous Greek tragedy (the *Eumenides*, by Aeschylus) in which the pursuit of Orestes by the Furies was portrayed. Orestes murdered Pyrrhus because he had suffered from Pyrrhus a personal injury (*ēreptae . . . coniugis*) and because he was not himself (*scelerum . . . agitātus*).

332. *excipit incautum*: cf. *incautum superat*, i. 350. For *excipit* see 318.

333. *cessit*: as in 297. See 295-297, with notes.

335-336. *Chāoniam . . . dīxit*: briefly put for *called the whole region Chaonia*. For the language cf. 18, 133 (*Pergameam . . . vocō*), i. 277. *ā*: in such connections we say 'after.' *Pergama . . . arcem*: reproductions of those at old Troy; cf. *falsi Simoëntis*, 302.

337. *Sed* = *But* (enough of us and of our experiences).

aut quisnam ignārum nostris deus appulit ōris?
 Quid puer Ascanius? Superatne et vēscitur aurā,
 quem tibi iam Trōiā 340
 Ecqua tamen puerō est āmissae cūra parentis?
 Ecquid in antiquam virtūtem animōsque virilis
 et pater Aenēas et avunculus excitat Hector?
 Tālia fundēbat lacrimāns, longōsque ciēbat
 incassum flētūs, cū^{hsc} sēsē ā moenibus hērōs 345
 Priamidēs multis Helenus comitantibus adfert,
 agnōscitque suōs, laetusque ad limina dūcit,
 et multum lacrimās verba inter singula fundit.
 Prōcēdō, et parvam Trōiam simulātaque magnīs

338. quisnam . . . deus, *what god, pray . . . ?* Cf. *quōnam*, ii. 595, *Nam quae*, ii. 373, with notes. *ignārum* gets its meaning from its position beside *nostris* . . . *ōris*; it = 'without knowing that you were so soon to see friends.'

339. Quid . . . Ascanius?, *What of the lad . . . ?*, etc., is an idiomatic expression in which originally some verb (such as *agit*, *facit*) was employed. *superat*: as in ii. 597, ii. 643. *vēscitur aurā*: as in i. 546.

340. quem . . . Trōiā: perhaps Vergil purposely left the verse incomplete, preferring merely to suggest his meaning. See § 52, at the end. *Trōiā* is, perhaps, part of an abl. abs., *when Troy was already . . .*

341. Ecqua . . . cūra . . . ?, *Has the lad any concern . . . ?* *tamen*: the balancing *although*-clause is involved in the context, esp. in 340. This verse shows clearly that, at the time of the fall of Troy, Ascanius was very young. Cf. the pictures of him in ii. 673-674, ii. 677, ii. 723-724. Andromache means, then, 'Does Ascanius, though he was, and is, so young, remember his mother?' *āmissae* = *quamquam eam amisit*. How Andromache knows that Creūsa is dead Vergil does not indicate.

342. Ecquid, *at all*; adv. acc. (§ 146). Cf. *multum*, i. 3. *antiquam*, *of the olden days*. Study *anticus* in Vocabulary. *virtūtem*: sc. *Trōiānōrum*.

343. pater . . . Hector: i.e. the fact that he has Aeneas for a father, etc. *avunculus*: Creūsa was sister of Hector, the first husband of Andromache. For the mention together of Aeneas and Hector see note on *Hector ubi est?*, 312, at the end.

347-348. suōs, *his countrymen*. *multum*, *copiously*; for the syntax cf. that of *Ecquid*, 342. *verba . . . singula*: an extravagant and incorrect expression. Cf. the vulgar English, 'She sobbed between each word.' Render, freely, by *mingles his tears with his words*. The verse means that the meeting affected Helenus as it had Andromache (312, 344) and Aeneas (313-314). The tears are due in part to joy, in part to sorrowful recollections inspired by the meeting. With fine taste Vergil suppresses the words of Helenus. Two speeches — on the same theme — would weary the reader; besides, Andromache had said all that could be said.

349. parvam, *miniature*. *simulāta*, *made like unto*, a rare sense. For the dat. with *simulō* see §§ 136-137. With *magnīs* sc. *Pergamis*.

- 350 Pergama et ārentem Xanthī cognōmine rīvum
agnōscō, Scaeeaeque amplector limina portae.
Nec nōn et Teucrī sociā simul urbe fruuntur.
Illōs porticibus rēx accipiēbat in amplis;
aulāi mediō libābant pōcula Bacchī
- 355 impositis aurō dapibus, paterāsque tenēbant.
Iamque diēs alterque diēs prōcessit, et aurae
vēla vocant, tumidōque inflātur carbasus Austrō.
His vātem adgredior dictis, ac tālia quaesō:
‘Trōiugena, interpres dīvum, quī nūmina Phoebī,
360 quī tripodas, Clariī laurūs, quī sīdera sentis
et volucrum linguās et praepetis ōmina pinnae,
fāre age (namque omnem cursum mihi prōspēra dīxit

350. ārentem: i.e. half dry, tiny; it corresponds to *parvam*, 349. Homer describes the Trojan Xanthus as ‘whirling.’ Xanthī cognōmine involves an abl. of char.; see note on *praestantī corpore*, i. 71. Xanthus-named would give the force of the construction.

351. Scaeeae . . . portae: cf. ii. 612, with note: With *amplector limina* cf. *amplexae . . . tenent*, ii. 490. This embrace is one of recognition; that in ii. 490 is an embrace of farewell.

352. Nec nōn et: as in i. 707. **Teucrī:** they had gone forth with Aeneas (300); see § 254. **sociā . . . urbe,** the city’s friendship; the emphasis is on the adjective (§ 214).

354. aulāi mediō=the prose in *mediā aulā*. *mediō* is adj.=noun (§ 216, 2), in local ablative. For *aulāi* see § 99. Vergil uses *aulāi* here as he does *ātria* in ii. 528; compare, then, *porticibus longis*, ii. 528, with note. He may, however, have in mind the Greek house, in which, in Homeric times, there was a court (*aula*) before the house, surrounded by colonnades.

355. aurō, platters of gold; see § 203. **dapibus:** i.e. offerings of meat to the gods (cf. 301). Of the feast referred

to in 353-355 only the libations are described. For this sacrifice see note on *templis*, i. 632.

356-462. “Helenus declares that I can reach Italy safely only by going round Sicily. He bids me visit the Sibyl at Cumae, to learn my future in Italy.”

356-357. diēs . . . diēs properly denotes but two days, but must here=day after day. **aurae . . . vocant:** cf. *lēnis . . . vocat Auster*, 70.

358. quaesō: here transitive, with acc. of effect (§ 142). The form is generally used parenthetically.

360. tripodas: see note on *adytis . . . reclūsīs*, 92. **laurūs:** cf. 81, 91, with notes. **sīdera:** astrology was popular in Vergil’s time, but unknown in the Trojan days. See note on *ancora*, i. 169. **sentis,** dost understand.

361. volucrum . . . pinnae: the ref. is to the two kinds of augury, from the notes of birds and from their flight. (In i. 393-400 both kinds are exemplified, though greater stress is laid on the latter. **praepetis,** presaging, prophetic. *Praepes* is a technical term of augury, applied to birds whose flight gave omens. **pinnae:** subjective gen., conveyed by, etc.

rēligiō, et cūnctī suāsērunt nūmine divi
 Ītaliā petere et terrās temptāre repostās;
 sōla novum dictūque nefās Harpyia Celaenō
 prōdigium canit, et trīstīs dēnūntiat irās
 obscēnamque famem): quae prīma pericula vitō,
 quidve sequēns tantōs possim superāre labōrēs?
 Hic Helenus, caesis primum dē mōre iuencīs,
 exōrat pācem divum vittāsque resolvit
 sacrātī capitis, mēque ad tua limina, Phoebe,
 ipse manū multō suspēnsū nūmine dūcit,
 atque haec deinde canit divīnō ex ōre sacerdos:
 ‘Nāte deā, nam tē maiōribus ire per altūm
 auspiciis manifesta fidēs (sic fāta deum rēx
 sortitur volvitque vicēs, is vertitur ōrdō),
 pauca tibi ē multis, quō tūtior hospita lūstrēs
 aequora, et Ausoniō possis cōsidere portū,

365

370

375

363-364. *rēligiō*, revelation, agencies of religion rather than religion itself, e.g. the oracle, 94-98, the visit of the Penates, 147-171, the vision of Hector, ii. 268-297, and the *auguria divum*, 5. *repostās*: i.e. out of the beaten tracks.

365-368. *Harpyia*: here of three syllables; see *Harpyia* in Vocabulary, and contrast 212, 226, 249. *prōdigium* = *mōnstrum*; see § 345. For the reference see 253-257. *irās*: sc. *divōrum*, out of *divī*, 363. *obscēnam . . . famem*: cf. Celaeno's expression, *dīra famēs*, 256. *vitō*: for mood see note on *Quem sequimur . . . ?*, 88. *quid . . . sequēns*, by pursuing what course, contains the protasis to *possim*; it = *quid sī sequar*. *superāre*, o'ercome, master. *labōrēs*: i.e. of a journey to Italy and *terrae repostae*, 364.

370. *resolvit*: Helenus wore the *vittae* as priest; see note on *infula*, ii. 430. He removes them that he may be free to yield himself to the influence of Apollo; there must be nothing on his person to impede the entrance of the

god into his heart (cf. *animīs inlābere nostrīs*, 89). The physical condition of those about to receive inspiration is regularly described as abnormal.

372. *multō . . . nūmine*, uplifted by the all-pervading power of the god.

374-375. *nam, since. maiōribus . . . auspiciis*, under no common auspices; for case see § 161. *manifesta fidēs* (est): as in ii. 309. *fāta*, the utterances (cf. *for, fāri*); see § 216, 1.

376. *vicēs*: the changes and chances of mortal life. See *vicis* in Vocabulary. *is . . . ōrdō*: sc. *ā rēge deum*, such is the ordered sequence of events kept revolving (by Jupiter). The emphasis is on *is*, as on *ea*, ii. 17. *ōrdō* = *ōrdō rerum*. Destiny is here a revolving wheel, which in time brings to each man his lot. For the power accorded here to Jupiter see § 341.

377-379. *pauca . . . expediam* (379): see § 349. *quō . . . lūstrēs*: a purpose clause. *quō* is used because there is a comp. in the clause. *Ausoniō*: the harbor is that of Cumae.

expediam dictis, prohibent nam cētera Parcae
 380 scīre Helenum, fārique vetat Sātūrnīa Iūnō.
 Prīncipiō Ītaliā, quā tū iam rēre propinquā
 vicinōsque, ignāre, parās invādere portūs,
 longa procul longīs via dīvidit invia terrīs.
 Ante et Trīnācriā lentandus rēmus in undā,
 385 et salis Ausonīi lūstrandum nāvibus aequor,
 infērniq̄ lacūs Aeaeaeque īnsula Circae
 quā tūtā possis urbēm compōnere terrā.
 Signa tibi dicā, tū condita mente tenētō.
 Cum tibi sollicitō sēcrētī ad flūminis undam
 390 lītoreīs ingēns inventa sub ilicibus sūs,
 trīgintā capitum fētūs ēnīxa, iacēbit,
 alba, solō recubāns, albī circum ūbera nātī,

379-380. *nam . . . Iūnō* explains *pauca*, 377. *fārique*: we should have expected *aut* (or else) *fāri*; Helenus is not privileged even to tell all he knows.

381-382. *Prīncipiō*: as in ii. 752. *tū* implies a contrast: 'you think it is near, I know better.' *iam*, already. Join both with *propinquā* and with *vicinōs*, 382. *vicinōsque . . . portūs*: we should have expected *cuiusque vicinōs*, etc., *whose harbors*, etc., but see note on *et*, ii. 71. Observe that *vicinōs* is pred. to *invādere portūs*, in the thought that they are already near. In Vergil's time ships reached Italy from Greek waters by crossing from Dyrrachium (modern Durazzo), just north of Epirus, to Brundisium.

383. *longis . . . terrīs*, instr. abl., by long stretches of land, is explained by 384-387. *via . . . invia*, a way that is no way. Such a combination of contradictory words is called *oxymoron*. *dīvidit*: sc. *ā tē*.

384-387. *Ante . . . quā . . . possis* (387): see note on *prius . . . quā . . . fundat*, i. 192-193. *et . . . et*, both . . . and. *lentandus*: i.e. must be vigorously plied. *salis Ausonīi*: the *Mare Inferum*, between Sicily and Latium.

-que . . . -que are not correlative. The first *-que* joins 386 as a whole to 385; the second *-que* joins *Aeaeae . . . īnsula Circae* to *infērni lacūs*. *lacūs . . . īnsula*: sc. proper forms of *lūstrandum* (with *sunt*, *est*), in the sense of *must be skirted*. The *lacūs* are a group of lakes in Campania, the chief of which was called *Avernus* or *Averna*. Near this was a fabled entrance to the lower world. *Aeaeae . . . Circae*: the promontory of Circeii, on the coast of Latium, once an island, tradition said. *possis*: subj. in a purpose clause. The sense is 'You must do certain things in order that,' etc.

388. *Signa*: i.e. that you have reached your destined home.

389-393. *tibi*: with *inventa*, 390 (§ 133). *sēcrētī*, retired, sequestered. Cf. *sēcrēta*, ii. 299. *lītoreīs*: i.e. that grow on the banks. *Lītus*, whence *lītoreus* comes, properly = 'seashore,' but sometimes = *ripa*, 'river bank.' *inventa . . . iacēbit*: we should say, *shall be found lying*. *trīgintā capitum*: gen. of definition (§ 122) with *fētūs*, a litter. *capitum*: cf. English 'head' as applied to cattle. *ēnīxa*: freely, newly mother of. Cf. *ēnīxae*, 327, with note.

is locus urbis erit, requiēs ea certa labōrum.

Nec tū mēnsārum morsūs horrēsce futūrōs;

Fāta viam invenient, aderitque vocātus Apollō.

395

Hās autem terrās Italīque hanc litoris ōram,
proxima quae nostrī perfunditur aequoris aestū,
effuge; cūncta malis habitantur moenia Grāis.

Hīc et Nārycii posuērunt moenia Locrī,

et Sallentinōs obsēdit milite campōs

400

Lyctius Īdomeneus, hīc illa ducis Meliboeī

parva Philoctētae subnīxa Petēlia mūrō.

Quīn, ubi trānsmisssae steterint trāns aequora classēs,

et, positīs āris, iam vōta in litore solvēs,

purpureō vėlāre comās adopertus amictū,

405

nē qua inter sānctōs ignīs in honōre deōrum

nātī: sc. *inventi iacēbunt*. Render *albi* . . . *nātī* freely by *her white children about*, etc. **is** . . . **ea:** for gender see note on *hoc*, i. 17.

394-395. Nec . . . horrēsce: *nec*, not *nēve*, or *neu*, is used with a prohibition which follows an affirmative command. **mēnsārum morsūs:** predicted in 255-257. For case of *morsūs* see § 142. **futūrōs**, *predestined, fated*. See note on *futūrae*, i. 712. **vocātus:** cf. *ventis* . . . *vocātis*, 253, with note.

396-398. Hās . . . hanc, *yonder*; said with a gesture. **ōram**, *stretch*. **proxima:** for position see note on *ignōtum*, ii. 59. **nostrī . . . aequoris:** the Adriatic. **Grāis:** for case see § 133. Southern Italy was called Magna Graecia, on account of the number of Greeks resident there. Greek is still largely spoken in this region, and Greek coins are in circulation in its towns.

400. obsēdit, *mastered*; properly, 'beset.'

401-402. Īdomeneus: for his expulsion from Crete see 121-123. **illa . . . parva** together = *that small, but famous*; cf. notes on *illō*, ii. 274, and on *ille* . . . *rēgnātor*, ii. 779. **subnīxa**,

supported by, secured by. To Aeneas *subnīza* . . . *mūrō* would contain a menace. Vergil is probably alluding, however, by way of compliment, to the fact that Petelia bravely withstood Hannibal. For such a reference see §§ 64-65. The places mentioned in 399-402 are not given in their geographical order; the land of Locri, first named, was farthest south.

403-404. Quīn: as in i. 279. **steterint**, *shall have come to anchor*; cf. *stant* . . . *puppēs*, 277, with note. **iam**, *presently*.

405. vėlāre: imp. pass., in middle sense, with acc.; see § 149. **vėlāre . . . adopertus**, *cover and veil*. To cover one's head while praying was a Roman custom; the Greeks prayed with head uncovered. Vergil is supplying in the command of Helenus an ancient and dignified origin for the Roman practice; see § 73.

406. nē qua . . . turbet (407), *to keep any (every) hostile sight from meeting and*, etc. See note on *nē* . . . *arcēret*, i. 299-300. **ignis:** i.e. on the altar; cf. *vōtis* . . . *ārās*, 279, with note. **in . . . deōrum**, *while you are worshiping*, etc.

hostilis faciēs occurrat et ōmina turbet.

Hunc socii mōrem sacrōrum, hunc ipse tenētō;

hāc casti maneant in rēligiōne nepōtēs.

410 Ast, ubi digressum Siculae tē admōverit ōrae

ventus, et angustī rārēscent claustra Pelōrī,

laeva tibi tellūs et longō laeva petantur

aequora circuitū; dextrum fuge litus et undās.

Haec loca vī quondam et vāstā convulsa ruīnā

415 (tantum aevi longinqua valet mūtāre vetustās)

dissiluisse ferunt, cum prōtinus utraque tellūs

ūna foret; vēnit mediō vī pontus, et undīs

Hesperium Siculō latus abscidit, arvaque et urbīs

litore diductās angustō interluit aestū.

407. *hostilis faciēs*, untoward sight; lit., 'sight hostile (to the sacrifice).' *occurrat*: sc. *tibi*. *ōmina*: favorable omens gained before the sacrifice and the prayer might be nullified by subsequent mishaps.

408. *tenētō*: the so-called fut. forms of the imp. are more formal and archaic (§ 98) than the pres., and so are better suited to a solemn passage like this. With 408-409 cf. 280-283, with note on *celebrāmus*, 280.

409. *casti*=an adverb (§ 213). *rēligiōne*, holy observance.

410-413. *digressum*: i.e. after you leave the part of the east coast of Italy represented by 403-409. Render by *But when, after you depart (from that place), the wind, etc.* *angustī* . . . *Pelōrī*: i.e. the strait between Pelorus and Italy, the Straits of Messina. Its *claustra*, barriers (properly 'shutters'), are the headlands on either side. *rārēscent*: see *rārēscō* in Vocabulary. Cf. *rārus*, as used in i. 118. *laeva* . . . *laeva*, on the left. The course to the left will take them, *longō* . . . *circuitū*, round Sicily. The course to the right—the direct, shortest route to Italy—would be the most natural course; hence the repetition of the command

to take a different course, and the full statement of reasons for that command, 412-432. Note the alliteration (§ 252) in 412.

414. *vī, violence*; cf. i. 4, i. 69, etc. *ruīnā*: we should say 'upheaval.' See note on ii. 310.

415. *tantum* . . . *vetustās*: freely, such vast changes can be wrought by, etc.

416-417. In translation, represent *ferunt* by a parenthetical expression:—so men say—. *prōtinus*, continuously; join with *ūna*, 417. *utraque tellūs*: Italy and Sicily. *utraque*, which really = 'each of the two,' is incorrectly used here; *ambae tellūrēs* would be more exact. *foret*: subj. in O.O. *mediō*: dat., =in medium (§ 134), or abl. of the route (§ 159), i.e. into (through) the gap thus made. *vī, violently, furiously*.

418-419. *Siculō*: sc. *lateri*; for case see note on *silici*, i. 174. *litore diductās*: freely, torn asunder, coast from coast. *litore* is abl. of spec., 'in respect of their shores.' The pl. would be more natural, but Vergil is thinking of the cities standing each on its own shoreline. *angustō* . . . *aestū*, with its narrow flood (tide), recalls *angustī* . . . *Pelōrī*, 411.

Dextrum Scylla latus, laevum implācāta Charybdis 420
 obsidet, atque imō barathrī ter gurgite vāstōs
 sorbet in abruptum flūctūs, rūrsusque sub aurās
 ērigit alternōs, et sīdera verberat undā.
 At Scyllam caecis cohibet spēlunca latebrīs
 ōra exsertantem et nāvis in saxa trahentem. 425
 Prīma hominis faciēs et pulchrō pectore virgō
 • pūbe tenus, postrēma immānī corpore pistrix,
 delphīnum caudās uterō commissa lupōrum.
 Praestat Trīnacrīi mētās lūstrāre Pachynī
 cessantem longōs et circumflectere cursūs 430
 quam semel infōrmem vāstō vīdisse sub antrō

420-423. **Dextrum**: i.e. as one rounds Italy from the Adriatic, to go north through the Straits of Messina (411). For the sake of variety Vergil dwells most on the activity of Charybdis, most on the appearance of Scylla. **atque . . . undā** (423) describes Charybdis only. It would have been better to leave out *atque*, and to make *imō* (Charybdis) . . . *undā* an independent sentence. *imō . . . gurgite*: local abl.; freely, *seated deep down in her pit amid the swirling waters*. **ter**: Homer says thrice daily. Vergil's words can only mean that, when Charybdis is in action, the waters are thrice sucked down, thrice belched forth. How often this happens Vergil does not say. **in abruptum, sheer downwards**. *abruptum* properly = a (broken off, i.e.) precipitous cliff, then the abyss which such a cliff overhangs. For the part. = a noun see § 216, 1. **alternōs**, *in turn*.

425. **ōra . . . trahentem**: freely, *out of which she thrusts . . . and drags*, etc. In prose we should probably have *unde ōra exsertat*, etc.

426-428. **Prīma . . . faciēs**: freely, *In front her guise is a mortal's*. For *Prīma* and *postrēma* (427) see note on *summā . . . undā*, i. 127. **faciēs** is not only subject to *est* to be supplied, but also one of its two predicates. **pulchrō**

pectore . . . immānī corpore, *lovely-breasted . . . giant-bodied*; see note on *praestantī corpore*, i. 71. **pūbe**, *the waist*. **delphīnum . . . lupōrum**, *uniting dolphins' tails to*, etc. The *uterus* is formed, or, as we should put it, encircled, by wolves. *caudās* is object of *commissa*, which is to be taken as a middle (§ 148).—In 420-428 there is a fine example of chiasmus (§ 243), in the description of Scylla, Charybdis (420-421), Charybdis (421-423), Scylla (424-428).

429. **Praestat**: as in i. 135. **mētās . . . Pachynī**, *to double round Pachynus, as round a turning-post*. For case of *Pachynī* see § 122. Vergil compares the ships of Aeneas as they round Pachynus to racing chariots as they round the turning-posts (*mētae*) in the circus.

430. **cessantem**: freely, *making haste slowly*. Strictly, the word suggests the idea of standing absolutely still (see note on *cessabit*, i. 672). To the Trojans, eager to reach Italy, the promised land (so near, physically), the long voyage round Sicily might well seem even worse than standing still. **circumflectere** here = 'to traverse by rounding' (sc. *mētās Pachynī*); freely, *trace long, winding courses*. **cursūs** is acc. of effect: §§ 140, 143.

Scyllam et caeruleis canibus resonantia saxa.
 Praeterea, si qua est Helenō prūdentia vātī,
 si qua fidēs, animum si vērīs implet Apollō,
 435 ūnum illud tibi, nāte deā, prōque omnibus ūnum
 praedicam, et repetēns iterumque iterumque monēbō:
 Iūnōnis magnae primum prece nūmen adōrā,
 Iūnōnī cane vōta libēns, dominamque potentem
 supplicibus superā dōnīs; sic dēnique victor
 440 Trīnaciā finīs Italōs mittēre relictā.
 Hūc ubi dēlātus Cūmaeam accesseris urbem
 divīnōsque lacūs et Avena sonantia silvīs,
 insānam vātem aspiciēs, quae rūpe sub imā
 fāta canit foliisque notās et nōmina mandat.

432. caeruleis, sea-hued. canibus = *lupōrum*, 428; for the variety cf. § 196. Note how much light 424-432 throw on *Vōs . . . scopulōs*, i. 200-201.

433-434. Helenō = *mihī*; see note on *Iūnōnis*, i. 48. **prūdentia**: here in its lit. sense, *foresight*. **vātī** is in pred. appos. with *Helenō*, as a prophet. *Prūdentia* by itself may denote merely the foresight of common sense or experience. **si . . . fidēs** (*est eī*), *if in any way he deserves credence*; lit., 'if he has any trustworthiness.' The threefold repetition of the one thought in *si qua est . . . Apollō* is noteworthy. There is, of course, no element of doubt here. The meaning is, 'So surely as Helenus is a prophet, so surely must you do one thing above all others' (435).

435-436. illud, the following; a common meaning. **omnibus**: as in i. 15. **praedicam . . . monēbō**: though he used the third person of himself in 433-434, Helenus now uses the normal first person. The ancients found it hard to speak of themselves for any length of time in the third person.

437-438. Iūnōnis . . . Iūnōnī: note the triple emphasis of position, repetition, and metrical treatment (§ 300). **libēns**: an important word; the Trojans might well have been loath to

honor Juno at all. Vergil is suggesting an explanation of the high honor paid in his day to Juno at Rome (§ 73). See notes on *celebrāmus*, 280, and on *vēlāre . . . adopertus*, 405. Vergil was probably thinking, also, of the worship of Juno on the Lacinian Promontory, which Aeneas passes presently. See 552, and § 314.

439-440. superā: a strong word; *saeva Iūnō* (i. 4) will not readily befriend the race she hates (i. 28). **victor** keeps up the figure. **dēnique**: as in ii. 70, ii. 295. **mittēre**: sc. *ā Iūnōne divīsque*.

441-442. dēlātus: as in 154. **divīnōs . . . lacūs** = *īfernī . . . lacūs*, 386. The lakes are *divīnī*, as belonging to the powers of the underworld. **et**: see § 218. **Avena** is pl. to *Avernus*, as *Pergama* is to *Pergamus*. We use the singular. **sonantia silvīs**, *with its rustling woods*; lit., 'rustling with,' etc.

443. insānam: cf. *furēns* used of Cassandra, ii. 345. The ref. is to the Sibyl (§ 59). **rūpe . . . imā**, *within the depths of the cliff*. For *īma* see notes on *Prīma* and *postrēma*, 426, 427. We may also compare § 214.

444. notās et nōmina (*fātōrum*): i.e. the signs and symbols by means of which her prophecies are expressed.

Quaecumque in foliis dēscripsit carmina virgō,
 445
 dīgerit in numerum atque antrō sēclūsa relinquit;
 illa manent immōta locis neque ab ōrdine cēdunt:
 vērū eadem, versō tenuis cum cardine ventus
 impulit et tenerās turbāvit iānuā frondēs,
 nūmq̄am deinde cavō volitantia prēndere saxō
 450
 nec revocāre sitūs aut iungere carmina cūrāt;
 incōsultī abeunt sēdemque ōdēre Sibyllae.
 Hīc tibi nē qua morae fuerint dispendia tantī,
 quamvis increpitent socii et vī cursus in altum
 455
 vēla vocet possisque sinūs implēre secundōs,
 quīn adeās vātem, precibusque ōrācula poscās
 ipsa canat, vōcemque volēns atque ōra resolvat.
 Illa tibi Ītalīae populōs ventūraque bella

446. in numerum, in order, in sequence. antrō=rūpe sub imā, 443.

448-449. eadem (folia): object of prēndere, 450. versō tenuis . . . cardine ventus, the gentle breeze due to the opening of the door, when some one comes to consult the Sibyl. versō . . . cardine, abl. abs., gives the cause of tenuis . . . ventus. cardine=foribus (§ 204). iānuā: i.e. the swinging of the door. frondēs: object of both verbs.

450-451. deinde, thereafter. cavō . . . saxō: the third expression for the Sibyl's grotto; see 443, 446. volitantia is neuter, in spite of frondēs, because Vergil had in mind carmina, 451. Render by never thereafter, though the prophecies flit about, does she trouble to catch them, or, etc. sitūs, positions. carmina: her prophecies as set forth by the leaves, duly arranged (445-449).

452. incōsultī, uncounseled, a very rare sense. They are obliged to select leaves at random and so get little help. Vergil is thinking of the mode of consulting the Sibylline books; see § 93. On the Sortēs Vergiliānae see *The Classical Weekly*, XXI. 185-189.

453-458. nē . . . tantī . . . quīn . . . poscās (456), let not any losses imposed by delay be rated so high by you . . . that as a result you will not visit. fuerint: the pf. in a subj. of command or exhortation gives a tone of urgency. tantī: gen. of indefinite valuation; see A. 417; B. 203, 3; Bu. 578; D. 341, and Note; G. 380, 1; H. 448, and 1; H. B. 356, 1. vī, vigorously. cursus: here the chance of voyaging. With cursus . . . vocet cf. aurae vēla vocant, 356-357. sinūs . . . secundōs, favoring folds (of your sails), i.e. folds that will help you on your way. quīn . . . poscās: the subj. here is the subj. usual in clauses that depend on a verb (or expression) of hindrance. quīn is used because the main clause, containing the expression of hindrance, is negative. 455-456=nē ūlla dispendia tē impediāt (prohibeant) quīn, etc. ipsa, in person, i.e. with voice, not with leaves, 444. canat . . . resolvat: in O. O. with poscās. They represent the imp. of O. R. volēns, graciously; esp. used of the favor of the gods. Cf. libēns, 438, used of the worshiper. resolvat, unstop. Illa . . . expedit (460): see notes on 462, at the end.

- et quō quemque modō fugiāsque ferāsque labōrem
 460 expedit, cursūsque dabit venerāta secundōs.
 Haec sunt quae nostrā liceat tē vōce monērī.
 Vāde age, et ingentem factis fer ad aethera Trōiam.’
 Quae postquam vātēs sic ōre effātus amicō est,
 dōna dehinc aurō gravia sectōque elephantō
 465 imperat ad nāvis ferri, stīpatque carinīs
 ingēns argentum Dōdōnaeōsque lebētas,
 lōricam cōnsertam hāmīs aurōque trīlicem,
 et cōnum īnsignis galeae cristāsque comantīs,
 arma Neoptolemī. Sunt et sua dōna parentī.
 470 Addit equōs additque ducēs;
 rēmigium supplet, sociōs simul īnstruit armīs.

459. *fugiāsque ferāsque*, you are to avoid or are to bear. For the deliberative question in O. O. see note on *crēdant*, i. 218.

460. *venerāta*: in pass. sense, *if duly honored*. For the thought cf. *vocātus*, 395. For the passive force cf. *comitātus*, i. 312, with note. *secundōs*, *truly favorable*, emphatically corrects *secundōs*, 455. There the favorableness of sea-going conditions is only apparent.

461. *Haec . . . quae . . . liceat*, *This is all that*, etc. For the thought cf. *prohibent . . . Iūnō*, 379-380. The rel. clause is one of result, *of such a sort that it is permissible*, etc. *nostrā . . . vōce*: other tongues—e.g. that of the Sibyl—will tell Aeneas more.

462. *Vāde age*, *Go, speed you*. See note on *agite*, i. 627. *ingentem*: proleptic (§ 211), *in glory*.—Helenus's prophecy (374-462) is the sixth revelation to Aeneas. For the others see notes on 250-256. In vi. 83-97 Vergil makes the Sibyl prophesy *ipsa* (457) to Aeneas. But the shade of his father, in vi. 756-892, explains far more fully the matters indicated in 458-459. For the inconsistency see § 52. See also notes on vi. 886, at the end.

463-505. "Helenus and Andromache bid us farewell."

464. *gravia*: i.e. richly adorned (decorated) with. For scansion see §§ 274, 278. *sectō . . . elephantō*: i.e. with plates of ivory; cf. *sectā . . . abiete*, ii. 16. See note on *eborī*, i. 592.

466. *ingēns argentum*: as in i. 640. *Dōdōnaeōs . . . lebētas*: wondrous stories were told of certain caldrons which hung from the oak trees at Dodona, in Epirus, Greece. Hence *Dōdōnaeōs* in effect = 'magnificent' (§ 208). For the form *lebētas* see § 101.

467-468. *lōricam . . . trīlicem*, *a breastplate intertwined with links*, and *trebly wrought with gold*, i.e. a breastplate of links of gold, finely wrought. *hāmīs* and *aurō* denote the same thing, the gold links of a breastplate of chain-mail (§ 251). *trīlicem*: a weaver's term, describing the way in which the more elaborate patterns were woven. Cf. such a word as *three-ply*. *cōnum . . . comantis*: in prose we might have *galeam cōnō īnsignī cristisque comantibus*. Vergil's expression gives greater prominence to the *cōnus* and the *cristae*.

469-471. *sua*: used as in i. 461. *parentī* = *patri meō*. *Addit . . . addit*: sc. *vātēs* (463). *ducēs*: i.e. pilots. *rēmigium*, *oarsmen*; cf. the use of *con-*



APOLLO

Intereā classem vēlīs aptāre iubēbat
 Anchīsēs, fieret ventō mora nē qua ferentī.
 Quem Phoebī interpretes multō compellat honōre:
 'Coniugiō, Anchīsē, Veneris dignāte superbō,
 cūra deum, bis Pergameīs ērepte ruīnīs,
 ecce tibi Ausoniae tellūs; hanc arripe vēlīs.
 Et tamen hanc pelagō praeterlābāre necesse est;
 Ausoniae pars illa procul quam pandit Apollō.
 Vāde,' ait, 'ō fēlix nātī pietāte. Quid ultrā
 prōvehor, et fandō surgentīs dēmoror Austrōs?'
 Nec minus Andromachē dīgressū maesta suprēmō
 fert pictūrātās aurī subtēmine vestīs
 et Phrygiam Ascaniō chlamydem, nec cēdit honōre,
 textilibusque onerat dōnīs ac tālia fātur:

475

480

485

iugium = *coniūnx*, 296. Aeneas had lost some of his people by pestilence, 140-141, some he had left in Crete, 190; hence his numbers needed replenishing. *sociōs* (*meōs*) means the fighting men, more important than the oarsmen.

472-473. classem . . . Anchīsēs: cf. 9. *iubēbat*: sc. *nōs*. *ventō . . . ferentī* (sc. *nāvis*), a speeding (i.e. favorable) wind; properly, 'a wind bearing them on their way.' See note on *Auster*, ii. 111.

474-477. Quem, Him. See note on *quem*, i. 64. **Veneris:** objective gen. with *coniugiō*, mating with *Venus*; cf. *Pyrrhīn cōnūbia*, 319. **dignāte:** in pass. sense. See note on *venerāta*, 460. **bis . . . ruīnīs** proves the truth of the statement *cūra deum*. For the thought cf. the words of Anchises himself, *Satis . . . urbī*, ii. 642-643, with notes. **ecce . . . tellūs,** lo, yonder lies before you; said with a gesture, as *Hās . . . terrās*, etc., 396-402, was said. **hanc . . . vēlīs** might be construed as a modification of the command in 396-398; hence Helenus corrects himself in *tamen . . . est*, 478. He repeats 396-398 in 478-479.

478. praeterlābāre: the subj. without *ut* is often used with *necesse est*; such a subj. is, in origin, an independent command. So here the sense is 'glide by: you must.' Cf. note on *sinite . . . revisam*, ii. 669. The position of *necesse est* after *praeterlābāre* makes the omission of *ut* easy. 477-478 = 'Make with all speed for the east shore of Italy, but only to coast along it.'

479. procul (est): cf. 381-383.

480. ō . . . pietāte is an indirect, but nevertheless fine, tribute to the *pietās* of Aeneas (i. 10, i. 378, etc.).

481. prōvehor: used here of talk, proceed, go on. **dēmoror Austrōs:** for the idea that the winds are waiting impatiently for the sailing of the ships cf. *lēnis . . . altum*, 70, and *quamvis . . . vī . . . vocet*, 454-455. **Austrōs:** see note on *Ceraunia*, 506.

482-485. Nec . . . fert . . . vestis is briefly put for *Nec minus (quam Helenus) Andromachē dōna dat, fert enim . . . vestis. subtēmine, threads. et:* as in 442. **cēdit honōre** (sc. *Helenō*): i.e. she vies with Helenus in doing us honor. **textilibus, woven.** Render *textilibus . . . dōnīs* freely by *products of the loom as gifts*.

- ‘Accipe et haec, manuum tibi quae monumenta mearum
sint, puer, et longum Andromachae testentur amorem,
coniugis Hectoreae. Cape dona extrema tuorum,
o mihi sola mei super Astyanactis imago.
490 Sic oculos, sic ille manus, sic ora ferēbat,
et nunc aequāli tecum pūbesceret aevō.’
Hōs ego digrediēns lacrimis adfābar obortis:
‘Vivite fēlicēs, quibus est fortuna peracta
iam sua; nōs alia ex aliis in fata vocāmur.
495 Vōbīs parta quies, nūllum maris aequor arandum,
arva neque Ausoniae semper cēdentia retrō
quaerenda. Effigiem Xanthi Trōiamque vidētis,
quam vestrae fēcere manus meliōribus, optō,
auspiciis, et quae fuerit minus obvia Grāis.
500 Sī quandō Thybrim vicīnaque Hybridis arva
intrārō, gentique meae data moenia cernam,
cognātās urbīs ōlim populōsque propinquōs

486-487. *et, also*, i.e. besides those of 464-470, in which, of course, he had an interest. *quae . . . testentur*: a purpose clause, *to be . . . , to attest*, etc. *longum, long-continued, of long years*.

489. *ō . . . imāgō*: freely, *O sole surviving likeness*, etc.; lit., ‘O (lad), surviving as the sole likeness,’ etc. *super* = an adj., *surviving*. At times in Latin an adverb which is associated in syntax with an adj. and a noun has adjectival force. *Astyanactis*: after the capture of Troy the Greeks hurled Astyanax to death from its walls. They would give him no chance to reach manhood, and, perhaps, avenge his father and his father’s city.

490-491. *Sic . . . sic*: sc. *ut tū tuōs oculos, tuās manūs fers. pūbesceret*: sc. *sī viveret*.

492. *Hōs* = *Helenum et Andromachēn*. For the gender see note on *Quōs*, i. 348.

493. *fēlicēs*: pred. nom., with *vīvite*, *live on as blessed mortals*. *fortūna* here = *happy destiny*.

494. *sua*: as in 469. As possessors of a city (cf. 295, 302, 333-336, 350-352), Helenus and Andromache have, to Aeneas’s mind, all that heart can crave. Cf. *Ō fortunātī quōrum iam moenia surgunt!*, i. 437, with notes.

495. *parta (est)*, *is already won*. Cf. ii. 784. *nūllum . . . arandum*: contrast ii. 780.

497. *Effigiem . . . vidētis*: cf. 349-351.

498. *meliōribus*: sc. *than those under which old Troy was built*; cf. *maiōribus . . . auspiciis*, 374-375.

499. *fuerit*: as in ii. 77.

500-501. *vicīna*: here a noun, *neighbors of*. When *vicīnus* is an adj., it is used with the dative. In 500-501 Aeneas has in mind, again, ii. 781-784. *data* = *Fātis data*.

502-505. In translating 502-504 keep, so far as is possible, the word-order: *our cities we will make sisters, our peoples one kin*, etc. *urbis*: i.e. *the city you already have and that which I am to build. ōlim, some day*.

Ēpirō, Hesperīā, quibus idem Dardanus auctor
atque idem cāsūs, ūnam faciēmus utramque
Trōiam animīs; maneat nostrōs ea cūra nepōtēs.' 505

Prōvehimur pelagō vicīna Ceraunia iūxtā,
unde iter Ītaliā cursusque brevissimus undīs.
Sōl ruit intereā, et montēs umbrantur opāci.
Sternimur optātae gremiō tellūris ad undam,
sortītī rēmōs, passimque in litore siccō 510
corpora cūrāmus; fessōs sopor inrigat artūs.
Needum orbem medium Nox Hōris ācta subibat:
haud sēgnis strātō surgit Palinūrus et omnīs
explōrat ventōs, atque auribus āera captat;

cāsūs, *story of disasters, sad history*. utramque Trōiam repeats *urbis*, 502. Render by *aye, we will make the two Troys one in heart*. Augustus founded a city called Nicopolis in Epirus, in memory of his victory at Actium. To this Vergil is probably alluding. *ea cūra* = *eius rei cūra*; cf. *ea signa*, ii. 171, with note.

506-509. "We set sail, and next day, at dawn, get our first view of Italy. Passing Tarentum and Aetna, we land at evening in the country of the Cyclops."

506-507. Ceraunia: neut. pl.; see Vocabulary. Vergil makes the Trojans sail north at first, to reach the point represented by *unde . . . undīs*, 507. *iūxta*: here a preposition. For its position, after *Ceraunia*, see § 237. *unde . . . undīs*: see note on *vicinōsque . . . portūs*, 382. *iter*, the way. *brevissimus*: an important matter to the ancient mariner, who had no compass and so was loath to lose sight of land. Vergil makes Aeneas voyage exactly as the sailors of the Augustan Age voyaged from Greece to Italy.

508. *ruit*: sc. in *Ōceanum*; contrast *ruit Ōceanō nox*, ii. 250. *intereā*, presently, as often. *opāci*: proleptic (§ 211), giving the result of *umbrantur*, are wrapped in darksome shadows.

509-511. Sternimur: reflexive middle (§167). *optātae*: the time so pleasantly spent with Helenus would make this first day's work seem all the harder. *sortītī*: because some of the oars were harder to wield than others; cf. *operum . . . trahēbat*, i. 507-508, with notes. The allotment was made by night that all might be ready for an early start. *corpora cūrāmus*: this expression covers all means—rest, food, recreation—of keeping in trim for duty. *fessōs . . . artūs*: cf. *Venus . . . inrigat*, i. 691-692, with note.

512. *Hōris ācta*, driven onward by the Hours; the passing of the hours makes the night advance and finally depart. But Vergil is probably thinking also of the *Hōrae* as actually driving the chariot of Night. For case of *Hōris* see § 133.

514. *auribus . . . captat*, catches with his ears, etc. Vergil has in mind a way by which sailors determine the direction of the wind when the wind is light, and it is too dark to tell by the look of the water. They wet the lobes of their ears, and then turn slowly round. The point of the compass toward which either ear is pointing when it feels chill is the point from which the wind is blowing.

- 515 *sīdera cūncta notat tacitō lābentia caelō,*
Arctūrum, pluviasque Hyadas, geminōsque Triōnēs,
armātumque aurō circumspicit Ōriōna.
 Postquam cūncta videt caelō cōnstāre serēnō,
 dat clārum ē puppī signum; nōs castra movēmus,
 520 temptāmusque viam, et vēlōrum pandimus ālās.
 Iamque rubēscēbat stellīs Aurōra fugātīs,
 cum procul obscurōs collis humilemque vidēmus
 Ītaliā. Ītaliā prīmus conclāmat Achātēs,
 Ītaliā laetō sociī clāmōre salūtant.
 525 Tum pater Anchīsēs magnum crātēra corōnā
 induit, implēvitque merō, dīvōsque vocāvit,
 stāns celsā in puppī:
 ‘Dī maris et terrae tempestātumque potentēs,
 ferte viam ventō facilem et spīrāte secundī!’
 530 Crēbrēscunt optātae aurae, portusque patēscit

515-517. *tacitō . . . caelō*, and *caelō . . . serēnō* (518) show that the wind is very light. This fact makes rowing necessary, and shows the wisdom of the precaution taken in *sortiti rēmōs*, 510. *lābentia*, *softly gliding*. 516=i. 744. *aurō*, *his belt of gold* (§ 203). Vergil has in mind the bright stars that form the so-called belt and sword of the constellation Orion. Note parataxis (§ 249) in 512-517; in 513 we should expect *cum haud sēgnis*, etc.

518. *cūncta . . . cōnstāre*: i.e. that everywhere there is prospect of calm and settled weather. *cōnstāre* lit.= ‘stand together,’ instead of being scattered, as the stars seem to be in threatening weather.

519. *dat . . . signum*: no doubt by a trumpet, as in 239-240.

520. *vēlōrum . . . ālās*: ancient oarsmen welcomed any help from the wind (see notes on 514, 515).

522. *obscurōs*, *dimly outlined*.

523-524. *Ītaliā . . . Ītaliā . . . Ītaliā*: the repetition with the same

metrical treatment (§ 300) is most effective. With finest taste, Vergil here gives to the Trojans their first sight of Italy at early dawn, the loveliest part of the day. So in vii. 25-36, he brings them to the promised land, at the Tiber’s mouth, when *rubēscēbat radiis (sōlis) mare et . . . Aurōra in roseis fulgēbat lutea bigīs*, just as the sea was beginning to crimson with the rays (of the sun), and Aurora, saffron-hued, was gleaming in her rosy car.

525-527. *magnum . . . induit*: cf. *crātēras . . . corōnant*, i. 724, with notes. *celsā in puppī*: cf. i. 183. Here were carried the images of the special gods under whose protection the ship sailed.

529. *ferte*=*offerte* (§ 221), *offer*, *vouchsafe*; sc. *nōbīs*. *ventō*: instr. abl. with *facilem*, (*made*) *easy by the wind’s help*. See §§ 160, 215. *spīrāte secundī*, *breathe favoringly* (§ 213). Anchises identifies the *Dī* of 528 with the winds.

530. *Crēbrēscunt*, *freshen*; lit., ‘become more and more numerous.’ Ver-

iam propior, templumque appāret in arce Minervae.
 Vēla legunt socii, et prōrās ad litora torquent.
 Portus ab Eurōō flūctū curvātus in arcum;
 obiectae salsā spūmant aspergine cautēs;
 ipse latet; geminō dēmittunt bracchia mūrō
 turriti scopuli, refugitque ab litore templum.
 Quattuor hīc, primum ōmen, equōs in grāmine vidī
 tondentis campum lātē, candōre nivālī.
 Et pater Anchīsēs: 'Bellum, ō terra hospita, portās;
 bellō armantur equi, bellum haec armenta mīnantur.
 Sed tamen idem ōlim currū succēdere suētī
 quadrupedēs et frēna fugō concordia ferre;

535

540

gil thinks of the breezes (puffs of air) becoming more and more frequent till they blend in a steady, favoring wind. *patēscit*: cf. *rārēscēt*, 411.

531. *arce Minervae*: known in Vergil's time as *Castrum Minervae*; in the very heel of Italy near it was the *Portus Veneris*, described in 533-536.

532. *legunt*, gather, furl.

533-534. *ab* is used because *flūctū* is fully personified. *obiectae*, thrust out against (the *Eurōūs flūctus*). Render, freely, by *jutting*.

535. *ipse (portus) latet*, but the harbor itself lies snug and safe. Note the advers. asyndeton. *latet* does not = 'lies hidden from view' (*portus* . . . *propior*, 530-531, proves that the harbor is visible); it = 'lies (snugly) hidden from danger.' So a child might be said to lie hidden (safe) in its mother's arms. *geminō* . . . *mūrō*, in two walls; modal ablative. *dēmittunt*: sc. in mare.

536. *turriti*, tower-like, not 'tower-crowned.' *scopuli*: as in i. 163. The *bracchia* run down from these high rocks. The *cautēs*, 534, are the ends of the *bracchia*. Cf. in general i. 159-163. *refugit*, recedes. At first the temple seems to stand at the edge of the water; presently one sees that it stands far back. In such a case a

temple would, to the eye, actually seem to recede.

537-538. *equōs* . . . *lātē* well shows Vergil's love of the unusual in language (§§ 224-225). *equōs in campō vidī tondentis grāmen* would be simpler Latin. *lātē*, widely; the horses were scattered. *candōre nivālī*: join with *equōs* (§ 230). These words are important; see notes on 542.

539-540. *Anchīsēs*: for Anchises as interpreter of omens see note on *pater*, ii. 687. *bellō*: for case see § 135. 540 = 'since steeds are . . ., these steeds threaten,' etc.

541. *ōlim* here = *nōnnumquam*, *saepe*. *suētī* (sc. *sunt*): a part. of *suēscō*; see note on *crētus*, ii. 74.

542. *frēna* . . . *ferre*: freely, to bear the rein and the yoke in harmony. *iugō* is local abl. = *in iugō* or *sub iugō*; cf. note on *dominae*, 113. *concordia* is a transferred epithet. The whole expression suggests (1) submission, (2) fellowship and concord, and (3) the arts of peace (horses were used in plowing, etc.). In 537-542 Vergil is thinking, in part, of the chariot in which a general who was celebrating a triumph rode into Rome. This was drawn by four white steeds (cf. 537-538). The Trojans are to face war, but they will win the war.

- spēs et pācis,' ait: Tum nūmina sāncta precāmur
 Palladis armisonae, quae prīma accēpit ovariantis,
 545 et capita ante ārās Phrygiō vėlāmur amictū
 praeceptisque Helenī, dederat quāe maxima, rīte
 Iūnōnī Argīvae iussōs adolēmus honōrēs.
 Haud mora, continuō, perfectis ōrdine vōtis,
 cornua vėlātārū obvertimus antemnārū,
 550 Grāiugenūque domōs suspectaque linquimus arva.
 Hinc sinus Herculeī, sī vērā est fāma, Tarentī
 cernitur; attollit sē dīva Lacīnia contrā
 Caulōnisque arcēs et nāvifragū Scylacēum.
 Tum procul ē flūctū Trīnacia cernitur Aetna,
 555 et gemitum ingentem pelagī pulsātaque saxa
 audimus longē frāctāsque ad litora vōcēs,

543-544. *spēs . . . pācis* gives the inference to be drawn from 541-542. Cf. the omen in i. 442-445. *et, also. armisonae*: Pallas is called *dīva armipotēns*, ii. 425. *quae = ea enim. accēpit* (sc. *nōs*): i.e. by suffering us to land unharmed near her temple. Vergil probably meant to suggest that in this sacrifice, thus naturally made, began the worship by the Romans of a deity as opposed to Troy as Minerva had been; cf. note on *Iūnōnis . . . Iūnōnī*, 437-438. *ovantis*, in our hour of joy, describes the spirit in which the Trojans hear Anchises's interpretation of the omen.

545-547. *capita . . . vėlāmur*: cf. 405-409. *praeceptis*: join with *iussōs*, 547. *maxima* belongs in thought with *praeceptis*. *iussōs*: freely, prescribed; lit., 'bidden, urged.' See 435-440. *adolēmus*, we render generously. The exact meaning cannot be determined, because the history of the verb *adoleō* is obscure.

548-549. *Haud mora . . . obvertimus*: cf. 207-208, with notes. *vėlātārū*: a picturesque expression for *sail-cloth*. *obvertimus* (sc. *ventō*): i.e. we trim our yards (sails) to meet the breezes as we set forth again.

550. *Grāiugenū . . . arva*: Aeneas is thinking of what Helenus said, 396-402.

551. *Hinc*. *Next*. The word can not = 'Hence,' since the Bay of Tarentum can not be seen from Castrum Minervae. *sī . . . fāma* belongs closely with *Herculeī*. The exact connection of Hercules with Tarentum is not known.

552. *attollit sē*: cf. *sē attollere*, 205. *dīva Lacīnia*: used as *Apollō* is used in 275; see note there. *contrā*: i.e. on the farther or western side of the gulf.

553. *Caulōnis . . . Scylacēum*: as in 399-402, the geographical order is disregarded; Caulon is farther south than Scylaceum. Still, since it stood on a height, it would be sooner seen. Scylaceum, too, is in a bay. *nāvifragū*: by reason of the gales frequent there.

554. *cernitur Aetna*: when the Trojans catch sight of Aetna here, the volcano is quiet. There is no discharge, even of smoke, from its crater. Contrast the picture in 571-587.

555-558. *pulsāta . . . saxa* (sc. *pelagō*), the pounding of the rocks (by the sea). *frāctās . . . vōcēs*: a fine expression for the intermittent booming of the

turbine fūmantem piceō et candente favillā,
 attollitque globōs flammārum et sīdera lambit,
 575 interdum scopulōs āvulsaque viscera montis
 ērigit ēructāns, liquefactaque saxa sub aurās
 cum gemitū glomerat, fundōque exaestuāt imō.
 Fāma est Enceladī sēmiustum fulmine corpus
 urgērī mōle hāc, ingentemque insuper Aetnam
 580 impositam ruptīs flammam expirāre caminīs,
 et, fessum quotiēns mūtet latus, intremere omnem
 murmure Trinacriam et caelum subtexere fūmō.
 Noctem illam, tēctī silvīs, immānia mōnstra
 perferimus, nec quae sonitum det causa vidēmus,
 585 nam neque erant astrōrum ignēs nec lūcidus aethrā
 sīdereā polus, obscurō sed nūbila caelō,
 et lūnam in nimbō nox intempesta tenēbat.
 Postera iamque diēs primō surgēbat Eōō,
 ūmentemque Aurōra polō dīmōverat umbram,
 590 cum subitō ē silvīs maciē cōnfecta suprēmā

574. *lambit*: as in ii. 684. The mountain is said to do what is done by the tongues of flames it sends forth. This usage is akin to the use of adjectives called transfer of epithet (§ 212).

576-577. *ērigit* . . . *sub aurās* . . . *glomerat*: cf. 422-423. For *ē*- in *ērigit* see note on *ēlisam*, 567. *glomerat*: here not merely 'gathers,' as in i. 500, ii. 315, ii. 727, but *gathers and hurls*, a fact shown by *sub aurās*, 576.

579-582. *urgērī*: note the tense, *is kept weighted down*. -*que*: see § 219. The fires that issue from Aetna come from the giant's still burning body. *impositam*: sc. *ei* = *corpori Enceladi*. *ruptīs*, *river*, = *abruptīs*, 199. *caminīs*, *furnaces*, a picturesque expression for 'craters.' With the picture in *sēmiustum* . . . *caminīs*, 578-580, cf. that in the words *illum expirantem transfixō pectore flammās*, i. 44, said of Ajax, son of Oileus, struck by a lightning bolt. *fessum* . . . *latus*: i.e. 'whenever, in his weariness, he shifts

from side to side.' He is weary from carrying the weight of Aetna. *intremere* . . . *murmure*: i.e. there is an earthquake. *omnem* = *everywhere*, as in ii. 604, ii. 624. *subtexere*, *curtains*.

583-584. *mōnstra*: the mysterious noises of Aetna. The knowledge indicated by 570-582 was not gained till later. See note on 554. *det*, *produces*.

586-587. *obscurō*, *darkened*; lit., 'dark' (§ 215). *in* . . . *tenēbat*, *held fast in*, etc. The moon is like a prisoner.

588-654. "Next day a man appears on the shore, and asks to be taken with us or to be put to death. He tells us that for three months he has suffered terribly, in the country of the Cyclops."

588-589. *primō* . . . *Eōō*: a poetical version of *primā luce*. *ūmentem* . . . *umbram*: cf. *nox ūmida*, ii. 8.

590-592. *cum* . . . *prōcēdit* (592): a *cum-inversum* clause; see note on *cum* . . . *secum* (ait), i. 36-37. *ē silvis* . . . *prōcēdit* (592): for word-

ignōtī nova fōrma virī miserandaque cultū
 prōcēdit, supplexque manūs ad litora tendit.
 Respicimus. Dīra inluviēs, immissaque barba,
 cōnsertum tegumen spinīs; at cētera Grāius
 et quondam patriis ad Trōiam missus in armīs.
 Isque ubi Dardaniōs habitūs et Trōia vīdit
 arma procul, paulum aspectū conterritus haesit
 continuitque gradum; mox sēsē ad litora praeceps
 cum flētū precibusque tulit: 'Per sīdera testor,
 per superōs atque hoc caelī spīrābile lūmen,
 tollite mē, Teucrī, quāscumque abdūcite terrās;
 hoc sat erit. Sciō mē Danaīs ē classibus ūnum,
 et bellō Īliacōs fateor petiisse Penātis,
 prō quō, sī sceleris tanta est iniūria nostrī,
 spargite mē in flūctūs vāstōque immergite pontō;
 sī pereō, hominum manibus periisse iuvābit.'

595

600

605

order see § 230. *suprēmā*, uttermost, direst. *nova*, strange, startling. *cultū*, dress, garb.

593-595. *Respicimus*: when the stranger appeared, the Trojans were facing seaward, making ready to depart. He had won their attention by some cry. *Dīra* . . . *spinīs*: sc. est, three times. Render by *Loathsome was* . . . , *tangled* . . . , *joined together with thorns*, etc. *immissa*: freely, long, tangled. *Immittere* (or *prōmittere*) *barbam*=to allow the beard to grow. In Vergil's time men wore long hair and beards as tokens of grief; usually they were beardless, and their hair was cut close. Cf. *barbam* . . . *gerēns*, ii. 277-278. *cētera*: for case see § 146. *et* . . . *missus*, and a Greek, too, sent against, etc. *patriis*=*Grāis*. Vergil does not explain how at this point the Trojans could know the fact expressed by *quondam* . . . *armīs*. Perhaps they had seen and noted the man at Troy.

598. *continuit*, held (back), checked.

599-600. *testor* (sc. *vōs*)=*vōs obsecrō, vōs implorō*, a meaning which readily springs from that seen in ii.

155. *hoc*: used as *Hās* and *hanc* are in 396. *hoc* . . . *lūmen*, *yon light of heaven that we breathe*, indicates a belief in the identity of light and air, a view found elsewhere in ancient writers.

601. *tollite*: sc. *vōbiscum nāvibus*. *quāscumque* . . . *terrās*: as in ii. 800. For case of *terrās* here see § 139.

602. *Sciō*: for scansion see § 282. Cf. *nesciō*, ii. 735, with note.

603. *petiisse*: as subject sc. *mē*. See § 244, 1 (b). *Penātis*: this word (see §§ 331-334) puts his offense in the worst possible light. He is making full confession.

604-605. *quō*: the antecedent is the thought of *Sciō* . . . *Penātis*, 602-603. *sceleris* . . . *iniūria nostrī*: cf. *sprētae* . . . *iniūria fōrmae*, i. 27, with note. *spargite*=*in partīs dividite eāsque spargite*, *fling me piecemeal*.

606. *pereō, hominum*: for the hiatus see § 292. *hominum manibus*: i.e. instead of by the hands of the Cyclops, who had killed and eaten some of his companions. *iuvābit* (*mē*), *it will be a satisfaction (to me)*.

Dixerat, et genua amplexus genibusque volūtāns
haerēbat. Quī sit fārī, quō sanguine crētus
hortāmur, quae deinde agitet fortūna fatērī.

- 610 Ipse pater dextram Anchīsēs, haud multa morātus,
dat iuvenī, atque animum praesentī pignore firmat.
Ille haec, dēpositā tandem formīdine, fātūr:
'Sum patriā ex Ithacā, comes infēlicis Ulixī,
nōmine Achaemenidēs, Trōiam genitōre Adamastō
615 paupere (mānsissetque utinam fortūna!) profectus.
Hīc mē, dum trepidī crūdēlia limina lineunt,
immemorēs socii vāstō Cyclōpis in antrō
dēseruēre. Domus saniē dapibusque cruentis,
intus opāca, ingēns. Ipse arduus altaque pulsat
620 sīdera (dī, tālem terrīs āvertite pestem!),

607-609. Sc. *nostra* with *genua*, *suīs* with *genibus*, *nōbis* with *haerēbat*: he grovels first to one, then to others of the Trojans. *volūtāns*, *groveling*. *Quī* . . . *fatērī*: cf. ii. 74-75, noting the differences in the constructions. For *quī* we should expect *quis*, since the interrog. *quī* is properly an adj., *quis* a noun, but Vergil, following the practice of old Latin, at times ignores this distinction. *deinde* belongs with *fatērī*; for its displacement cf. i. 195. *agitēt*: sc. *eum*.

610. *pater* . . . *Anchīsēs*: note the prominence of Anchises in Book III (9, 58-59, 82, 179, 263, 472-473, 475-480, 525-529, 539-543, 558-560, 610-611, with notes). He is not only priest and interpreter of omens, but also, esp. here and in 558-560, the representative of the *patria potestās*, for which see H. W. Johnston, *The Private Life of the Romans*, Chapter I. *haud multa morātus*: for *haud multa* see § 146.

611. *praesentī*, *strong*, *comforting*, a meaning which comes from the use of *praesēns* in connection with deities; see note on *praesentia*, 174.

612. *Ille* . . . *fātūr* = ii. 76.

613. *infēlicis*, *unfortunate*, *unlucky*. Note that a Greek is speaking. In the

mouth of a Trojan the word, used of a Greek, would = 'accursed.'

614-615. *Trōiam* . . . *profectus*: in translating, use an independent sentence, *I went*, etc. *genitōre* . . . *paupere*: causal abl. abs.; cf. Sinon's statement, *pauper* . . . *misit*, ii. 87. *mānsisset* . . . *fortūna*: i.e. would that I had never exchanged that humble lot for the apparently more promising career of a soldier. *profectus*: Achaemenides states that he took part of his own accord in the war against Troy. In ii. 87 Sinon put on his father the responsibility for his own participation in the war.

616. *Hic* does not refer to *Trōiam*, 614, but = *In this land where we now are*. Cf. *hic* = *meus* (see note on *hoc*, i. 78). *limina*: sc. *Cyclōpis*, from 617. *lineunt*: the subject is *socii*, 617; for the position of *socii* see § 235. For spelling see note on *secuntur*, i. 185.

618. *saniē* . . . *cruentis*: abl. of char. with the usual adjective force. The adj. (*ātrō*: cf. 622) needed with *saniē* is to be got out of *cruentis*.

619-620. *alta* . . . *sidera* gives the result of *arduus* (*est*), *so that*, etc. *pulsat*: a powerful word, used in 555 of Charybdis.

nec visū facilis nec dictū adfābilis ūllī;
 vīsceribus miserōrum et sanguine vēscitur ātrō.
 Vidī egomet, duo dē numerō cum corpora nostrō
 prēnsa manū magnā, mediō resupīnus in antrō,
 frangeret ad saxum, saniēque aspersa natārent
 līmina: vidī ātrō cum membra fluentia tābō
 manderet, et tepidī tremerent sub dentibus artūs;
 haud impūne quidem, nec tālia passus Ulixēs
 oblītusve suī est Ithacus discriminē tantō.
 Nam simul, explētus dapibus vinōque sepultus,
 cervicem inflexam posuit, iacuitque per antrum
 immēnsus, saniem ērūctāns et frūsta cruentō
 per somnum commixta merō, nōs magna precātī
 nūmina sortītīque vicēs ūnā undique circum
 fundimur, et tēlō lūmen terebrāmus acūtō
 ingēns, quod torvā solum sub fronte latēbat,
 Argolicī clipeī aut Phoebēae lampadis instar,

625

630

635

621. *visū* . . . *dictū*: for constr. see note on *miserābile visū*, i. 111. *visū facilis*, easy to look on. *adfābilis*, approachable; lit., 'addressible.' *ūllī*: dat. with both *facilis* and *adfābilis*: § 137.

624-625. *prēnsa* . . . *frangeret*, catching up . . . he smashed. *resupīnus* emphasizes the strength of the Cyclops. He could do all this without rising from the ground.

627. *tepidī*: i.e. not yet dead. *Tepidus* can be used either of things that are becoming warm or, as here, of things that have parted with much of their heat. *tremerent*, quivered; cf. *tremētia*, i. 212, with note.

628-629. *haud impūne*: sc. *haec fecit*. *nec* . . . *tantō* explains *haud impūne* and so = *namque nōn tālia*, etc. *passus* (est), did he tamely submit to. *Patior* is regularly used of enduring something without an effort at remedy or revenge. *Ulixēs* . . . *Ithacus*: for word-order see note on *Dēlius* . . . *Apollō*, 162. *Ithacus*: in the mouth of a Greek, here, the tone is

very different from that which Sinon, another Greek, imparts to the word, to serve his own purposes, in ii. 104.

630-632. *simul* = *simul atque*, as often, both in prose and in verse. *vinō* . . . *sepultus*: cf. ii. 265. *inflexam*, drooping; lit., 'bent on (his breast).' *iacuit*, lay sprawled. *Iaceō* often, naturally enough, suggests helplessness. *frūsta*: sc. *carnis*, 'flesh.'

634. *vicēs*, our several parts; properly, 'turns' at a piece of work. Study *vicis* in Vocabulary.

635-637. *fundimur*: reflexive middle (§ 167). *latēbat*, lay hidden, lay sunken. The eye was deep-set; the forehead and the eyebrows seemed to overhang it and hide it from view. *Argolicī* . . . *instar*: cf. *instar montis ecum*, ii. 15, with note. *Phoebēae lampadis* is, of course, the sun. The Argive shield was round and large, protecting the whole body. Both objects, the sun and the shield, glitter and glare. The eye of the Cyclops is round, large, and glaring.

et tandem laetī sociōrum ulciscimur umbrās.

✓ Sed fugite, ō miserī, fugite atque ab litore fūnem

640 rumpite,

nam quālis quantusque cavō Polyphēmus in antrō
lānigerās claudit pecudēs atque ūbera pressat,
centum aliī curva haec habitant ad litora vulgō
infandī Cyclōpes, et altīs montibus errant.

645 Tertia iam lūnae sē cornua lūmine complent,

✓ cum vītam in silvīs inter dēserta ferārū
lustra domōsque trahō, vāstōsque ab rūpe Cyclōpas
prōspiciō, sonitumque pedum vōcemque tremēscō;
vīctum infēlicem, bācās lapidōsaque corna,

650 dant rāmī, et vulsīs pāscunt rādīcibus herbae.

Omnia conlūstrāns, hanc prīmum ad litora classem
prōspexī venientem. Huic mē, quaecumque fuisset,

638. With the thought of this verse cf. *animum . . . meōrum*, ii. 586-587. With the story in 630-638 cf. *Odyssey IX.* 371-395.

639-640. *fūnem rumpite*: cf. *fūnem dēripere*, 266-267, with notes.

641-642. *quālis . . . pressat*, as *monstrous*, and as huge as *Polyphemus* is when, etc. *quālis* refers to character (621), *quantus* to size (619-620); cf. ii. 591-592. For the constr. see note on *quālis*, i. 316. **Polyphēmus**: Vergil has been talking about the Cyclops since 616, yet here first gives his name. Cf. the postponement of Aeneas's name in Book I, 1-92; see note on i. 1. Roman readers knew, well the story of Polyphemus.

643. *aliī*: sc. *tālēs et tantī*. *vulgō*: here in its physical sense, = *passim*.

645. *Tertia* = an adv., *For the third time*. *cornua*: the ends of the crescent moon; cf. the use of this word in 549.

646-648. *cum* = *ex quō*, ii. 163; in this sense *cum* is regularly used with the indicative. *vītam . . . trahō*, have been dragging out a wretched existence. See note on *tot . . . gerō*, i. 47-48. *trahō*

. . . **tremēscō**: these presents get the value of perfects from 645, which in sense is an acc. of duration of time and = *trīs adeō mēsis*. **vāstōsque . . . sonitumque**: render *-que* each time by or (see note on *subiectisque*, ii. 37). *Achaemenides* could not do at one time all the things described in 646-648. **rūpe . . . vōcem**: coll. sing.; see § 187. **tremēscō**: here tr.; see § 142.

649-650. *vīctum . . . rāmī*: for the word-order see § 230. **lapidōsa**: i.e. with large stones or pits, and so with little meat. **dant**: sc. *mihi*; so sc. *mē* with *pāscunt*. **vulsīs**, *uptorn*. **pāscunt**: properly of the feeding of animals. Here it fits *vīctum infēlicem*, 649. **rādīcibus**: instr. ablative.

651-653. *Omnia . . . venientem*, *Though I surveyed intently every view, this is the first fleet I saw*, etc. **prīmum** is an adv., but is best rendered by an adjective. **prōspexī**: the prefix = *in the distance*. **quaecumque fuisset**: O. O. He said to himself *Huic mē quaecumque fuerit* (indic., as in ii. 77) *addicō*. **addixī**: a strong verb, used esp. of decisions by which the praetor handed over property to the full

addixi; satis est gentem effūgisse nefandam.

Vōs animam hanc potius quōcumque absūmite lētō.'

✓Vix ea fātus erat, summō cum monte vidēmus 655
ipsum inter pecudēs vāstā sē mōle moventem
pāstōrē Polypēmum et litora nōta petentem,
mōnstrum horrendum, informe, ingēns, cui lūmen adēmp-
Trunca manū pīnus regit et vēstigia firmat; [tum.
lānigeræ comitantur ovēs; ea sōla voluptās 660
sōlāmenque malī.

Postquam altōs tetigit flūctūs et ad aequora vēnit,
lūminis effossī fluidum lavit inde cruōrem,
dentibus infrendēns gemitū, graditurque per aequor
iam medium, necdum flūctus latera ardua tīnxit. 665

Nōs procul inde fugam trepidī celerāre, receptō
supplice sic meritō, tacitūque incidere fūnem,
verrimus et prōnī certantibus aequora rēmīs.

possession of the man adjudged by him to be the lawful owner.

654. *animam hanc*: as in i. 98. *potius*: i.e. instead of leaving me to perish as my comrades did. *quōcumque* here = 'any you choose to inflict.'

655-691. "Suddenly Polyphemus appears and we depart in haste. We begin our voyage round Sicily."

656-658. *ipsum . . . Polypēmum*: for the word-order see § 230. *mōnstrum*, a creature portentous. *cui . . . adēmpsum*: a strong way of saying caecum, eyeless. *lūmen* may = *oculus*, as in i. 226, etc., or the light of day. For case of *cui* see note on *silici*, i. 174.

659. *manū*: instr. abl. with *Trunca*, which gives the result (not the process, 'lopped,' *truncāta*); see §§ 160, 215. Polyphemus broke off the tree with his hands and now uses it as a staff. The words *Trunca . . . regit* thus testify to Polyphemus's strength and size.

660. *ea* refers to the *ovēs*; it derives its number and its gender from the pred. noun, *voluptās* (*est*); see note on *hoc*, i. 17.

662-663. *altōs . . . vēnit*: parallelism (§ 251). *aequora* = the open (deep) seas. *effossī*: freely, *vanished*; lit., 'scooped out.' *inde, therefrom*, = *aquis* (instr. abl.) *ē mari exhaustis*.

666-667. *procul*: freely, *while he was yet a great way off*. The lit. sense is 'We from a distance . . . sped,' etc. *celerāre . . . incidere*: historical infinitives (§ 172). *receptō*, *having welcomed*, i.e. having taken on board. *sic meritō*: sc. *dē nobīs*, *the man who had deserved so well of us*, i.e. had put us under such obligations to him, by warning us concerning the Cyclops. *tacitī*: they do not want to attract the attention of Polyphemus. *incidere fūnem*: cf. *fūnem rumpite*, 639-640, with note.

668. *verrimus*: cf. 208. Note the indic. beside the hist. infinitives in 666-667 (§ 172). *et*: postponed as in i. 262. *prōnī*: freely, *bent far forward*. The attitude is that described by *rēmīs insurgimus*, 207. They are bending far forward to get the longest possible strokes with their oars, and, in consequence, the greatest speed.

- /Sēnsit, et ad sonitum vōcis vēstīgia torsit,
 670 vērum ubi nūlla datur dextrā adfectāre potestās
 nec potis Īoniōs flūctūs aequāre sequendō,
 clāmōrem immēsum tollit, quō pontus et omnēs
 contremuēre undae, penitusque exterrita tellūs
 Ītalīae, curvisque immūgiit Aetna cavernīs.
 675 At genus ē silvis Cyclōpum et montibus altis
 excitum ruit ad portūs, et litora complent.
 Cernimus astantīs nēquiquam lūmine torvō
 Aetnaeōs frātrēs, caelō capita alta ferentīs,
 concilium horrendum, quālēs cum vertice celsō
 680 āēriae quercūs aut cōniferae cyparissi
 cōnstitērunt, silva alta Iovis lūcusve Diānae.
 Praecipītis metus ācer agit quōcumque rudentīs
 excutere et ventīs intendere vēla secundīs.

669. Sēnsit: sc. *Polyphēmus*. There is advers. asynd. here: (*But*) he was aware (of the oars). vōcis: coll. sing., their voices; sc. eōrum = rēmōrum. With vōcis cf. vōcem, 648, and contrast vōcēs, 556.

670-671. vērum: here a conj., but. adfectāre (sc. nōs); join with potestās; see § 185. This verb commonly = 'aim at,' 'seek to achieve' some cherished purpose. Vergil stretches the sense here into *clutch, grasp*. potis: sc. est. sequendō, with (in) his pursuit.

674. curvis . . . cavernīs: i.e. through every nook and corner of its caverns. curvis in thought corresponds to penitus, 673. cavernīs may be (1) local abl. (§ 154), or instr. ablative.

676. ruit . . . complent: for the change of number cf. ruit, certant, ii. 64, with note. portūs: contrast the sing. Portus, 570; portum would be unmetrical here.

677-678. lūmine torvō, grim-eyed, savage-eyed; see note on praestantī corpore, i. 71. caelō, sky-ward; see § 134.

679-681. concilium: as in ii. 89. The Cyclops are gathered to take counsel together. quālēs: briefly put for tālēs quidem quālēs. Render by even as, or by as. vertice, mountain-top. cōnstitērunt: for scansion see § 279. We have here the so-called gnomic perfect, a perfect used not of a single past act, but of frequently recurring actions or states; it is common in similes. The English rendering uses the present tense. silva . . . Diānae: the oaks are sacred to Jupiter, the cypresses to Diana = Hecate (§ 318), a goddess of death and the underworld; cf. note on ātrā, 64.

682-683. agit: sc. nōs. quōcumque . . . secundīs: it is implied in 683-686 that the wind at this time was from the south; such a wind would drive the Trojans upon Scylla and Charybdis. quōcumque = quōlibet, for any course, be it what it may, or, no matter whither, i.e. even upon Scylla and Charybdis. Cf. quāscumque abdūcite terrās, 601. rudentis excutere: cf. excussōs . . . rudentis, 267, with note.

Contrā iussa monent Helenī Scyllam atque Charybdim
inter, utramque viam lētī discrimine parvō, 685
nī teneant cursūs; certum est dare lintea retrō.

Ecce autem Boreās angustā ab sēde Pelōri
missus adest; vivō praetervehor ōstia saxō
Pantagiae, Megarōsque sinūs, Thapsumque iacentem.
Tālia mōnstrābat relegēns errāta retrōrsus 690
litora Achaemenidēs, comes infēlicis Ulixī.

Sīcaniō praetenta sinū iacet insula contrā
Plēmyrium undōsum; nōmen dixēre priōrēs
Ortygiam. Alphēum fāma est hūc, Ēlidis amnem,

684-686. *Contrā*, etc., gives the sober second thought of the Trojans. *iussa* . . . *Helenī*: cf. 410-413. *Scyllam* . . . *teneant cursūs* (686): for the word-order see § 230. *inter*: for position see § 237. Render *Contrā* . . . *cursūs* by *On the other hand, the injunctions of Helenus are a warning that between Scylla and Charybdis, ways (routes), each of them, but narrowly divided from death, men shall not hold their course.* *utramque* . . . *parvō*: in appos. with *Scyllam atque Charybdim*. *lētī* . . . *parvō* is an abl. of char., with adj. force, 'highly dangerous'; lit., 'of but a narrow separation from death.' *lētī* is an extension of the obj. gen. with *discrimine* (§ 130, with Note), and practically = *ā lētō*. *nī* = *nē*, an archaism (§ 98). The subject of *teneant* seems to be 'men' in general; cf. *habitant*, 106, *habitābant*, 110. *certum est*: sc. *nōbīs*, *therefore we resolve*. *dare* . . . *retrō*: a stereotyped expression for *to retrace (our) course*, whether by actual sailing or by rowing alone. Here, since the wind is still adverse, rowing would be very hard work.

687-689. *Ecce autem* calls attention sharply to the opportune veering of the wind to the north, which enables them to carry out the decision just made, 686. *angustā* . . . *Pelōri*:

cf. *angusti* . . . *claustra Pelōri*, 411. *vivō* . . . *saxō*: cf. *vivō* . . . *sedilia saxō*, i. 167. Render by *fashioned of living rock*. There is a natural breakwater at the mouth of the Pantagias. *iacentem* = *humilem*, 522. None of the places mentioned here was founded till long after Aeneas's time; see notes on *Italiam* . . . *litora*, i. 2-3.

690-691. *relegēns*, as he skirted again; cf. *legimus*, 127, 292. *errāta*, by which he had wandered aforetime. For this pass. part. from an intr. verb see note on *regnāta*, 14. *comes* . . . *Ulixī*: Aeneas is quoting Achaemenides, 613.

692-715. "We pass by many towns of Sicily till we reach Drepanum. There my father dies. Thence I sail, only to be driven by a storm to your shores."

692-693. *Sīcaniō*: freely, in Sicily. *sinū*: dat., with *praetentā* (§ 138). The harbor is that of Syracuse. For the form *sinū* see § 102. *contrā*, facing; freely, that buffets. *undōsum* translates the Greek name *Plēmyrium*, which = 'The Billowy Headland'; see notes on *novae*, i. 298, and on *pluviās*, i. 744. *Plēmyrium* is on the south side of the harbor. With *Sīcaniō* . . . *undōsum* cf. *insula portum efficit*, etc., i. 159-160, with notes. *priōrēs*, men of earlier days.

- 695 occultās ēgisse viās subter mare, quī nunc
 ōre, Arethūsa, tuō Siculīs cōfunditur undīs.
 Iussī nūmina magna locī venerāmur, et inde
 exsuperō praepingue solum stāgnantis Helōrī.
 Hinc altās cautīs prōiectaque saxa Pachynī
 700 rādīmus, et Fātīs numquam concessa movērī
 appāret Camarīna procul, campīque Gelōī,
 immānisque Gelā fluviī cognōmine dicta.
 Arduus inde Acragās ostentat maximā longē
 moenia, magnanimum quondam generātor equōrum,
 705 tēque datīs linquō ventīs, palmōsa Selinūs,
 et vada dūra legō saxīs Lilybēia caecīs.

695-696. *ēgisse, drove, forced.* quī . . . undīs: the O. O. stops at *mare*. *ōre . . . tuō, by way of thy mouth.* Cf. *ōra novem*, used of the *Fōns Tīmāvī*, i. 245. The *Fōns Arethūsaē* lay very close to the sea. *Arethūsa:* apostrophized as a nymph, i.e. a goddess. *cōfunditur = sē cōfundit* (§ 167). *undīs:* dat. with *cōfunditur = sē miscet*; see § 136.

697-698. *Iussī:* by whom they were bidden *nūmina locī venerārī* Vergil does not say. He probably had Anchises in mind; see note on *pater . . . Anchīsēs*, 610. *nūmina . . . venerāmur:* cf. *nymphās . . . arvīs*, 34-35, with note. Vergil may intend a compliment to the great part played by Syracuse in Roman history, largely as friend of Rome. *solum, bottom-lands.*

699. *Pachynī:* cf. 429.

700. *rādīmus:* this verb is often used of passing so close to a goal or turning-post as almost to touch it. *concessa, permitted*, another pass. part. from a verb not fully transitive. Cf. *errāta*, 690, with note. *movērī* may well = *to be disturbed*. If so, Vergil was thinking of the natural conditions at Camarina as something sacred, which should not have been disturbed. Cf. *Fātōrum arcāna movēbō*, i. 262, with note.

701. Camarīna: Camarina, in defiance of an oracle, removed a marsh which made the city unhealthy; presently, moving through the space thus opened, the enemies of Camarina captured the city. *campī . . . Gelōī:* i.e. the plains about Gela, as distinct from the city itself, 702.

702. immānis, monstrous, dangerous. Join with *fluviī*. Ovid (§ 35) calls the stream 'unapproachable' by reason of its eddies. *Gelā:* the *ā* Vergil derived from the Greek form of this name. *fluviī:* in Vergil's time nouns in *-ius, -ium* usually made the gen. sing. in *-ī*, not in *-iī*.

703-704. Arduus: *high-lying; freely, on the heights.* Contrast *iacentem*, 689, *humilem*, 522. *magnanimum:* gen. pl.; see § 100. *quondam, once on a time.* Vergil forgets himself here, and writes from the standpoint of his own time. The fame of the Agrigentine horses belonged to the fifth century B.C., 600 years after Aeneas's day. See note on *ancora*, i. 169.

705. palmōsa: the dwarf (not the date) palm is said to be still common about the site of Selinus.

706. vada . . . caecis, the shoals rendered (made) difficult by hidden rocks (see §§ 160, 215). This is an accurate picture of the waters about Lilybaeum.

Hinc Drepanī mē portus et inlaetābilis ōra
 accipit. Hic, pelagī tot tempestātibus āctus,
 heu genitōrem, omnis cūrae cāsūque levāmen,
 āmittō Anchīsē; hīc mē, pater optime, fessum
 dēseris, heu tantīs nēquīquam ērepte perīclis!
 Nec vātēs Helenus, cum multa horrenda monēret,
 hōs mihi praedīxit lūctūs, nōn dīra Celaenō.
 Hic labor extrēmus, longārū haec mēta viārū;
 hinc mē digressum vestrīs deus appulit ōrīs.”

710

715

Sic pater Aenēas intentīs omnibus ūnus
 fāta renārrābat divum cursūque docēbat.
 Conticuit tandem, factōque hīc fīne quiēvit.

707. *inlaetābilis*: the shore is a desolate salt marsh. Aeneas is thinking much more, however, of the sorrow he endured there, 708-714.

708. *āctus* = *postquam āctus sum*. The thought is, 'though I had endured so much (and might now have fancied my troubles at an end).'

709-710. *genitōrem . . . Anchīsē*: for the word-order see § 230. *fessum*: i.e. though I am in need of every possible help and solace.

711. *tantis . . . perīclis*: cf. *bis . . . ruīnis*, 476, said to Anchises, and the note there. The present passage includes both the sufferings in Troy itself and those experienced since the fall of the city. *nēquīquam*: because after all he did not reach the promised land.

713. *nōn*: we ought to have *neque* or *nec* after *Nec*, 712.

714. *Hic . . . haec*: for the genders see note on *hoc*, i. 17.

715. *digressum*, after *I had departed* (*fared forth*). *vestrīs*: see note on *vestrās*, i. 140. Aeneas courteously

addresses the whole company. The verse constitutes a leave-taking after his long narrative. For the courtesy see note on *genus Aeneadam*, i. 565.

716-718. The poet speaks now in his own person: "So Aeneas ended his narrative, and all was still."

716. *pater Aenēas*: cf. ii. 2, with note. *intentīs omnibus*: dat. with *renārrābat*. *intentīs* recalls *intentī*, ii. 1. All through his narrative Aeneas kept the attention of his audience. *omnibus ūnus*: juxtaposition of contrasts (§ 240). The juxtaposition is somewhat forced; cf. *novō veterum*, 181, with note on *novō*. A literal rendering would be very bad. Render by *Father Aeneas was telling to the guests, intent, every one, upon his tale, the fates, etc.*

718. *Conticuit . . . quiēvit*: an effective parallelism (§ 251), emphasizing the lasting hush that followed Aeneas's exciting story. Vergil says nothing of the breaking up of the banquet and the separation of the guests; see § 254.

LIBER QUĀRTUS

- At rēgīna, gravī iam dūdum saucia cūrā,
vulnus alit vērīs, et caecō carpitur ignī.
Multa virī virtūs animō multusque recursat
gentis honōs; haerent infixī pectore vultūs
5 verbaque, nec placidam membrīs dat cūra quiētem.
Postera Phoebēā lūstrābat lampade terrās
ūmentemque Aurōra polō dīmōverat umbram,
cum sīc ūnanimam adloquitur male sāna sorōrem:
“Anna soror, quae mē suspēnsam īnsomnia terrent!
10 Quis novus hic nostrīs successit sēdibus hospes,
quem sēsē ōre ferēns, quam fortī pectore et armīs!
Crēdō equidem, nec vāna fidēs, genus esse deōrum.
Dēgeneris animōs timor arguit. Heu, quibus ille

1-30. Dido addresses her sister Anna: “What a wondrous man is this stranger, our guest! Were I not resolved never to love again, I could yield myself to him.”

1-2. At marks the transfer of attention, for a time, from Aeneas to Dido. *gravī . . . cūrā*: freely, *by love's deadly stroke*; lit., ‘by love's weighty (crushing) anxieties.’ The poets often use *cūra* of the pains of passion. *alit . . . carpitur*, has been nurturing . . . and has been consumed. See note on *tot . . . gerō*, i. 47-48. *et*, and so (§ 219). *caecō*, unseen, hidden.

3-4. *Multa . . . honōs*, The high (rich, generous) manhood . . ., the high (rich, generous) distinction. *haerent . . . pectore*, are fast lodged in her soul, aye, are deep graven thereon. For syntax with *haerēō* see note on *currū*, i. 476.

6. *Postera* = an adv., *On the morrow*. *Phoebēā . . . lampade*: cf. iii. 637. *lūstrābat* = *intūstrābat* (§ 221), was lighting.

7. *ūmentem . . . umbram* = iii. 589.

8. *ūnanimam*, of one heart; sc.

sēcum. *male sāna*, of reason bereft, distraught. Cf. *male . . . carīnis*, ii. 23, with note.

9-10. *mē suspēnsam*: freely, *my troubled heart*. *hic* is the pron.; the verse = ‘Who is this stranger that is come as guest,’ etc.

11. *quem . . . ferēns*: freely, *What a face, what a carriage he possesses!*, or, *How fine in face, how glorious in bearing!*; lit., ‘bearing himself how glorious in face,’ etc. *sēsē ōre ferēns* emphasizes two points, beauty of face, fineness of bearing. For Aeneas's beauty see i. 588-593, with notes. *quam . . . armīs*!: modal abl. with *sēsē ferēns*; render by *How gallant his soul, how splendid his feats of arms!* *armīs*: sc. *fortibus*, out of *fortī*. The narrative of Book II had much to do with Aeneas's prowess.

12. *genus*: here of one person; a poetic use.

13. *Dēgeneris*, base-born. *arguit*: the thought is, Aeneas nowhere showed fear; therefore he is not *dēgener*.

iactātus fātis! Quae bella exhausta canēbat!
 Sī mihi nōn animō fixum immōtumque sedēret, 15
 nē cui mē vinclō vellem sociāre iugālī,
 postquam prīmus amor dēceptam morte fefellit,
 sī nōn pertaesum thalamī taedaeque fuisset,
 huic ūnī forsān potuī succumbere culpae,
 Anna, fatēbor enim, miserī post fāta Sychaeī 20
 coniugis et sparsōs frāternā caede Penātis,
 sōlus hic inflexit sēnsūs animumque labantem
 impulit. Agnōscō veteris vēstigia flammae.
 Sed mihi vel tellūs optem prius ima dehīscat
 vel pater omnipotēns adigat mē fulmine ad umbrās, 25

15-16. Sī . . . sedēret = *Sī mihi nōn animō firmiter dēcrētum esset*; cf. *sedet hoc animō*, ii. 660, *stat*, ii. 750. nē . . . vellem, *not to consent*.

17. dēceptam (mē) . . . fefellit = *dē-cēpūt mē et fefellit*.

18. pertaesum . . . fuisset (sc. mē): see A. 354, b; B. 209; Bu. 444; D. 363; G. 377; H. 457; H. B. 352, 1. taedae: i.e. the marriage-torch, carried in the procession which (among the Romans) escorted the new-made bride, after nightfall, from her father's house to her husband's.

19. ūnī . . . culpae: freely, *to this one man, sin though it be*. The sin would lie in marrying Aeneas in defiance of her oath to remain faithful to Sychaeus, her dead husband. Cf. 50, 172, 552, with notes. potuī: for mood see note on *impulerat*, ii. 55. The indic. is esp. common in expressions like this, of obligation, necessity, or propriety. succumbere (sc. mē: § 151): a strong word, *have prostrated myself beneath*.

20-22. fatēbor . . . inflexit (22): parataxis (§ 248); we should have expected *fatēbor . . . hunc solum inflexisse*. sparsōs . . . Penātis, *the drenching of the Penates by a brother's murderous deed*. Cf. i. 348-350. For sparsōs see § 214. frāternā caede = *frātris cruōre*; caede gives the cause, 'shedding

of blood' instead of the effect, 'blood' (§ 201). For effect Dido calls Pygmalion and Sychaeus brothers instead of brothers-in-law. inflexit sēnsūs, *has warped my feelings*, i.e. has bent them away from my sworn allegiance to Sychaeus (see note on ūnī . . . culpae, 19). labantem: proleptic (§ 211), *till it reels*; cf. *furentem . . . rēginam*, i. 659-660.

23. veteris = *antiquū* (see *vetus* in Vocabulary), *old-time, of bygone days*. veteris . . . flammae is the passion which, so Dido fancied, had come to an end with the death of Sychaeus.

24-25. vel . . . vel: study *vel* in Vocabulary. Dido declares herself indifferent to the fate that will be hers if she shall prove false to Sychaeus. optem: subj. because the idea of wish or curse dominates 24-25. prius . . . ante . . . quam (27): cf. *Ante . . . quam . . . possis*, iii. 384-387, with note. ima is in the pred., *to its uttermost depths*. dehīscat . . . adigat: really independent wishes (cf. note on *sinite . . . revīsam*, ii. 669), but felt by Vergil's readers as purpose clauses dependent on *optem*. Render *mihi . . . umbrās* (26) by *But, for my destruction (mihi)*, *may the earth, if it will (vel), open . . . (such is my curse on myself [optem])*, or, *if he prefer (vel), may Jupiter, etc.*

pallentis umbrās Erebi noctemque profundam,
ante, pudor, quam tē violō aut tua iūra resolvō.
Ille meōs, prīmus quī mē sibi iūnxit, amōrēs
abstulit: ille habeat sēcum servetque sepulcrō.”

30 Sic effāta, sinum lacrimīs implēvit obortis.

Anna refert: “Ō lūce magis dilēcta sorōrī,
sōlane perpetuā maerēns carpēre iuventā,
nec dulcīs nātōs Veneris nec praemia nōris?
Id cinerem aut Mānis crēdis cūrāre sepultōs?

35 Estō: aegram nūllī quondam flexēre maritī,
nōn Libyae, nōn ante Tyrō, dēspectus Iārbās

26-27. *pallentis*, *pale as death*. *profundam*, *abysmal*. *ante* repeats *prius*, 24, a pleonasm hardly noticeable, by reason of the separation of *prius* and *ante*, and the distance of the former from *quam*. *pudor* has been finely rendered by *my woman's honor*. See Vocabulary. For the point of 27 see note on *ūnī* . . . *culpae*, 19. *tua iūra* is briefly put for *the bonds your laws impose*. Compare *Grāiōrum sacrāta* . . . *iūra*, ii. 157, with note.

28-30. *Ille . . . ille*: Sychaeus. *sibi iūnxit*: sc. *mātrimoniō*. Cf. *coniūnx*, ‘husband,’ ‘wife.’ For case of *sibi* see § 136. For scansion see note on *mihi*, i. 77. *abstulit*: i.e. carried with him to the tomb. *sepulcrō*: the soul is thought of here as abiding in the tomb; see note on *sepulcrō*, iii. 67. Dido means, ‘Let my first love, my first marriage be my last.’ *obortis*, *upstarting*, *upwelling*. Her tears belie her words in 24-29.

31-53. Anna's reply: “Why not yield? Keep him here, for the present at least.”

31. *Ō . . . sorōrī*, *O sister, loved by your sister*, etc. *sorōrī* is dative (see § 133) with *dilēcta*.

32-33. *sōlane . . . carpēre . . . ?*, *will you waste yourself in loneliness and in sorrow . . . ?*; lit., ‘will you waste yourself (by) sorrowing, alone, all

through your prime (of life)?’ *perpetuā* = *tōtā*; the temporal abl. here denotes duration of time, a constr. common in expressions involving *tōtus* or its equivalent. *carpēre*: reflexive middle (§ 167). *Veneris . . . praemia*, *the prizes (of =) bestowed by Venus*, i.e. the joys of wedded life. There is parallelism (§ 251), since *Veneris . . . praemia* repeats. *dulcīs nātōs*. The whole = ‘the sweets (= sweet joys) of motherhood and the high bounty of Venus.’ Dido had had no children by Sychaeus.

34. *Id . . . sepultōs?*, *Count you THIS the concern of . . . ?* *Id* refers to Dido's refusal to marry again. *cinerem* denotes the material part of one who is dead, *Mānis* his spirit. Both are here thought of as in the tomb; see note on *sepulcrō*, 29.

35. *Estō: . . . nūllī . . . flexēre*: *Granted: no suitors warped*, etc. We should say, ‘Granted that no suitors,’ etc. *Estō* is an independent imperative: ‘Let it be so’; its subject lies, logically, in *aegram . . . alit*, 35-38. *aegram* (sc. *tē*): freely, *your stricken heart*. *flexēre* recalls Dido's word, *inflexit*, 22. *maritī*, *suitors*; properly, ‘husbands,’ ‘mates.’ The word is used as *gener*, ii. 344, and *coniugis*, iii. 331, are used.

36. *Libyae*: for case see § 162. *dēspectus*: sc. *ā tē*.

ductōrēsque aliī, quōs Āfrica, terra triumphīs
dīves, alit: placitōne etiam pugnābis amōrī?

Nec venit in mentem quōrum cōnsēderis arvīs?

Hinc Gaetūlae urbēs, genus insuperābile bellō,

40

et Numidae infrēnī cingunt et inhospita Syrtis,

hinc dēserta sitī regiō lātēque furentēs

Barcaeī. Quid bella Tyrō surgentia dīcam

germānīque minās?

Dīs equidem auspicibus reor et Iūnōne secundā

45

hunc cursum Īliacās ventō tenuisse carinās.

Quam tū urbem, soror, hanc cernēs, quae surgere rēgna

37-38. triumphis dives refers to triumphs won by the peoples of Africa; for their warlike character see i. 339. Roman readers would think also of the victories of the Scipios in Africa. **alit**, mothers. **placitō**, welcome; dep. part. of *placet*. **amōrī**, passion; for case see § 136.

39. venit: the subject is *quōrum* . . . *arvis*. **cōnsēderis**, have fixed your home. **arvis** = *in arvis* (§ 155).

40-44. Hinc . . . Barcaeī (43): to keep the word-order render by *On this side you are girdled by*, etc. **genus . . . bellō**: in appos. with *Gaetūlae urbēs*. In prose we should have *urbēs Gaetūlōrum, generis insuperābilis bellō*. **infrēnī**: freely, wild riding, said of bold riders, whose horses go unbridled. So we talk of 'bareback riders.' Vergil perhaps meant to suggest also the other sense, 'unbridled' in passions. See note on *quantus*, i. 752. **cingunt**: sc. *tē*. **Syrtis**: cf. i. 111. There was danger both from the sea and from the barbarous people along the coast. **sitī** is instr. abl. with *dēserta*, which virtually = *dēsōlāta*, rendered a desert (see §§ 160, 215). *dēserta . . . regiō* is not in place in an account of dangerous peoples, since a desert would help Carthage by preventing attack. Cf. the account of Camarina, iii. 700-701. Anna is, however, recounting all the

drawbacks of life in Africa. The desert lay north of Lake Tritonis. The desert and the Barcaeī are not, as *Hinc . . . hinc* imply, on a side of Carthage distinct from that on which lay the Numidae, etc. See note on *Geticis*, iii. 35. **lātē . . . furentēs**, sweeping far and wide in savagery. **Quid . . . dicam . . . ?**, Why should I mention . . . ?, i.e. there is no reason why I should mention, 'I need not mention.' The subj., as often, expresses obligation or propriety. **Tyrō**, from Tyre. **germānī**: Pygmalion. For dangers besetting Carthage cf. i. 563-564. Dido might well fear that Pygmalion would seek to recover the treasure Dido had brought with her, the treasure for the sake of which he slew Sychaeus (i. 348-352, i. 357-359, i. 363-364).

45-46. Dis . . . secundā, Supported by the gods and favored by Juno. For case see § 161. Cf. *divis . . . auspicibus*, iii. 19-20, with note on *auspicibus*. Cf. also i. 387-388. Juno is singled out here as patron of Carthage and goddess of marriage. **et**, and in particular (§ 218). **hunc . . . ventō tenuisse**, held their course hither before the wind (lit., 'by the aid of the wind'). **carinās**, hulls (not 'keels'; see *carina* in Vocabulary).

47. hanc: render by *here*. Sc. *haec* with *rēgna*.

coniugiō tālī! Teucrum comitantibus armīs
Pūnica sē quantīs attollet glōria rēbus!

- 50 Tū modo posce deōs veniam, sacrīsque litātis
indulgē hospitio, causāsque innecte morandī,
dum pelagō dēsaevit hiems et aquōsus Oriōn,
quassātaeque ratēs, dum nōn tractābile caelum.”

- His dictīs incēsum animum inflammāvit amōre,
55 spemque dedit dubiae mentī, solvitque pudōrem.
Principiō dēlūbra adeunt, pācemque per ārās
exquīrunt; mactant lēctās dē mōre bidentīs
lēgiferae Cererī Phoebōque patrīque Lyaeō,
Iūnōnī ante omnīs, cui vincla iugālia cūrae;
60 ipsa tenēns dextrā pateram pulcherrima Dīdō

48-49. **comitantibus**: sc. *eam*, referring to *Pūnica glōria*. The abl. abs. = a conditional clause. **quantīs . . . rēbus**, by what wondrous exploits will . . . exalt itself!

50-53. **modo**: join with *posce*. Anna means, 'You have one task only, to ask release,' etc. **veniam**, release from your oath (see note on *ūnī . . . culpae*, 19). **sacrīs . . . litātis**, having made sacrifices, holy, acceptable. *Litāre* is here transitive, a poetic use. Contrast *animā . . . litandum*, ii. 118. **dum**, all the while that. **dēsaevit**: the prefix *dē-* often = 'out,' 'to the very end.' See note on *Dēfessi*, i. 157. For the sing., though there are three subjects, see note on *insequitur . . . rudentum*, i. 87. The position of the verb makes the use of the sing. easy. **Oriōn**: a stormy constellation, as in i. 535-538. **quassātae**: cf. i. 551. There has been no chance as yet to make repairs. **nōn tractābile (est)**: i.e. hopelessly unfit for sailing.

54-59. Dido's scruples are laid to rest; she yields to her passion.

54-55. **incēsum . . . amōre**, already kindled with passion. **inflammāvit**, set hotly ablaze. **dubiae**, wavering. **pudōrem**: i.e. the restraints her sense of honor had imposed. With

solvit . . . pudōrem cf. Dido's words, *tua (= pudōris) iūra resolvō*, 27, with note on *tua iūra*.

56-58. **adeunt . . . exquīrunt**: sc. *Didō et Anna*. With *exquīrunt* sc. *ā deīs*. **pācem** recalls *veniam*, 50; see note there. **dē mōre**, duly, according to ritualistic custom. Join both with *mactant* and with *lēctās*. **lēgiferae Cererī**: sacrifice is made here to Ceres because she must be won over. She would naturally insist on fidelity to vows; hence Dido must appeal to her to win exemption from her vow (see note on *ūnī . . . culpae*, 19). **Phoebō**: sacrifice is made to Apollo as the god who knows (and so, in a sense, controls) the future. **Lyaeō = Bacchō**; see § 323, at the end. Cf. *laticemque Lyaeum*, i. 686, with note. Sacrifice is made to Bacchus, as giver of happiness (i. 734).

59. **cui . . . cūrae (sunt)**, whose province is the marriage bond, involves the familiar double dative construction. **vincla iugālia**: cf. 16.

60-62. **ipsa . . . Didō** emphasizes the intensity of Dido's interest in this effort to secure *pāx* (56), and *venia* (50). She might have left the sacrifices to the priests. For the word-order see § 231. **media** = an adv., midway; cf. *inter mediū*, i. 348. **ōra**: i.e.

candentis vaccae media inter cornua fundit,
aut ante ōra deum pinguis spatiātur ad ārās,
instauratque diem dōnīs, pecudumque reclūsīs
pectoribūs inhiāns spīrantia cōnsulit exta.

Heu vātum ignārae mentēs! Quid vōta furentem,
quid delūbra iuvant? Ēst mollis flamma medullās
intereā, et tacitum vīvit sub pectore vulnus.

Ūritur infēlix Didō, tōtāque vagātur
urbe furēns, quālis coniectā cerva sagittā,
quam procul incautam nemora inter Crēsia fixit
pāstor, agēns tēlis, liquitque volātile ferrum
nescius; illa fugā silvās saltūsque peragrat
Dictaeōs: haeret laterī lētālis harundō.

65

70

statues. **pinguis**: i.e. richly laden with Dido's offerings. **spatiātur**, *paces*.

63-64. instaurat . . . dōnīs, *renews the day with*, etc.; 'renews her gifts daily,' or 'renews her gifts often on each day,' would be a more natural expression. See § 225. See note on *instaurāmus*, iii. 62. **pectoribūs**: for scansion see § 275. **inhiāns**, *poring over*, pictures the queen's eagerness. **spīrantia**: i.e. still quivering with life. **exta**, *vitals, hearts*.

65-67. vātum: they have no doubt been with Dido from the first (§ 254). **ignārae**: had they known the future, they would not have aided Dido's passion in any way. **mentēs**, *intel ligences*, is exactly the right word here. **Quid vōta . . . iuvant?**, *Wherein do . . . profit . . . ?*, = *Nihil enim iuvant*. **furentem**, *one crazed with passion*; cf. *furentem incendat*, i. 659-660, and note on *venientum*, i. 434. **Ēst**, *devours*, from *edō*. **medullās**: see note on *ossibus*, i. 660. **tacitum**, *noiseless*, i.e. though it gives no outward sign to indicate its presence.

68-73. Ūritur . . . Didō, *Dido is consumed, hapless Dido*. **vagātur**, *wanders idly (blindly)*. Until lately Dido was busy with definite tasks: see 86-89, i. 421-437, i. 507-508. **quālis**: as in iii. 679. **coniectā** (*in eam*) . . . **sagittā**:

freely, a doe, arrow-pierced; coniectā . . . sagittā is an abl. abs., = postquam sagitta in eam coniecta est. The target is indicated by the position of *cerva*; cf. note on *conversā . . . latus*, i. 81. **cerva**: sc. *vagātur*. **incautam**, *thoughtless (reckless) of danger*. The doe has no more thought of danger than Dido had when she first welcomed Aeneas. **Crēsia**: localization: § 208. The Cre tans were famous archers. **agēns**, *as he drove* (the game); as object sc. *cervōs cervāsque*, i.e. the game in general. **liquitque**, *and in whose side*, etc. *et in quā liquit volātile ferrum* would be more exact. But see note on *et*, ii. 71. **nescius**, *unwitting* (unaware of his success). For position of *nescius* see § 232. **peragrat** matches, metrical ly, and in position, *vagātur*, 68. **Dictaeōs**: see note on *Dictaea*, iii. 171, and mark variety after *Crēsia*, 70. **lētālis**, though an adj., may be rendered by *till she dies*. The word warns us, in advance, of the outcome of Dido's passion; she, too, is to die.—In the simile, 69-73, Dido corresponds to the *cerva*, her passion to the *sagitta*, Aeneas to the *pāstor*. *nescius*, 72, implies that Aeneas is as yet unaware of Dido's love for him (cf. 67, esp. *tacitum*). **harundō**: in 69-73 we have four terms for the weapon: § 196.

- Nunc media Aenēān sēcum per moenia dūcit,
 75 Sidoniāsque ostentat opēs urbemque parātam:
 incipit effārī, mediāque in vōce resistit;
 nunc eadem, lābente diē, convīvia quaerit,
 Īliacōsque iterum dēmēns audire labōrēs
 exposcit, pendetque iterum nārrantis ab ōre.
 80 Post, ubi dīgressī, lūmenque obscūra vicissim
 lūna premit, suādentque cadentia sīdera somnōs,
 sōla domō maeret vacuā, strātisque relictis
 incubat. Illum absēns absentem auditque videtque,
 aut gremiō Ascanium, genitōris imāgine capta,
 85 dētinet, infandum sī fallere possit amōrem.
 Nōn coeptae adsurgunt turrēs, nōn arma iuventūs
 exercet, portūsve aut prōpugnācula bellō

75. *ostentat* (eī), *displays, parades*. *opēs urbemque*: powerful temptations to one who could describe his own people as *omnium egēnōs* (i. 599), and who yearned so for an abiding city (i. 437, iii. 493-505). *parātam*, *ready to his hand*. Contrast the words addressed to the Trojan women in v. 629, *Italiam sequimur fugientem*.

76. *-que, but*; see note on *celerique*, iii. 243. *resistit*, *checks herself*; sc. *sē* (§ 151).

77-79. *eadem*: *the same*, in the topics discussed and in their effect on Dido; cf. 78-79. *lābente diē*, *as the day slipped (faded) away*. *dēmēns* appropriately repeats *furentem*, 65, *furēns*, 69, since a second recital of the *Īliacōs* . . . *labōrēs* would be sure to increase her interest in the hero of the story. *nārrantis* (*eius*), *the speaker's*.

80-82. *dīgressī* (*sunt*), *they parted*. *obscura*, *dark*. We should say 'darkened' (§ 215). *vicissim*, *in its turn*, i.e. as the day had been darkened (77). *premit* = *opprimit* (§ 221), *submerges, quenches*. *suādent* . . . *somnōs*: cf. ii. 9. Note the alliteration (§ 252). *domō*, *hall*. *relictis*: sc. *ab Aenēā*. *sōla, vacuā*, and *relictis* strengthen one another.

83-85. *Illum*: emphatic, *It is HE that*, etc. *absēns absentem*, *though he was absent and she was far from his side*. *gremiō*, (*in* =) *with her arms*. *Ascanium* = the real Ascanius; so everywhere henceforth. Of his return from Idalium (i. 691-694) Vergil has said nothing (§ 254). *genitōris imāgine*: i.e. his likeness to his father. *infandum* . . . *amōrem*, *her monstrous passion*. For the idea here cf. *ūnī* . . . *culpae*, 19, *veniam*, 50, *pācem*, 56, with notes. For *infandum* cf. ii. 3, with note. *sī* . . . *possit*: for constr. compare *Anthea sī* . . . *videat*, i. 181-182. *fallere*, *beguile*, i.e. cheat into thinking that it is being gratified. 82-85 do not describe consecutive actions but rather different ways by which Dido tries to satisfy her love. *amōrem*: here, as often, in bad sense.

86-87. *Nōn* . . . *adsurgunt* . . . , *nōn* . . . *exercet*: freely, *rise no more* . . . , *ply no more*. *coeptae*, (*so well*) *begun*. *armā*: for scansion see note on *mihi*, i. 77. Cf. *vinclā iugālia*, 59. *iuventūs*: see note on *pūbēs* . . . *tuōrum*, i. 399. *exercet*: as in iii. 281. *portūsve*: after *Nōn* . . . *nōn*, 86, *neque* would be more exact here.

tūta parant; pendent opera interrupta, minaeque
mūrōrum ingentēs, aequātaque māchina caelō.

Quam simul ac tālī persēnsit peste tenērī
cāra Iovis coniūnx nec fāmam obstāre furōrī,
tālībus adgreditur Venerem Sātūrnīa dictīs:
“Ēgregiam vērō laudem et spolia ampla refertis
tūque puerque tuus; magnum et memorābile nūmen,
ūna dolō divum sī fēmina victa duōrum est.
Nec mē adeō fallit veritam tē moenia nostra
suspectās habuisse domōs Carthāginis altae.
Sed quis erit modus, aut quō nunc certāmine tantō?

90

95

88-89. *pendent . . . interrupta*: the rendering *are interrupted and suspended* will preserve the figure in *pendent*. *opera* covers both the military preparations and the efforts to stimulate commerce (*portūs*, 87). *minae . . . caelō*: in appos. with *opera*. -*que* . . . -*que* is used as in i. 43. Vergil is fond of this use in appos. expressions. Cf. ii. 744, with note. In translating disregard the first -*que*. Render *minae . . . ingentēs* freely by *huge frowning walls*. For case of *mūrōrum* see § 121. *aequāta*: i.e. towering up to. *māchina* (coll. sing.): military machines as in ii. 46; hence part of the defenses of the city. With the description in 86-89 contrast the pictures in i. 423-436 and i. 505-508, esp. the former. *caelō*: dat. (§ 136), = the prose *cum caelō*.

90-104. Juno suggests to Venus a union between Dido and Aeneas and the latter's settlement at Carthage.

90-91. *Quam* = *Didōnem*; see note on *quem*, i. 64. *nec . . . obstāre*, and . . . *was no bar to*. *fāmam*, *gossip*; we should say 'regard for what the world was saying.' *furōrī*, *madness*. Cf. *dēmēns*, 78, with note.

93-95. *Ēgregiam* and *ampla* carry the emphasis, one of scorn. In translating keep the word-order: *Peerless, in truth, is the distinction, rich*, etc.

puer: Cupid; cf. i. 684. *nūmen*: i.e. display of superhuman power. *ūna . . . est*: a deeply scornful clause: *if one mortal woman, one woman, has been vanquished by the might of gods, two gods, and by treachery as well*.

96-97. *mē . . . fallit*, *escape me*. *adeō*, (so) *wholly*, i.e. as completely as you fancy. *fallit*: the subject is *veritam . . . altae*, 'the fact that you,' etc. *nostra*: Juno identifies herself completely with Carthage and its people. See note on *nostrī*, ii. 595. *suspectās habuisse*, *have had under suspicion*, emphasizes the continuance of the distrust; *susperxisse* might denote a momentary suspicion. *Carthāginis altae*: cf. *altae . . . Rōmae*, i. 7, with note. In 93-95 Juno says, 'I know *what* you have—so treacherously—been doing.' 96-97 = 'I know also *why* you did it.'

98. *modus*: i.e. of guile and conquest. Supply, in thought, genitives (*dolī*, *victōriae*), out of *dolō* and *victa*, 95. *quō . . . tantō?*: sc. *prōgrediēmur*, suggested by *quis . . . modus . . . ?*, which = 'how far are we to go?' *quō* = *whither*, *to what lengths*. *nunc*, as *matters now stand*, is emphatic; it is explained by *Habēs . . . petistī*, 100. *certāmine tantō*: either modal abl., or abl. according to § 161. This verse = 'There ought, however, to be a limit to your treachery.'

- Quin potius pacem aeternam pactosque hymenaeos
 100 exercemus? Habes tota quod mente petisti:
 ardet amans Dido trahitque per ossa furem.
 Communem hunc ergo populum paribusque regamus
 auspiciis; liceat Phrygio servire marito
 dotalisque tuae Tyrios permittere dextrae.”
 105 Olli (sensit enim simulata mente locutam,
 quo regnum Italiae Libycas averteret oras)
 sic contra est ingressa Venus: “Quis talia demens
 abnuat, aut tecum malit contendere bello,
 si modo, quod memoras, factum fortuna sequatur?
 110 Sed Fatis incerta feror, si Iuppiter unam
 esse velit Tyriis urbem Troiaque profectis,

99-100. Quin ... exercemus?, *Why do we not rather . . . ?*, etc., a passionate question which really = a command; a common use, in which *quin* (= *qui*, abl., + *nē*) has its original force. *pactosque*: for *-que*, that is, see § 218. *exercemus*, *practice*; cf. *exercet*, 87. *mente*, *wit*, *ingenuity*.

101. *amans* gives the cause of *ardet*; it virtually = *amore*. *trahit*, *has spread*. *ossa* = *medullas*, 66.

102-103. *Communem . . . populum*: we should say *a united people*. Juno's thought is, of course, of *two* peoples ruled in common by herself and Venus. *paribus . . . auspiciis*, *with equal power (authority)*. This meaning comes easily from the fact that the right of taking the auspices was largely a magisterial function. *-que*: by omitting this word Vergil could have written a simpler sentence. Render by *A united people, therefore, let us rule* (or, *In common let us rule this people*), and *with balanced power, too*. *liceat*, *let it be her privilege*. *Sc. ei = Didoni*. *servire*: a sarcastic substitute for *nubere*. There is a sneer, too, in *Phrygio*; to a Greek (and so to Juno) this word denoted effeminacy. Juno can not hide her bitterness even

while she is trying to conciliate Venus. Further, since, through Dido's love for Aeneas, Juno has, in effect, already lost Carthage, her proposal, *Communem . . . auspiciis*, is audacious.

104. *dotalis*: proleptic (§ 211), = *ut pars dotis sint*, as a dowry.

105-128. Venus replies cautiously. Juno explains how the union of Aeneas and Dido can be accomplished.

105-106. *Olli*: as in i. 254. *simulata mente* may = (1) *with feigned intent*, or (2) *with purpose disguised*. If (2) is right, *simulata = dissimulata* (see § 221, and note on *Dissimulant*, i. 516). *quo . . . averteret*: since there is no comp., *ut* would be more exact. *Italiae Libycas*: juxtaposition of contrasts (§ 240). *oras*: for case see § 139.

107-109: *talia*: freely, *proposals so splendid (generous)*. *sequatur*, *should attend*; cf. *secundus*, 'favorable,' 45, i. 207, ii. 617.

110-112. *Fatis*: dative (§ 133). *incerta*, *bewildered*, in the pred. with *feror*. *feror*, *I am swept onward*, suggests helplessness. *si*, *whether*. In reality the clause is like that seen in *si . . . amorem*, 85 (see note there). Verse 110 = *Cognoscere nequiquam conor si*,

miscēriue probet populōs aut foedera iungī.
 Tū coniūnx, tibi fās animum temptāre precandō.
 Perge: sequar." Tum sic excēpit rēgia Iūnō:
 "Mēcum erit iste labor. Nunc quā ratiōne quod instat 115
 cōnfieri possit paucīs, adverte, docēbō.
 Vēnātum Aenēās ūnāque miserrima Dīdō
 in nemus ire parant, ubi primōs crāstinus ortūs
 extulerit Titān radiisque retēxerit orbem.
 His ego nigrantem commixtā grandine nimbū,
 dum trepidant ālae saltūsque indāgine cingunt,
 dēs super infundam, et tonitrū caelum omne ciēbō.
 Diffugient comitēs, et nocte tegentur opācā;
 spēluncam Dīdō dux et Trōiānus eandem
 dēvenient. Aderō, et, tua sī mihi certa voluntās, 125

etc., 'I am seeking—without success—to learn if,' etc. ūnam . . . urbem = *Commūnem . . . populū*, 102. Tyriūs . . . Trōiāque profectis: as in i. 732. Join the words, as dat. of the possessor, with *esse*, wishes the Tyrians . . . to have, etc. miscēri . . . iungī, would approve the blending of the peoples and the cementing of treaties. foedera iungī: the prose expression is *foedus icere* or *ferire*; see note on *terris* . . . *et altō*, i. 3.

113. coniūnx: sc. *Iovis es* (§ 245). animum temptāre, probe his feeling. In 110-113 Venus means, 'So far as I understand the will of the Fates, your plan will not work. You ought to consult Jupiter about it.'

114. excēpit (sc. *eam*), answered (her). See *excipio* in Vocabulary.

115-116. Mēcum . . . labor = *Mihi cūrae erit iste labor*, i.e. 'I will do so presently.' This promise to consult Jupiter Juno makes no effort to keep. Venus ignores her failure to do so. ratiōne, procedure. quod instat, the task that presses on (us). cōnfieri: compounds of *faciō* usually make the pass. regularly, *cōnficio*, etc. paucīs (sc. *verbis*): a standing expression for

briefly. adverte = *animum adverte*; cf. *quae dicam animis advertite vestris*, ii. 712. adverte, docēbō = *sī adverteris docēbō*; see § 249.

118-119. primōs . . . ortūs, his first rising rays. Titān here = *Sōl*. For the Titans see § 309. The name is given also to deities descended from Titans; Hyperion, father of the Sun, was a Titan. radiīs, his beams. orbem: sc. *terrārum*; cf. i. 233.

120-122. His . . . infundam (122): for word-order see § 230. commixtā: sc. *eī* = *nimbō*. nimbū, rain; for meaning see § 201. trepidant, are moving swiftly about. ālae: note the military figure. The troops in the ālae were chiefly cavalry; so the ref. here is especially to mounted beaters of the game. See *indāgō* in Vocabulary. Render *indāgine* by the hunting array. omne ciēbō, I will wake everywhere. For *omne* see notes on ii. 604, ii. 624.

123-124. comitēs, their train (retinue). nocte . . . opācā: i.e. darkness like that of night. spēluncam = *ad spēluncam* (§ 139).

125. certa, assured (see note on *certōs*, i. 576).

cōnubiō iungam stabili propriamque dicābō;
hic Hymenaeus erit." Nōn adversāta petentī
adnuī, atque dolis rīsīt Cytherēa repertīs.

Ōceanum intereā surgēns Aurōra reliquit.

- 130 It portīs iubare exortō dēlēcta iuventūs;
rētia rāra, plagae, lātō vēnābula ferrō
Massylique ruunt equitēs et odōra canum vīs.
Rēginam thalamō cūctantem ad limina primī
Poenōrum expectant, ostrōque insignis et aurō
135 stat sonipēs ac frēna ferōx spūmantia mandit.
Tandem prōgreditur, magnā stīpante catervā,
Sīdoniam pictō chlamydem circumdata limbō,
cui phāretra ex aurō, crīnēs nōdantur in aurum,
aurea purpuream subnectit fibula vestem.

126-128. cōnubiō . . . dicābō = i. 73. Here sc. *Didōnem Aenēae* with *iungam*, *eam* with *dicābō*. The ellipses seem harsh, but Venus would readily understand Juno's meaning. *hic* refers to the description in 120-126. For its gender see note on *hoc*, i. 17. *Hymenaeus*, *bridal*. Elsewhere Vergil has the pl. in this sense, but here the pl. would be unmetrical. *petentī* belongs both with *adversāta* and with *adnuī*. Render by *opposed her not, but nodded assent to her appeal*. *dolis . . . repertīs*, since she had found out so fully, etc., repeats the thought of *sēnsit . . . locūtā*, 105. In view of i. 263-296, Venus could smile at Juno's present scheme.

129-159. The hunt and the 'marriage' are now described.

129. Ōceanum . . . reliquit: contrast i. 745, with note.

130-132. It . . . iuventūs, *Out through the city gates issues*, etc. *portīs*: abl. of the route (§ 159). *iubare* (*Aurōrae*): freely, *the radiant dawn*. *rāra*, *wide-meshed*. When it is used of a single thing, *rārus* emphasizes the distances between the parts of the thing. See notes on i. 118. *lātō . . . ferrō*: cf.

lātō . . . hastilia ferrō, i. 313. *Massyli . . . equitēs*: perhaps the *ālae* of 121. *ruunt* fits only the last two of its five subjects; see note on *legunt*, i. 426. *odōra . . . vīs*: freely, *keen-scented, sturdy hounds*. The expression *canum vīs* is similar to that seen in *rotārum . . . lāpsūs*, ii. 235-236, etc. *Odōrus* elsewhere = 'giving forth a smell.'

133-135. *thalamō*, in her chamber (*bower*). *limina*: i.e. of the palace. *primī*, the princes. *sonipēs*: onomatopoeic: § 253. Sc. *eius* = *rēginae* = *Didōnis*. *mandit*, *champs*.

137. *pictō . . . limbō*: abl. of char. with *chlamydem*. *pictō* = (*richly*) *broidered*, probably with thread of gold. *circumdata*, *draped (with) in*; freely, *wearing*. For the constr. used with *circumdata* cf. *collō . . . terga datī*, ii. 218-219, with note.

138. *cui*: we should say 'her'; see note on *quem*, i. 64. *ex aurō* (*est*), *is fashioned of gold*. *crīnēs . . . aurum*: a strained way (§ 225) of saying that her knotted tresses are held in place by golden fastenings.

139. *aurea . . . vestem*, of gold, too, are the clasps that, etc. Note the effect of the fourfold repetition of 'gold' in

Nec nōn et Phrygiī comitēs et laetus Iūlus 140
 incēdunt; ipse ante aliōs pulcherrimus omnīs
 infert sē socium Aenēās atque agmina iungit.
 Quālis ubi hibernam Lyciam Xanthīque fluenta
 dēserit, ac Dēlum māternam invīsīt Apollō
 instauratque chorōs, mixtīque altāria circum 145
 Crētesque Dryopesque fremunt pictīque Agathyrsī,
 ipse iugīs Cynthī graditur mollique fluentem
 fronde premit crīnem fingēns atque implicat aurō,
 tēla sonant umerīs, haud illō sēgnior ibat
 Aenēās, tantum ēgregiō decus ēnitet ōre. 150
 Postquam altōs ventum in montīs atque invia lustra,

134-139; cf. the repetition of 'bronze' in i. 448-449, and see also § 301.

140. *comitēs* is in the pred., as her attendants, in her train.

141. *incēdunt*, move on in stately progress; see note on *incēdō*, i. 46. *ante . . . omnis*: the strongest possible sup.; cf. the strong comp. in i. 347. The expression used here results from fusion of (1) *ante omnis* (= *cēterōs*) *pulcher*, and (2) *omnium pulcherrimus*.

142. *socium* (*rēgināe*) is pred. to *infert sē*. Render by moves to meet the queen. *agmina iungit*: sc. *agminibus*, *rēgināe*. *agmina*, columns, refers to *Phrygiū . . . Iūlus*, 140.

143-144. *Quālis*: as in iii. 679. It is balanced by *haud . . . sēgnior*, 149. *hibernam Lyciam*, *Lycia*, in the winter days. *Xanthī*: here a river in Lycia. *dēserit . . . Apollō*: for word-order see § 235. *māternam*: explained by iii. 75-77; see note on *pīus*, iii. 75.

145. *instaurat*: the dances have been interrupted since the preceding spring. *mixti*: sc. *inter sē*.

146. *Crētes . . . Agathyrsī*: these peoples typify the wide variety of regions from which Apollo's worshipers came. For scansion of *-que* with *Crētes* see § 274. *fremunt*, raise their loud chants. *picti*, painted; probably 'tattooed.' However remote or however

strange a people is, it nevertheless worships Apollo.

147-148. *ipse*: Apollo. This picture of Apollo is parallel to that of Diana, i. 498-502; cf. the two closely. *ipse* here is exactly parallel, in sense and in position within its clause, to *ipse*, 141, said of Aeneas. *iugīs . . . graditur*, strides o'er the ridges. *fronde*: the laurel; for the connection of the laurel with Apollo cf. iii. 81, iii. 91. *premit . . . fingēns*, confines and molds into shape. For Apollo's long locks see note on *crīnitus*, i. 740. *aurō*: cf. *aurum* in the same connection, 138.

149. *tēla . . . umerīs*: Apollo is *Arcitenēns*, iii. 75. Cf. *illa . . . umerō*, said of Diana, i. 500-501. *haud . . . ibat*, not less vigorous than Apollo (*illō*) was Aeneas as he moved on.

150. *tantum . . . ōre*: for Aeneas's beauty cf. i. 588-593. In the simile (143-150) Aeneas and Apollo are compared (1) in beauty, (2) in vigor. *ēgregiō*: see *ēgregius* in Vocabulary, and contrast the meaning of English *egregious*, derived from *ēgregius*.

151. *ventum* (*est*), they were come; see note on *discumbitur*, i. 700, and cf. *perventum* (*est*), ii. 634. *invia lustra*, pathless coverts, i.e. the dense woods, in which the huntsmen could easily lose sight of one another.

- ecce ferae saxī dēiectae vertice caprae
 dēcurrēre iugīs; aliā dē parte patentīs
 trāsmittunt cursū campōs, atque agmina cervī
 155 pulverulenta fugā glomerant, montīsque relincunt.
 At puer Ascanius mediīs in vallibus ācrī
 gaudet equō, iamque hōs cursū, iam praeterit illōs,
 spūmantemque darī pecora inter inertia vōtīs
 optat aprum, aut fulvum dēscendere montē leōnem.
 160 Intereā magnō miscērī murmure caelum
 incipit; insequitur commixtā grandine nimbus,
 et Tyriī comitēs passim et Trōiāna iuventūs
 Dardaniusque nepōs Veneris dīversa per agrōs
 tēcta metū petiēre; ruunt dē montibus amnēs.
 165 Spēluncam Dīdō dux et Trōiānus eandem
 dēveniunt. Prīma et Tellūs et prōnuba Iūnō
 dant signum; fulsēre ignēs et cōnscius aethēr

152. saxī . . . vertice: both singulars are collective. dēiectae, dislodged, started, by the beaters, 121; cf. the military expression, locō hostem dēicere.

154-155. trāsmittunt, fling themselves in swift progress across; sc. sē (§ 151). cervī: for deer in Africa see i. 184-193. For position of cervī see § 235. glomerant, mass.

156-159. puer, boy though he was. ācrī . . . equō, in the mettle (spirit) of his steed. See § 214. darī . . . vōtīs, may be vouchsafed (in answer) to his prayers. vōtis implies (§ 254) that Ascanius had promised offerings to the gods if his hunting should be successful. See note on i. 334. pecora . . . inertia, such spiritless game; a contemptuous designation of the caprae and the cervī, 152, 154.

160-172. A storm comes on; Aeneas and Dido take shelter in the same grotto. The 'marriage' is consummated as Juno had planned.

160-162. Intereā . . . incipit, Presently in the skies turmoil begins, and

wild uproar. Cf. i. 124, with notes. commixtā . . . nimbus: cf. nigrantem . . . nimbum, 120. et: see § 220.

163. Dardanius, true son of Dardanus. nepōs Veneris: Iūlus.

164. tēcta, places of shelter. amnēs, water-floods, due to the rain.

165-166. Spēluncam . . . dēveniunt: cf. 124-125. Prīma, Primal, or, freely, Mother of all. Earth is the oldest of all the deities and ultimate source of all the rest; cf. §§ 309, 311. Her presence is surely appropriate at a 'marriage.' prōnuba, bride-escorting, goddess of marriage, balances Prīma. Vergil is thinking of the married women who, at a Roman marriage, escorted the new-made wife to the chamber in which her husband awaited her coming.

167-168. signum: i.e. for the 'marriage.' Its nature is not indicated. Note parataxis in Prīma . . . ignēs. cōnscius . . . cōnubiis, witness to the bridal. For the dat. with cōnscius see note on Cui, i. 314. summō . . . vertice, from the mountain-tops. See note on summā . . . undā, i. 127. ulu-

cōnubiīs, summōque ululārunt vertice nymphae.

Ille diēs primus lēti primusque malōrum

causa fuit, neque enim speciē fāmāve movētur,

170

nec iam fūrtivum Didō meditātur amōrem:

coniugium vocat; hōc praetēxit nōmine culpam.

Exemplō Libyae magnās it Fāma per urbīs,

Fāma, malum quā nōn aliud vėlōcius ūllum.

Mōbilitāte viget vīrisque adquirit eundō;

175

parva metū primō, mox sēsē attollit in aurās,

ingrediturque solō, et caput inter nūbila condit.

Illam Terra parēns, irā inrītāta deōrum,

extrēmam, ut perhibent, Coeō Enceladōque sorōrem

lārunt, flung out their cries. The *ignēs*, 167, correspond to the wedding-torches (*taedae*, 18); the cries of the nymphs suggest the wild cries of rejoicing and congratulation which greeted the bride as she passed through the streets, after nightfall, to her new home. Tellus and Aether appear because the descent of the fertilizing showers of heaven into the lap of mother earth was in antiquity a type of wedlock. The phenomena noted are in themselves neither of good nor of evil omen. The sequel shows that they were really ominous of evil.

169-170. *diēs* is to be taken in both subject and pred.: cf. the use of *faciēs*, iii. 426. *primusque . . . causa*: a harsh expression, a combination of *primusque* (*diēs*) *malōrum fuit* and *causaque malōrum fuit*. Render by *That day was the first day of her dying, the primal cause of her woes.* *speciē*, regard for appearances. *fāmā*: cf. *fāmam*, 91, with note.

171-172. *nec . . . amōrem*, and not stealthy, NOW, is the passion she practices. *Didō*: subject of the two clauses; for its position see § 235. *vocat*: the object is the thought of 166-168, i.e. the events that marked their stay in the grotto. *hōc . . . culpam*, by this (fair) name she cloaked her guilt. With *culpam* cf. *culpa*e, 19.

173-197. Rumor, a loathsome goddess, spreads the story of Dido's passion. She goes at last to *Iārbas*, a rejected suitor of Dido.

173-174. *it, speeds.* *Fāma*, the goddess of scandal. *malum, mischief, bane.* For position before the rel. pron. see § 236. *quā*: join with *vėlōcius*; render by *no other mischief is swifter than she.*

175. *Mōbilitāte . . . eundō*: instr. ablative. Render 175 by *Swift progress to her is life and vigor, and she gains fresh strength by movement.*

176-177. *metū*: Vergil is thinking of the way in which those who first spread a bit of gossip do so stealthily, as if in fear. *in aurās*: freely, upward, erect. Cf. *ad aurās*, ii. 699. *et*, and yet. 177 = 'though she strides on . . . , she buries,' etc.

178-179. *Illam . . . prōgenuit* (180): in translating keep the word-order (§ 230). Render by *Earth is her mother; when aflame with anger . . . , she bore her*, etc. *deōrum*: obj. gen. with *irā*; see § 130. Earth, angered by the treatment of the Titans (§ 309), in revenge bore the giants (§ 310). Rumor has just been described as a giant, 177. *extrēmam* = an adv., *last of all*. Rumor is the last of Earth's children. *Coeō Enceladōque*: the former was a Titan, the latter a giant. Classical writers confuse the two types of beings.

- 180 prōgenuit, pedibus celerem et pernīcibus ālis,
 mōnstrum horrendum, ingēns, cui, quot sunt corpore plūmae,
 tot vigilēs oculī subter (mīrābile dictū),
 tot linguae, totidem ōra sonant, tot subrigit aurīs.
 Nocte volat caelī mediō terraeque per umbram,
 185 strīdēns, nēc dulcī dēclīnat lūmina somnō;
 lūce sedet custōs aut summī culmine tēctī
 turribus aut altīs, et magnās territat urbīs,
 tam fictī prāvīque tenāx quam nūntia vērī.
 Haec tum multiplicī populōs sermōne replēbat,
 190 gaudēns, et parīter facta atque īfecta canēbat,
 vēnisse Aenēān Trōiānō sanguine crētum,
 cui sē pulchra virō dignētur iungere Dīdō;
 nunc hiemem inter sē lūxū, quam longa, fovēre,

180. *pedibus . . . ālis*: *pedibus celerem ālisque pernīcem* would be a better balanced expression.

181-182. *cui . . . subter* (*sunt*), with an eye 'neath every feather on her body, an ever-wakeful eye . . . , with as many chattering tongues, chattering mouths, as many straining (lit., 'uplifted') ears. *Fama* is a monstrous bird; in the description of her eyes Vergil may have had the peacock in mind. *mīrābile dictū*: cf. *miserābile vīsū*, i. 111, with note.

183. *subrigit*, *pricks up*; as subject sc. *Fāma*. *Subrigō* is an old form of *surgō*. We have had *arrigō* in the sense here given to *surgō*; cf. e.g. i. 152.

184. *caelī . . . terrae*, 'twixt heaven and earth; literally, 'in heaven and earth's midspace.' *mediō* is a neut. adj. used as a noun, in the local ablative. Cf. §§ 216, 2, 217.

186. *lūce*, in thought and meter both, balances *Nocte*, 184. *custōs*, *sentinel-like, ever watchful*. Latin often uses a metaphor where we use a simile. *summī . . . tēctī*: cf. *summī fastigia tēctī*, ii. 302, with note. *Fama* takes care to have as wide a view as possible of men and their conduct; cf. *turribus . . . altīs*, 187.

188. *fictī prāvīque*: objective gen. with *tenāx*, which suggests the verb *teneō*. See § 126. For the part. and the adj. as noun see § 216. *fictī* = *vain imaginings*, lies made out of whole cloth; *prāvī* = *perversions of the truth*.

189-190. *multiplicī . . . sermōne*, *ever-changing talk, talk that took a thousand forms*. She never told the same tale twice. *gaudēns*: *Fama* enjoyed the mischief she wrought, as did Cupid, i. 690. For position of *gaudēns* see § 232. *parīter*: *freely, with equal zest*. *facta* corresponds to *vērī*, *īfecta* to *fictī prāvīque*, 188.

191-192. *Trōiānō*: here contemptuous, equivalent to 'foreign.' See note on *servīre*, 103. *crētum*: as in ii. 74. *pulchra*, *in all her loveliness*. *virō*, *in wedlock*; literally, 'as her husband,' a common sense of *vir*. *iungere*: for inf. with *dignētur* see § 176.

193. *inter sē . . . fovēre*, *are fondling each other*. As subject of *fovēre* sc. *eōs* = *Didōnem et Aenēān*; both have just been mentioned. *quam longa* (sc. *sit*): literally, 'how long it is,' i.e. regardless of its length. The subj. is due to O. O. *hiemem . . . quam longa* together = an acc. of duration of time, *tōtam hiemem*.

rēgnōrum immemorēs, turpique cupidine captōs.

Haec passim dea foeda virum diffundit in ōra.

195

Prōtinus ad rēgem cursūs dētorquet Iārbān,

incenditque animum dictis atque aggerat irās.

Hic, Hammōne satus raptā Garamantide nymphā,

templa Iovī centum lātis immānia rēgnis,

centum ārās posuit, vigilemque sacrāverat ignem,

200

excubiās dīvum aeternās, pecudumque cruōre

pingue solum, et variis flōrentia limina sertis.

Isque, āmēns animī, et rūmōre accēnsus amārō,

dicitur ante ārās media inter nūmina dīvum

multa Iovem manibus supplex ōrāsse supīnis:

205

“Iuppiter omnipotēns, cui nunc Maurūsia pictis

gēns epulāta toris Lēnaeum libat honōrem,

194. rēgnōrum: there is truth in this charge. Dido is forgetting Carthage (86-89), and Aeneas is forgetting his destined realm in Italy. **captōs**, *ensnared, mastered*.

195. virum: for form see § 100. **ōra**, *lips*. Vergil is telling us, indirectly (§ 254), that the words of Fama are repeated often by men and women.

197. aggerat irās, *piles high*, etc.; we talk of a ‘towering rage.’

198-218. Iārbas begs Jupiter to note how Dido is requiting the favors she had received at his hands.

198-199. Hammōne satus: cf. *satum quō*, ii. 540, with note. **raptā . . . nymphā**, *by a nymph he had mastered*. **centum . . . rēgnis:** the size and the number of the temples were commensurate with the extent of his realm.

200-201. centum ārās: one for each temple. **posuit** in prose would be *posuerat*. In hexameter verse, however, *pōsūerat* is impossible. See note on *Dēseruēre*, ii. 565. **ignem:** Vergil has in mind a fire like Vesta’s fire at Rome. **excubiās**, *sentry*; see *excubiae* in Vocabulary. The fire guards the honor of the gods.

202. solum: the spaces before the altars (200); coll. singular. As verb sc. *fuit*. **variis . . . sertis:** cf. (*ārae*) *sertis . . . hālant*, i. 417. **flōrentia**, *abloom*.

203. -que, and so (§ 219). Iārbas’s devotion gives him a claim upon the god. **āmēns animī:** cf. *fidēns animī*, ii. 61, with note. **āmēns** and *incēnsus* = causal clauses.

204-205. dicitur . . . ōrāsse: we should write, *standing*, so men say, before . . ., *made many an appeal to*, etc. **media inter:** as in 61. **nūmina**, *majesties divine*, i.e. as represented by their statues; cf. *ante ōra deum*, 62. **multa . . . ōrāsse:** for case of *multa* see § 142. **manibus . . . supinis:** cf. *supīnās . . . manūs*, iii. 176-177.

206-207. nunc: i.e. since I introduced your rites; an important word. The clause is a hint to the god of his debt to the speaker. See note on i. 334. **Maurūsia** = *Āfrica* or *Āfricāna*: § 208. **pictis . . . toris:** cf. i. 708. **epulāta** = *postquam epulāta est*; freely, *after feasting*. The wine and the libation come after the feast proper, as in i. 723-736. **Lēnaeum . . . honōrem:** i.e. an offering of wine. Cf. *Bacchī = vīni*, i. 215, and *laticem . . . Lyaeeum*, i. 686.

- aspicis haec, an tē, genitor, cum fulmina torquēs,
 nēquiquam horrēmus, caecique in nūbibus ignēs
 210 terrificant animōs et inānia murmura miscent?
 Fēmina quae, nostrīs errāns in finibus, urbem
 exiguum pretiō posuit, cui lītus arandum
 cuique loci lēgēs dedimus, cōnūbia nostra
 reppulit, ac dominum Aenēān in rēgna recēpit.
 215 Et nunc ille Paris, cum sēmivirō comitatū,
 Maeoniā mentum mitrā crīnemque madentem
 subnexus, raptō potitur: nōs mūnera templīs
 quippe tuis ferimus fāmamque fovēmus inānem.”
 Tālibus ōrantem dictīs ārāsque tenentem

208-210. *haec* is explained by 211-217. The thought is, 'If thou seest, why dost thou not punish them if thou hast the power?' *tē . . . horrēmus* (§ 230), *shrink in dread before you*. *caeci* and *inānia* carry the emphasis: *are the lightning-fires that frighten . . . aimless . . . ?* *animōs*: sc. *nostrōs*. *miscent*: sc. *eōs = animōs*.

211-214. *errāns*, as she wandered aimlessly. We might say 'a homeless wanderer.' *exiguum pretiō*: the juxtaposition makes *pretiō = magnō pretiō*; small as the site of the city was, Dido had to pay for it whatever price Iārbas was minded to exact. *pretiō posuit* = 'bought the right to build.' *lītus*: i.e. only the sandy land on the coast. *loci lēgēs*: i.e. laws governing her use of the site, the conditions of tenure. *dedimus* with *lītus = gave*; with *lēgēs* it = *dictated*. *nostra* = an obj. gen., with *me*. The thought is, 'The little she has she owes to me, yet she rejects me.' Effective as the words *Fēmina quae . . . dedimus* (211-213) are in themselves, it is not natural for Iārbas himself to belittle his services to Dido, esp. when he is making those services the ground of his anger at Dido for preferring Aeneas to himself. Cf. *dēserta . . . regiō*, 42, with note on *sitī*. *ac = ac (et) tamen*. *dominum*: a

sarcastic substitute for *virum* (cf. *virō*, 192). Cf. *Phrygiō servīre maritō*, 103, with note on *servīre*. See also note on *dominantur*, ii. 327.

215-218. *ille Paris*, this (second) Paris. Aeneas is a Paris, Iārbas means, because he is carrying off another's (Iārbas's) bride (cf. § 54). *sēmivirō*: cf. *Phrygiō servīre maritō*, 103. *madentem*, lit., *drenched, streaming*, is contemptuous. The best Roman feeling strongly condemned the use of perfumes by men. Note the alliteration (§ 252) in 216. *subnexus*: a middle part., with acc. (§ 148). Render *Maeoniā . . . subnexus* by *his chin and his essenced locks bound by a Phrygian (Lydian) scarf*. *raptō potitur*, *is master of his prey*. For *raptō* cf. § 216, 1; for short *i* in *potitur* cf. iii. 56. Both words suggest unfeeling, brute force. *quippe*: used here as *Scilicet* is in ii. 577. *ferimus*: the context, esp. *inānem*, bids us supply *nēquiquam*. *fāmam*: i.e. that Hammon is a mighty god.

219-237. Jupiter sends Mercury to Carthage to bid Aeneas think of Italy, his appointed home.

219-221. *ārās . . . tenentem*: this act was intended to give greater solemnity and weight to an entreaty, an

audiit omnipotēns, oculōsque ad moenia torsit 220
 rēgia et oblitōs fāmae meliōris amantis.
 Tum sic Mercurium adloquitur, ac tālia mandat:
 "Vāde age, nāte, vocā Zephyrōs, et lābere pinnīs,
 Dardaniumque ducem, Tyriā Carthāgine quī nunc
 exspectat Fātisque datās nōn respicit urbīs, 225
 adloquere, et celeris dēfer mea dicta per aurās.
 Nōn illum nōbīs genetrīx pulcherrima tālem
 prōmisit, Grāiumque ideō bis vindicat armīs,
 sed fore quī gravidam imperiīs bellōque frementem
 Ītaliā regeret, genus altō ā sanguine Teucrī 230
 prōderet, ac tōtum sub lēgēs mitteret orbem.
 Sī nūlla accendit tantārum glōria rērum,
 nec super ipse suā mōlītur laude labōrem,
 Ascaniōne pater Rōmānās invidet arcīs?

oath, or the like. **omnipotēns**, the god of all might. **amantis**: the lovers; see note on *venientum*, i. 434. Here Vergil condemns both Dido and Aeneas. He had condemned Dido sharply enough in *ūnī* . . . *culpae*, 19, in 86-89, and in 169-172.

222. **adloquitur**: for scansion see § 276. **tālia mandat** (*eī*), and gives him injunctions such as these.

223-226. **Vāde age**: as in iii. 462. **pinnīs**, with the aid of your pinions. Cf. *Volat* . . . *ālārū*, i. 300-301. Here Mercury is to make all speed and so is to use the winds also. **Dardanium** . . . **ducem** . . . **adloquere** (226): for word-order see § 230. **exspectat**: intrans., = *manet*, is loitering, a rare use. **datās**: sc. *ā Fātis*. **nōn respicit**, gives no heed to; lit., 'bestows not a glance on.' **urbīs**: an exaggeration; Aeneas is to found but one city. See i. 264, ii. 294, iii. 387. That city is to be in Italy, not in Africa. **celeris** . . . **aurās**: these words, by carrying the reader back to 223, emphasize for him the speed with which Mercury is to go to Aeneas. **dicta**, commands; lit., 'utterances.'

227-231. **Nōn** . . . **armīs**, Not such was he to be—so ran his mother's promise—and not for that reason is she rescuing, etc. **illum** = *tālem*, i.e. such a sluggard; sc. *fore*, from 229. **Grāium** . . . **armīs**: *Nōn*, 227, must be carried over into this clause. **bis vindicat**: once from Diomedes (cf. i. 96-98, i. 752, with notes), and again when Troy fell (ii. 620, ii. 664-667). The latter rescue will not be complete till Aeneas shall come to Italy; hence we have the present tense. **fore quī**, he was to be one fitted to rule, etc. **fremmentem**, clamorous. **prōderet**, hand on to future generations, perpetuate. **tōtum** . . . **orbem**: i.e. through the victories of his successors. With **orbem** sc. *terrārū*; cf. *cūctus* . . . *terrārū* . . . *orbis*, i. 233.

232-234. **nūlla** has adverbial force; it = *nūllō modō*. **accendit**: sc. *eum ipsum*. **super**, with respect to (cf. i. 750). **mōlītur** . . . **labōrem**, toils over his giant task. See note on *mōliri*, i. 564. **Ascaniōne pater**: striking juxtaposition. Render by *Does HE*, *Ascanius's father*, *begrudge Ascanius* . . . ? **arcīs**, heights, fortresses.

- 235 Quid struit, aut quā spē inimicā in gente morātur
nec prōlem Ausoniam et Lāvīnia respicit arva?
Nāviget! Haec summa est, hic nostrī nūntius estō.”
Dixerat. Ille patris magnī pārēre parābat
imperio, et primum pedibus tālāria nequit
- 240 aurea, quae sublimem ālis sive aequora suprā
seu terram rapidō pariter cum flāmine portant.
Tum virgam capit; hāc animās ille ēvocat Orcō
pallentis, aliās sub Tartara trīstia mittit,
dat somnōs adimitque, et lūmina morte resignat.
- 245 Illā frētus, agit ventōs, et turbida trānat
nūbila. Iamque volāns apicem et latera ardua cernit
Atlantis dūri, caelum quī vertice fulcit,
Atlantis, cinctum adsiduē cui nūbibus ātrīs

235-236. Quid struit . . . ?, What marvelous thing is he contriving? struit matches mōlitur, 233. spē inimicā: for the hiatus see § 292. 236 can best be rendered by giving no heed to, etc.; see note on cantūs . . . dedere, i. 398.

237. haec . . . hic: for the genders see note on hoc, i. 17. summa, my will; lit., 'the sum and substance' of what I have to say to him through you. nostrī: gen. pl. of ego, with possessive force; a rare use. A speaker often uses nōs of himself. Cf. the so-called 'editorial we.'

238-278. Mercury goes to Carthage; he rebukes Aeneas, gives him Jupiter's message, and departs.

238-241. parābat, was making ready, even while Jupiter was speaking. pedibus: dat.: § 136. sublimem ālis, upborne by their pinions; sublimis is often treated as if it were a pf. pass. participle. sive . . . seu are really incorrect, since there are no verbs to be joined with them. vel . . . vel would be more accurate. Render by bear

him as he wishes, over the seas, or, etc. pariter cum, with the speed of.

242-244. virgam: commonly called cādūceus. animās . . . aliās: briefly put for aliās animās . . . , aliās. Orcō . . . Tartara: i.e. the underworld in general. pallentis: cf. imāgō . . . ōra modis . . . pallida miris, i. 353-354, and pallentis umbrās, 26. For Mercury's functions here see § 322. adimitque: we should say or takes away, etc. See note on subiectisque, ii. 37. et, aye, even. morte: abl. of separation with resignat, unseals from death. lūmina . . . resignat repeats the thought with which the parenthesis begins, namely, Mercury's mighty power over the souls of the dead. For this arrangement cf. that in iii. 317-319, as explained in the note on Pyrrhīn, 319.

245-247. agit, puts to rout, i.e. outstrips, a variation from the thought in rapidō . . . flāmine, 241. turbida: i.e. by the winds; freely, rolling, tumbling. dūri, rugged, patient, is explained by caelum . . . fulcit. vertice = capite. For Atlas see note on i. 741.

248-251. cui . . . caput, whose head.



MERCURY

pīniferum caput et ventō pulsātur et imbri;
 nix umerōs infūsa tegit; tum flūmina mentō 250
 praecipitant senis, et glaciē riget horrida barba.
 Hīc primum paribus nitēns Cyllēnius ālis
 cōstitit; hinc tōtō praeceps sē corpore ad undās
 mīsīt, avī similis, quae circum litora, circum
 piscōsōs scopulōs humilis volat aequora iūxtā. 255
 Haud aliter terrās inter caelumque volābat
 lītus harēnōsum ad Libyae ventōsque secābat
 maternō veniēns ab avō Cyllēnia prōlēs.
 Ut primum ālātīs tetigit māgālia plantīs,
 Aenēān fundantem arcīs ac tēcta novantem 260
 cōnspicit. Atque illī stellātus iāspide fulvā
 ēnsis erat, Tyriōque ārdēbat mūrīce laena
 dēmissa ex umerīs, dīves quae mūnera Didō
 fēcerat, et tenuī tēlās discrēverat aurō.

See § 132. Cf. note on *cui*, i. 448. **pīniferum**, *graced with pines*; for the pines see note on *horrenti . . . umbrā*, i. 165.
nix . . . infūsa: freely, *a downpour (downfall) of snow*. See § 214. **mentō . . . barba**: Vergil writes thus because he thinks of Atlas as a demigod transformed into a mountain. **praecipitant**: as in ii. 9. **senis**: freely, *the aged god*. **riget horrida**, *is stiff and rough*.

252. **paribus nitēns . . . ālis**, *poised on balanced wings*.

255. **humilis volat**: Vergil had in mind a gull or a cormorant flying close to the water in search of food.

256-258. **inter . . . ad**: for position see § 237. **ventōs . . . veniēns**, *cleaving the winds as he came*, etc. **secābat** means that Mercury outstripped the winds. **maternō . . . avō**, *from his grandsire, his mother's father*, Atlas. Mercury was son of Maia, daughter of Atlas. Cf. *Maiā genitum*, i. 297. **Cyllēnia prōlēs**: cf. *Cyllēnius*, 252.

259. **ālātīs . . . plantīs**: cf. 239-241.

māgālia: sc. *Carthāginie*: apparently the suburbs as distinguished from the better portion of the city.

261. **Atque**, *And in fact*, really joins *erat* to *fundantem*. Aeneas was not only doing Carthaginian work, but he was also wearing a Carthaginian sword and cloak! **stellātus**: i.e. on the hilt. **iāspide**: coll. singular.

263. **dēmissa**, *draped*. **dīves**: freely, *out of her wealth*. **quae mūnera**, *a gift which*. **mūnera** probably includes both the *ēnsis* and the *laena*, though the rel. clause applies only to the latter.

264. **tenuī . . . aurō**: i.e. with thin thread of gold. **tēlās**: the pl. is due to the thought of the various patterns worked out in the cloak. The sing. *tēlam* would be metrical, and far more logical. **discrēverat**, *had divided the web* (i.e. the cloak she had woven). The cloak is not one broad expanse of crimson, but is divided into different fields by the threads that work out the pattern.

- 265 Continuō invādit: "Tū nunc Carthāginis altae
fundāmenta locās pulchramque uxōrius urbem
exstruis, heu, rēgnī rērumque oblīte tuārum?
Ipse deum tibi mē clārō dēmittit Olympō
rēgnātor, caelum et terrās quī nūmine torquet,
270 ipse haec ferre iubet celeris mandāta per aurās.
Quid struis, aut quā spē Libycis teris ōtia terris?
Sī tē nūlla movet tantārum glōria rērum,
nec super ipse tuā mōliris laude labōrem,
Ascanium surgentem et spēs hērēdis Iūli
275 respice, cui rēgnum Ītalīae Rōmānaque tellūs
dēbentur." Tālī Cyllēnius ōre locūtus
mōrtālīs vīsūs mediō sermōne reliquit,
et procul in tenuem ex oculis ēvānuīt auram.
At vērō Aenēās aspectū obmūtuit āmēns,
280 arrēctaeque horrōre comae, et vōx faucibus haesit.
Ārdet abire fugā dulcisque relinquere terrās,
attonitus tantō monitū imperiōque deōrum.
Heu! Quid agat? Quō nunc rēginam ambīre furentem

265-267. *invādit*, *assails*; sc. *eum* = *Aenēan*. *nunc*: emphatic, *at so critical a time as this*. *altae* . . . *pulchram*: Mercury suggests to Aeneas that Carthage is high enough and lovely enough without his aid. *uxōrius*: freely, *at your wife's (!) bidding*. *rēgnī* (sc. *tuī*), *your own true realm*. *rērum* . . . *tuārum*, *your own true destiny*.

269-271. *torquet*, *guides*, literally with *caelum*, in the sense of 'causes to revolve' (cf. ii. 250), fig. with *terrās*. *ipse*, *yes, he himself*, repeats *Ipse*, 268. *ōtia*, *hours of idleness*. With 271-275 cf. 232-236.

274-277. *Ascanium* . . . *Iūli*: for Vergil's love of variety see § 196. *surgentem* = *adolēscētem*. *Ascanium surgentem* = *Ascanius's dawning manhood*. *cui* = *eī enī*. *mediō sermōne*: an exaggerated expression, akin to *dictō citius*, i. 142; see note there. For case see § 161.

279-295. Aeneas bids his companions make ready for sailing. He hopes to find some favorable opportunity of announcing his purpose to the queen.

279-280. *obmūtuit āmēns*: i.e. he was reft of the power to speak and of the power to think. *arrēctae* . . . *haesit*: cf. ii. 774, iii. 48.

281. *Ārdet abire*: for inf. see § 177. *dulcis*, *dear though they were*. See note on *aeger*, i. 208. The word testifies to Aeneas's passion for Dido.

283-284. Verses 283-284 =, in effect, 'But he knows not how *abire et relinquere*,' etc. *agat?* . . . *sūmat?*: subj. in O. O., representing deliberative questions of O. R., in the first person. Render by *What he is to do . . . ?*, etc. *ambīre*, *approach*, *appeal to*, for her consent to his departure. Vergil had in mind the use of the word to denote the tactics employed by politicians to deceive voters. *furentem*,

audeat adfātū? Quae prīma exōrdia sūmat?
 Atque animum nunc hūc celerem, nunc dīvidit illūc, 285
 in partisque rapit variās, perque omnia versat.
 Haec alternantī potior sententia vīsa est:
 Mnēsthea Sergestumque vocat fortemque Serestum,
 classem aptent tacitī sociōsque ad litora cōgant,
 arma parent, et quae rēbus sit causa novandīs 290
 dissimulent; sēsē intereā, quandō optima Didō
 nesciat et tantōs rumpī nōn spēret amōrēs,
 temptātūrum aditūs, et quae mollissima fandī
 tempora, quis rēbus dexter modus. Ōcius omnēs
 imperiō laetī pārent et iussa facessunt. 295

demented, mad (with passion), recalls *dēmēns*, 78; see note there.

285-286. *Atque, And so, And therefore.* **animum**, feelings, thoughts. **dīvidit**: i.e. he parts his mind (thoughts) and then swiftly dispatches the parts in quest of some way out of his dilemma. 285 is explained by 286. **partisque**: for position of *-que* see note on *pedibusque*, ii. 227. **rapit, sweeps (them).** **per . . . versat**, and twists and turns them through every possibility, i.e. through every conceivable way of obeying Jupiter's command.

287. alternantī (ei), as he pondered. The word, which suggests shifts from thought to thought, well sums up 285-286.

288. fortem . . . Serestum: here only the third of three equally important chieftains has a complimentary epithet; see notes on *primus*, ii. 263, and on *maximus* . . . *Ēpytus*, ii. 339-340.

289-291. aptent . . . dissimulent (291): subj. in O. O. after *vocat*, 288, regarded as = *vocat et imperat*. Aeneas said: *Classem tacitī aptāte*, etc. Render by *Mnestheus . . . he calls, bidding them make ready, without a word*, etc. **arma parent**: in order to be ready for any developments. *arma* = *armament, gear*. **et = et tamen**. **rēbus = cōsiliis**, the plans of 260. **dissimulent**: we must say

disguise their knowledge of the causes, etc. See note on *Dissimulant*, i. 516. **sēsē . . . temptātūrum** (293): with *vocat*, 288, which now = *vocat et dicit (eis)*: *he himself, he tells them, will essay approaches*.

292. nesciat . . . amōrēs, knows not, expects (dreams) not that passion . . . is being rent asunder. These words tell us indirectly (§ 254) of Aeneas's passion for Dido; see note on *dulcis*, 281. **spēret**: the verb is used of anticipating evil as well as of hoping for good.

293-295. temptātūrum aditūs (*ad Didōnem*) contains a military metaphor; *aditus* is used of the approaches to a fort. **quae . . . modus**: sc. *sint with tempora, sit with modus*. Cf. note on *viris*, i. 517. The questions depend on *temptātūrum aditūs*, which must be rendered a second time: *will seek to discover what*, etc. **mollissima, gentlest**. **rēbus dexter, propitious to his interests**; for case of *rēbus* see § 137. **modus, way, manner**; sc. *rēgināe adeundae*. **Ōcius . . . laetī . . . facessunt**: Vergil's picture of the joy of the *socii Aenēae* at the prospect of departure from Carthage constitutes an indirect (§ 254) but none the less vigorous condemnation by Vergil himself of Aeneas's dallying at Carthage.

At rēgina dolōs (quis fallere possit amantem?)
 praesēnsit, mōtūsque excēpit prīma futūrōs,
 omnia tūta timēns; eadem impia Fāma furentī
 dētulit armārī classem cursumque parārī.

- 300 Saevit inops animī, tōtamque incēnsa per urbem
 bacchātur, quālis commōtis excita sacris
 Thyias, ubi auditō stimulant trietērica Bacchō
 orgia, nocturnusque vocat clāmōre Cithaerōn.
 Tandem hīs Aenēān compellat vōcibus ultrō:
 305 "Dissimulāre etiam spērāstī, perfide, tantum
 posse nefās, tacitusque meā dēcēdere terrā?
 Nec tē noster amor nec tē data dextera quondam
 nec moritūra tenet crūdēli fūnere Dīdō?

296-330. Dido, divining Aeneas's purpose to depart, reproaches him sharply. She begs him, then, to change his mind, and to remain with her. Finally, she reminds him how lonely and helpless she will be if he departs.

296-299. At . . . praesēnsit: in translating keep the word-order: *But the queen his guile—who would have power . . . ?*, etc. praesēnsit, *divined*. excēpit: *realized* (lit., 'caught'); *excipere rūmōrēs, vōcēs, sermōnem* are standing expressions. tūta: acc. pl., *safe though they were*; she was therefore doubly fearful of aught that threatened harm. omnia . . . timēns = a causal clause. eadem . . . Fāma: cf. 173-197. impia = *foeda*, 195. furentī . . . parārī, *brought to her frenzied soul the news that the equipping of the fleet and preparations for swift flight were under way*.

300-303. inops animī, *of reason left*; for case of animī see § 127. quālis: as in iii. 679. *Render by wild as a Thyad when*, etc. Thyias: sc. *bacchātur*. For scansion see Vocabulary. In Bacchic rites the *sacra* were brought out of the temple and shaken violently. At the sound of this shaking the Bacchantes started

up to join in the rites. stimulant: sc. *eam, ply her as with a goad*. Bacchō, *the Bacchus cry, Iō Bacche*, much used by the Bacchantes. orgia: the great festival of Bacchus, held in and about Thebes, in Boeōtia, Greece. nocturnus: adv., *by night* (§ 213), the usual time for Bacchic orgies. vocat . . . Cithaerōn: the mountain is said to do what is done by the revelers on its slopes; cf. note on *lambit*, iii. 574. vocat (*eam*) = (*eam*) *prōvocat* (§ 221).

304. ultrō: as in ii. 279; see note there.

305-306. Dissimulāre etiam: i.e. to cloak as well as to form. Cf. note on *dissimulent*, 291. tacitus, *without a word* (of explanation and farewell). dēcēdere: join directly with spērāstī.

307-308. noster includes Aeneas; see notes on 292. data: sc. *mihi ā tē*. dextera, *pledge*, i.e. of eternal loyalty to their amor. moritūra . . . Dīdō: we should say, 'the thought that Dido,' etc.; sc. 'if you desert her.' Dido's use of her own name has a pathetic effect. See note on *Iūnōnis*, i. 48. Note the effective position of *Dīdō*: *the thought that a woman must perish—even Dido?* For moritūra see note on *futūrae*, i. 712.

Quin etiam hibernō mōliris sīdere classem,
 et mediis properās Aquilōnibus ire per altum, 310
 crūdēlis. Quid? Sī nōn arva aliēna domōsque
 ignōtās peterēs et Trōia antiqua manēret,
 Trōia per undōsum peterētur classibus aequor?
 Mēne fugis? Per ego hās lacrimās dextramque tuam tē
 (quandō aliud mihi iam miserae nihil ipsa reliquī), 315
 per cōnūbia nostra, per inceptōs hymenaeōs,
 sī bene quid dē tē meruī, fuit aut tibi quicquam
 dulce meum, miserēre domūs lābentis, et istam,
 ōrō, sī quis adhūc precibus locus, exue mentem.
 Tē propter Libycae gentēs Nomadumque tyrannī 320
 ōdēre, infēnsī Tyrii; tē propter eundem
 exstinctus pudor, et quā sōlā sīdera adibam
 fāma prior. Cui mē moribundam dēseris, hospes—

309-310. *mōliris*, are toiling over. See note on *mōliri*, i. 564. *sīdere*: a poetical substitute for *tempore*. We should say 'under the wintry stars.' The ancients seldom sailed in winter. *mediis* . . . *Aquilōnibus*, through the thick of the stormy winds (§ 159).

311-312. *Quid?*: often thus used, esp. in prose, to call attention to a following question. *aliēna*: i.e. those belonging to the Italians. *antiqua* is in the pred., remained as in olden days, i.e. in its old-time splendor.

313. *Trōia*, even Troy. *peterētur*: sc. *hibernō* . . . *sīdere*, out of 309.

314. *dextram*: cf. *dextera*, 307. *tē*: join with *ōrō*, 319.

315-318. *quandō* . . . *reliquī*: there is ellipsis (*I appeal to you thus*), since, etc. *ipsa*, by my own acts. *cōnūbia* = the 'marriage' in the grotto, 165-172. Cf. especially *coniugium* (*Didō*) vocat, 172. *hymenaeōs*: freely, mating. *sī* . . . *meruī*, if, in any way, I have been your benefactor. Cf. *sic meritō*, iii. 667, with note. Study *mereō* in Vocabulary. The Greeks and the Romans believed that one good turn deserved

another. The obligation to show gratitude was imperative. *fuit* . . . *meum* = *aut sī quicquam tibi placuī*. *sī* . . . *meum* is one of the objects of *Per*, 314, 'by whatever favors,' etc.; cf. note on *per*, ii. 142. *quicquam* . . . *meum*: a purposely indefinite expression, *ought of mine*, i.e. 'any act, any word, of mine.' *domūs*: sc. *meae*. *lābentis*: Dido anticipates the result of Aeneas's departure.

320-323. *tyrannī ōdēre* (sc. *mē*): cf. 36-37. *infēnsī* (*sunt*): i.e. on account of the neglect of their city; see 86-89. *tē* . . . *eundem*, you, that selfsame you. *exstinctus pudor* (*est*), the light of my woman's honor has been quenched. See note on *pudor*, 27. *quā* . . . *adibam*: i.e. 'by which alone I was winning immortality.' Cf. *tollēmus in astra*, iii. 158, with note. *fāma*, my good name; cf. *fāmam*, 91. With *fāma* sc. *exstincta est*, 'has been destroyed'; cf. note on *legunt*, i. 426. *prior*, earlier, one-time. *Cui* . . . *dēseris* . . . ? : cf. *Cui* . . . *relinquor*?, ii. 677-678. *hospes*: my guest though you are.

hoc solum nomen quoniam de coniuge restat?

325 Quid moror? An mea Pygmalion dum moenia frater
destruat, aut captam ducat Gaetulus Iarbas?

Saltem si qua mihi de te suscepta fuisset

ante fugam suboles, si quis mihi parvulus aula

luderet Aeneas, qui te tamen ore referret,

330 non equidem omnino capta ac deserta viderer."

Dixerat. Ille Iovis monitis immota tenebat

lumina, et obnixus curam sub corde premebat.

Tandem pauca refert: "Ego te, quae plurima fando

enumerare valēs, numquam, regina, negabo

335 promeritam, nec me meminisse pigebit Elissae,

dum memor ipse mei, dum spiritus hos regit artus.

324. *nomen*, title (that of *hospes*). *quoniam* . . . *restat* explains why she calls him *hospes*, *guest*. As in 315, there is ellipsis: (*I call you only hospes*), *since*, etc. The word is a fine reminder of his indebtedness to Dido. *coniuge*: briefly put for *coniugis nomine*; cf. note on *cum navibus*, i. 193.

325-326. *Quid moror?*, *For what am I waiting?* After *An* sc. *moror*. *Pygmalion* . . . *destruat*: for the ref. to the danger of attack by Pygmalion cf. *Quid* . . . *minas?*, 43-44, with notes. *dum* . . . *ducatur*: a purpose clause, *till* . . . *shall*, etc. *captam*, as his captive (not now as his honored wife). *ducatur* . . . *Iarbas*: how Dido has learned of Iarbas's anger (196-218) Vergil does not say. Doubtless *Fama*, Rumor (173-195), brought the story to her ears. See § 254.

327-330. *suscepta fuisset*: i.e. had been born to me by you and had been reared; cf. note on *suscipit* . . . *foliis*, i. 175. *qui te* . . . *referret*, who reproduced you. The clause is an integral part of *Saltem si* . . . *Aeneas*, the prot. of a condition contrary to fact; hence the subjunctive. It may also be explained as a purpose clause, *to reproduce you*. *tamen*, at least, suggests a balancing expression like 'though in

no other way,' or, perhaps, 'though you had gone away.' *capta*: freely, betrayed.

331-361. Aeneas's reply: "Well do I remember all I owe you. But duty bids me go to Italy."

331-332. *immota* . . . *lumina* implies that Aeneas did not look at Dido while she spoke 305-330. *obnixus* (sc. *curae*, out of *curam*): Aeneas struggles against his anguish as against a foe. *curam* . . . *premebat*: cf. *premit* . . . *dolorem*, i. 209. Aeneas conceals his pain, preferring to let Dido believe him unfeeling. Here again Vergil is telling us indirectly (§ 254) of the depth of Aeneas's love for Dido.

333-336. *Ego te* . . . *promeritam* (335), *That you have done me services, the services that in long array* . . . , *I shall never deny*. *te* . . . *promeritam* (sc. *esse de me*) answers *si bene* . . . *merui*, 317. *quae* . . . *valēs* is the object of *promeritam*; *plurima* = *in long array*. *me* . . . *pigebit*: for constr. cf. *si non pertaesum* . . . *fuisset*, 18, with note. The gen. which we have there is replaced by the infinitive expression here; cf. *nec* . . . *paeniteat*, i. 548-549. *dum* . . . *mei*: sc. *sum*.

Prō rē pauca loquar. Neque ego hanc abscondere fūrtō
spērāvī (nē finge) fugam, nec coniugis umquam
praetendī taedās, aut haec in foedera vērī.

Mē sī Fāta meis paterentur dūcere vītam 340

auspiciis et sponte meā compōnere cūrās,
urbem Trōiānam primum dulcisque meōrum
rēliquiās colerem, Priamī tēcta alta manērent,
et recidīva manū posuissē Pergama victis.

Sed nunc Ītaliā magnā Grŷnēus Apollō, 345

Ītaliā Lyciae iussēre capessere sortēs;
hic amor, haec patria est. Sī tē Carthāginis arcēs
Phoenissam Libycaeque aspectus dētinet urbis,
quae tandem Ausoniā Teucrōs cōnsidere terrā
invidia est? Et nōs fās extera quaerere rēgna. 350

337-339. Prō rē, *In defense of my conduct*, involves fusion of (1) *Dē rē*, (2) *Prō mē*. *spērāvī . . . fugam*: these words glance back at *spērāstī* (305) and *fugam* (328), in Dido's speech. *nē finge*: sc. *animō*, fancy it not. *nec . . . taedās*: a fig. way of saying, 'nor did I ever seek to become your husband.' Logically, the words = *namque nōn coniugis*, etc. With *taedās* cf. *taedae*, 18, with note. *haec = tālia*. The *foedera* into which Aeneas entered were those of hospitality, not those of marriage. In 337-339 Aeneas is saying, 'I did not mean to go away stealthily. I had a perfect right to go away, openly, too, for I was not your *coniūnx*.'

340-344. *meis . . . auspiciis*, in accord with my own will; cf. note on *paribus auspiciis*, 103. *compōnere*: as in i. 135. *cūrās*, interests. *dulcis*: Vergil here makes Aeneas apply to Troy the word which, in 281, was used of Aeneas's feeling, then, for Carthage! *manērent*, would (still) be standing, pictures the result rather than the process. (§ 222); *posuissē* (344) gives the process. With the text cf. *Priamī . . . manērēs*, ii. 56. *recidīva*: freely, a second; see *recidivus* in Vocabulary.

manū: sc. *meā ipsius posuissē*, would (ere this) have set in place, etc. *victis*, for its vanquished people.

346. *Lyciae . . . sortēs*: i.e. of Apollo; see 143 and § 317. *iussēre*: Vergil has nowhere given the words of this command; the only utterance from Apollo that points to Italy is that given in iii. 94-98, and interpreted by the Penates, iii. 161-168.

347-348. *hic . . . haec*: for the genders see note on *hoc*, i. 17. *tē . . . dētinet*: i.e. from going elsewhere. *Phoenissam* = a causal clause.

350. *invidia*, ground for reproach; see § 202. *nōs*: i.e. for us as well as for you. As Dido came from Tyre to Carthage, so, says Aeneas, the Trojans have a right to go from Troy to Italy. Heisevading Dido's charge, which was, not that he was seeking to settle elsewhere, but that he was trying to desert her. 345-350, to be logical, should run thus: 'If *Carthāginis arcēs* lured you from Tyre to Africa, why may not *Ītaliae rēgna* lure me from Troy to Italy?' But Aeneas could not express himself thus, for Dido did not leave a fallen Tyre nor did commands of the gods force her to leave Tyre. For her going from Tyre see i. 343-368.

- Mē patris Anchisae, quotiēns ūmentibus umbris
 nox operit terrās, quotiēns astra ignea surgunt,
 admonet in somnīs et turbida terret imāgō,
 mē puer Ascanius capitisque iniūria cārī,
 355 quem rēgnō Hesperiae fraudō et fātālibus arvīs.
 Nunc etiam interpretēs divum, Iove missus ab ipsō—
 testor utrumque caput—celeris mandāta per aurās
 dētulit; ipse deum manifestō in lūmine vīdī
 intrantem mūrōs, vōcemque hīs auribus hausī.
 360 Dēsine mēque tuīs incendere tēque querēlis;
 Ītaliā nōn sponte sequor.”
 Tālia dīcentem iam dūdum āversa tuētur,
 hūc illūc volvēns oculōs tōtumque pererrat
 lūminibus tacitīs, et sīc accēnsa profātur:
 365 “Nec tibi dīva parēns, generis nec Dardanus auctor,
 perfide, sed dūris genuit tē cautibus horrēns

351-353. Mē . . . admonet (353): in translating keep the word-order (§ 230): *Me my father Anchises . . . warns, and his image, by its alarms, affrights me.* **Anchisae:** join with *imāgō*, 353. **astra ignea:** we say ‘starry fires.’ **turbida**, sorely troubled, regarding the consequences of Aeneas’s stay in Carthage. **imāgō (eius):** for position see § 235.

354-355. puer . . . iniūria: i.e. ‘the thought of my boy and the wrong I am doing,’ etc. From *admonet* and *terret*, 353, sc. some general verb like *commovet*; render by *I am deeply moved by Ascanius*, etc. **capitis . . . cārī**, the wrong done to, etc.; see § 130. Mercury’s words (272-276) have sunk into Aeneas’s mind and heart. **fātālibus**, assigned to him by the Fates.

357-358. utrumque = et meum et tuum. **manifestō in lūmine**, in the midst of radiance undimmed.

359. mūrōs: sc. *urbis* or *Carthāginis*. **vōcem . . . hausī** (*drank in*) involves a figure familiar in English.

361. nōn sponte (sc. *meā*), *Italy I*

follow under a will not mine own (i.e. ‘higher than my own’). The brevity of this verse is in marked contrast with the wordy rhetoric of the rest of the speech. Aeneas has named four reasons why he *must* go: (1) an oracle uttered by Apollo (345-350); (2) the repeated warnings given by his father’s spirit (351-353); (3) the thought of what he owes to his son (354-355); (4) Jupiter’s commands, brought to him by Mercury (356-359).

362-392. Dido replies: “No son of a goddess, no Trojan are you, but a heartless traitor. Go, make for Italy, and let my curse go with you.”

362-364. āversa: as in i. 482; freely, *askance*. **tōtum** (sc. *eum*), *his whole frame, from head to foot*. **lūminibus tacitīs**, *voiceless glances*.

365. generis (tuī) . . . auctor (est): i.e. no true Trojan could do what you are doing.

366. genuit, sired. cautibus: join with *horrēns*.

Caucasus, Hyrcānaeque admōrunt ūbera tigrēs.
 Nam quid dissimulō, aut quae mē ad maiōra reservō?
 Num flētū ingemuit nostrō? Num lūmina flexit?
 Num lacrimās victus dedit, aut miserātus amantem est? 370
 Quae quibus anteferam? Iam iam nec maxima Iūnō
 nec Sātūrnus haec oculis pater aspicit aequīs.
 Nusquam tūta fidēs. Ēiectum litore, egentem
 excēpī, et rēgnī dēmēns in parte locāvī,
 āmissam classem, sociōs ā morte redūxī. 375
 Heu! Furiis incēnsa feror! Nunc augur Apollō,
 nunc Lyciae sortēs, nunc et Iove missus ab ipsō
 interpres divum fert horrida iussa per aurās.
 Scilicet is superis labor est, ea cūra quiētōs

368-369. Nam: as in i. 731. Dido means, 'I spoke as I did (in 365-367), because there is no longer reason to cloak my true feelings toward you.' **dissimulō**, *do I dissemble*, i.e. cloak my feelings. **maiōra**, *direr wrongs*. Dido means, 'Nothing that I may say can lead you to wrong me more deeply.' In 369-370 she means, 'Nothing that I may say can induce you to show any feeling, to give me what I ask of you.' In 369-379 Dido talks to herself, ignoring, or pretending to ignore, Aeneas's presence. **ingemuit** . . . ? gives the result, not the process (*was he made to sigh?*, *ingemere coactus est?*); see § 222. **Num** . . . **flexit** (*ad mē*)? illustrates *Ille* . . . *lūmina*, 331-332.

370. victus: sc. *ab amante*, 'by the woman who loves him.'

371-372. Quae . . . **anteferam?**: freely, *What shall I put first, what last?*; literally, 'What shall I put before what?' We have here a deliberative question meaning, really, 'I know not what to do or to say.' See note on *crēdant*, i. 218. **Sātūrnus** . . . **pater**: Jupiter (§ 312). **haec**, *my fate, my sufferings*. For *hic* = *meus* see note on *hoc*, i. 78. **aequis**, *just, impartial*. Even

the gods are biased; for the reproach cf. the speech of Iārbas, 206-210.

373-374. Ēiectum litore = *Ēiectum et in litore errantem*, *A shipwrecked wanderer on the strand*. **egentem**: cf. Aeneas's own words, *omnium egēnōs*, i. 599. **parte**, *half* (a common sense of *pars*). **locāvī**, *I stablished*.

375. āmissam . . . **redūxī**: an exaggeration; Dido had nothing to do with the coming of Aeneas's fleet to Carthage. **sociōs** (*āmissōs*) . . . **redūxī**, however, may be taken literally; cf. notes on *clāmōre*, i. 519, and on *propius* . . . *aspice*, i. 526. Dido charges Aeneas with ingratitude, as Iārbas had charged her with ingratitude, 211-214.

376-378. Heu! . . . **feror!**, *Ah me, I am swept onward, frenzied, afire!* **Furiis**: dat. (§ 133). Cf. *Fātis incerta feror*, 110. **Nūc augur** . . . **aurās** (378) refers to Aeneas's words, 345-346, 356. Dido's triple *nunc* mocks Aeneas's *nunc* . . . *Nunc etiam*. **et** = *etiam*, 356.

379. is . . . **ea** both refer to the thought of *Nunc augur* . . . *aurās*, 376-378, the giving of oracles and the sending of messages to bid men play the part of traitors. For the genders see note on *hoc*, i. 17. **quiētōs** (sc. *eōs*): freely, *their quiet existence*.

- 380 sollicitat. Neque tē teneō neque dicta refellō;
 ī, sequere Ītaliā, ventīs pete rēgna per undās.
 Spērō equidem mediīs, sī quid pia nūmina possunt,
 supplicia hausūrum scopulīs, et nōmine Didō
 saepe vocātūrum. Sequar ātrīs ignibus absēns,
 385 et, cum frīgida mors animā sēdūxerit artūs,
 omnibus umbra locīs aderō. Dabis, improbe, poenās.
 Audiam, et haec Mānīs veniet mihi fāma sub imōs.”
 His medium dictīs sermōnem abrumpit, et aurās
 aegra fugit, sēque ex oculīs āvertit et aufert,
 390 linquēns multa metū cūctantem et multa volentem
 dīcere. Suscipiunt famulae, conlāpsaque membra
 marmoreō referunt thalamō strātisque repōnunt.

380. *refellō*: conative present; see note on *nē* . . . *arcēret*, i. 299-300.

381. *sequere Ītaliā* mockingly repeats Aeneas's *Ītaliā* . . . *sequor*, 361. *ventīs*, with the aid of the winds; instr. ablative. *ventīs* . . . *undās*: while she is ostensibly giving him permission to depart, Dido makes two of her five words suggest the perils his going involves.

382-385 = 'May my curse go with you.' The verses thus greatly strengthen the hint of danger in 381. *pia*: considerate, merciful. Cf. *sī* . . . *caelō pietās*, ii. 536, with note there on *pietās*. *hausūrum*: a rare form, in place of *haustūrum*. As its subject sc. *tē* (§ 244, 1, b). *Didō*: acc., according to a Greek form of declension. *ignibus*, firebrands. *ātrīs* suggests death; see note on *ātrō* . . . *venēnō*, ii. 221. *absēns*: as in 83. Render by *though left behind (by you)*. While she lives, Dido is to be a sort of Fury, ever with Aeneas to torture him for his treachery. The Furies of mythology carried torches. *animā* . . . *artūs*: the ancients often defined death as the separation of the soul from the body. With *artūs* sc. *meōs*.

386. *umbra* = an adversative clause,

shade though I shall be. aderō (tibi), I shall be at your side.

387. *haec* . . . *fāma*, this report, i.e. the report of your fate, a fate due to my curse. *Mānīs* . . . *sub imōs* = *ad Mānīs imōs*, iii. 565. The spirits received news of events in this world from the newly dead or from living visitors. In Book VI we shall read of Aeneas's journey to the underworld. For the thought that the dead enjoy vengeance see note on *satiāsse*, ii. 587. *mihi*, for my joy (§ 131).

388-392. *aurās*: we should say, 'the light.' *sē* . . . *āvertit*: contrast *āvertit*, i. 104, *āvertēns*, i. 402, both without *sē*. *oculīs*: sc. *eius* = *Aenēae*. Sc. *eum* with the participles in 390. *multa* . . . *cūctantem*, deeply hesitant through fear. *multa* is probably adv., as in *hauē* . . . *morātus*, iii. 610. *metū*: i.e. of offending Dido still more. The word is instr. abl. with *cūctantem*, which gives the result, not the process ('made hesitant'); see §§ 160, 215. *et* = *et tamen*. *Suscipiunt*, support her. In writing this word, Vergil had *eam conlābentem* in mind as its object. *membra*: join with all three verbs. *thalamō* . . . *strātīs*: dat.; see § 134. *repōnunt* also = *dant*, 'restore to.'

At pius Aenēās, quamquam lēnīre dolentem
 sōlandō cupit et dictīs āvertere cūrās,
 multa gemēns magnōque animum labefactus amōre 395
 iussa tamen divum exsequitur, classemque revīsīt.
 Tum vērō Teucrī incumbunt, et lītore celsās
 dēdūcunt tōtō nāvis. Natat ūncta carīna,
 frondentisque ferunt rēmōs et rōbora silvīs
 infabricāta fugae studiō. 400
 Migrantīs cernās tōtāque ex urbe ruentīs,
 ac velut ingentem formīcae farris acervum
 cum populant, hiemis memorēs, tēctōque repōnunt:
 it nigrum campīs agmen, praedamque per herbās
 convectant calle angustō; pars grandia trūdunt 405
 obnixae frūmenta umerīs, pars agmina cōgunt

393-415. Aeneas still prepares to depart. Dido determines to try entreaties a second time, making Anna her mouthpiece.

393-396. **pius**: an entirely proper term here (§ 66). Though Aeneas is apparently—and actually—false to Dido, he is doing his highest duty, that toward the gods; cf. 361, 396. **dolentem**, the sorrowing woman. **magnō . . . amōre**: Vergil states now, openly, what before he had only implied; see notes on *dulcis*, 281, on *Ōcius . . . facessunt*, 294-295, and on *noster*, 307. **animum**: for case see § 147. **labefactus**, set reeling.

397-400. **incumbunt**: for one object sc. *sē* (§ 151); the other object is contained in *lītore . . . nāvis*, they fling themselves on the launching of their ships. With 397-400 cf. 294-295, with notes. **ūncta**, well-pitched. So today boats and ships are black-leaded or painted to make them slip more readily through the water. **carīna**: coll. singular. **frondentis . . . rēmōs**: i.e. branches with the leaves still on, to be made into oars. See note on *stringere rēmōs*, i. 552. **rōbora** = *trabēs*, i. 552. For the condition of the ships cf. 53. **infabricāta**, unworked, unhewn. In their

haste the Trojans do not stop to make repairs. They put timbers (tree trunks) aboard their ships, intending to work them, later, into proper shapes. Render *infabricāta . . . studiō* by (left) *unwrought by them, through their eagerness to flee*. **fugae**: for case see § 130, with Note.

401. **Migrantis**, changing their dwellings. **cernās**, one would see; conditional. Sc. *si adsis*, or the like, as the protasis. We might have had *cernerēs*, 'one would have seen,' but the pres. corresponds exactly to the historical presents in 397-400.

402-403. **ac** joins the whole simile (402-407) to *tōtā . . . ex urbe*, 401. Render *ac*, etc. by *and (as eagerly) as ants (speed), when, etc.* **populant**, sack. **tēctō . . . repōnunt**: cf. *strātis . . . repōnunt*, 392, with note.

404-406. **campis**: abl. of the route (§ 159). **calle angustō**: ants regularly move along a single narrow track. **pars . . . pars** = *aliae (formīcae) . . . aliae*. Some are workmen, some overseers. **grandia**: i.e. as compared with the ant itself. **obnixae (eis)**, straining against (them). **frūmenta**, grains of wheat.

castīgantque morās; opere omnis sēmita fervet.
 Quis tibi tum, Didō, cernentī tālia sēnsus,
 quōsve dabās gemitūs, cum litora fervere lātē
 410 prōspicerēs arce ex summā, tōtumque vidērēs
 miscērī ante oculōs tantīs clāmōribus aequor!
 Improbe amor, quid nōn mortālia pectora cōgis!
 Īre iterum in lacrimās, iterum temptāre precandō
 cōgitur et supplex animōs summittere amōrī,
 415 nē quid inexpertum frūstrā moritūra relinquat.
 “Anna, vidēs tōtō properārī litore circum:
 undique convēnēre; vocat iam carbasus aurās,
 puppibus et laetī nautae imposuēre corōnās.
 Hunc ego sī potuī tantum spērāre dolōrem,
 420 et perferre, soror, poterō. Miserae hoc tamen ūnum
 exsequere, Anna, mihi, sōlam nam perfidus ille

407. With *opere* . . . *fervet* cf. *ferret opus*, i. 436, in the simile of the bees, i. 430-436, which is to be compared generally with this simile. *sēmita*: the *callis angustus* of 405.

408-411. *sēnsus*: sc. *erat*. *litora* . . . *summā*, when, looking forth out of . . . , you saw that the strand, etc. *litora fervere* effectively repeats the thought of *sēmita fervet*, 407. For the form *fervere* see § 112; contrast *fervet* in 407. *tōtum* . . . *aequor* refers to those who were on the ships (for the launching of the vessels see 397-398). *miscērī* . . . *clāmōribus*, was being thrown into confusion by, etc.

412. quid . . . cōgis!: as in iii. 56.

413-415 answer 412. Cf. *cōgitur*, 414, with *cōgis*, 412. *temptāre precandō*: sc. *Aenēan*, and cf. *animum temptāre precandō*, 113. *animōs*, pride. *nē* . . . *relinquat* is very illogically expressed. As the words stand, *frūstrā moritūra* is contingent upon *inexpertum* . . . *relinquat*, being (in that event, i.e. if she leaves aught untried) sure to die, and die fruitlessly. Cf. Dido's talk of death, 325.

A more exact sentence would run thus: *nē quid inexpertum linqūens* ('by leaving') *frūstrā moriātur*.

416-436. Dido makes appeal to Aeneas through Anna. "Bid Aeneas wait till he can go more safely. Ask him to tarry till I can better endure the thought of his departure."

416-418. Anna: Anna has doubtless been with Dido since her return to her chamber, 392 (§ 254). *properārī*: impers. passive. Render by *haste and hurry*. *circum*: adv., *everywhere*. *vocat* . . . *aurās*: contrast *aurae vēla vocant*, iii. 356-357. *puppibus* . . . *corōnās*: sailors placed garlands on their vessels both on entering and on leaving a port. *laetī* recalls *laetī* in 295; see note there.

419-421. *Hunc* . . . *poterō* = 'I shall be as well able to endure . . . as I was to foresee it.' Dido is dissembling in order to deceive Anna and, through her, Aeneas. *spērāre*, anticipate; see note on *spēret*, 292. *et, also*. *Miserae* . . . *mihi*, my sorrow-stricken heart; for word-order see § 230.

tē colere, arcānōs etiam tibi crēdere sēnsūs,
 sōla virī mollis aditūs et tempora nōrās.
 Ī, soror, atque hostem supplex adfāre superbum.
 Nōn ego cum Danaīs Trōiānam excindere gentem 425
 Aulide iūrāvī, classemve ad Pergama misi,
 nec patris Anchīsae cinerem Mānisve revelli:
 cūr mea dicta negat dūrās dēmittere in auris?
 Quō ruit? Extrēmum hoc miserae det mūnus amanti;
 expectet facilemque fugam ventōsque ferentis. 430
 Nōn iam coniugium antīcum, quod prōdidit, ōrō,
 nec pulchrō ut Latiō careat rēgnūque relinquat;
 tempus ināne petō, requiem spatiumque furōrī,
 dum mea mē victam doceat fortūna dolēre.
 Extrēmam hanc ōrō veniam (miserēre sorōris), 435
 quam mihi cum dederit, cumulātam morte remittam."

422-423. *colere . . . crēdere*: these historical infinitives (§ 172) are noteworthy, partly because they stand in a causal clause, partly because they denote repetition, custom, and so = *colere . . . crēdere solet*. See G. 647, N. 2. *mollis . . . tempora*: cf. 293-294, and note again Vergil's love of variety (§ 196). Take *mollis* twice: *gentile approaches*, and *gentile* (i.e. easy, favorable) *moments (in which) to address (him)*. With *tempora* se. *adituum*.

424. *hostem*: Dido called Aeneas *coniūnx*, 171-172, 324, then *hospes*, 323, a word combining the ideas of stranger and guest; now she calls him *hostis* (see *hostis* in Vocabulary).

425-427. *excindere*, root out. *Aulide*: for Aulis as the gathering-place of the Greek forces see § 54. *cinerem Mānisve*: cf. *cinerem aut Mānis*, 34, with note.

428. *negat* has the force and the constr. of *abnegat*, ii. 637. *dūrās*, stubborn. *dēmittere*, admit, welcome.

429-430. *Quō ruit?*, *What is the goal of his haste?* *miserae . . . amanti*,

the hapless woman that loves him. ventōs . . . ferentis: see note on *ventō . . . ferenti*, iii. 473.

431-432. *anticum*, that belongs to days gone by. *pulchrō . . . Latiō* contains a sneer. *careat*, shall forego.

433-434. *tempus ināne* (sc. *coniugiō*, out of 431), a season empty (of wedding), i.e. a period in which they shall meet, but no more as *coniugēs*. *requiem . . . furōrī*, a relief, a reprieve for my madness. *dum . . . dolēre*, till my sorrows shall master me and teach me how to grieve rightly (i.e. with acceptance of the situation, and so with proper restraint).

435. *ōrō*: sc. *eum*. *miserēre sorōris*: i.e. by telling him how slight a favor I crave from him.

436. *quam*: see note on *quem*, i. 64. *cumulātam* (sc. *eam*) . . . *remittam*: freely, *I will repay it a hundredfold by dying*. *cumulātam* lit. = 'heaped up high.' For Dido's allusion to her death cf. 325. Anna gives no special heed to Dido's wild utterances, thinking them natural enough under the circumstances.

- Tālibus ōrābat, tālisque miserrima flētūs
fertque refertque soror. Sed nūllīs ille movētur
flētibus, aut vōcēs ūllās tractābilis audit;
440 Fāta obstant, placidāsque virī deus obstruit aurīs.
Ac velut annōsō validam cum rōbore quercum
Alpīnī Boreae nunc hinc nunc flātibus illinc
ēruere inter sē certant, it strīdor, et altae
cōnsternunt terram concussō stīpīte frondēs,
445 ipsa haeret scopulīs, et quantum vertice ad aurās
aetheriās, tantum rādīce in Tartara tendit,
haud secus adsiduīs hinc atque hinc vōcibus hērōs
tunditur, et magnō persentit pectore cūrās:
mēns immōta manet; lacrimae volvuntur inānēs.
450 Tum vērō infēlīx, Fātīs exterrita, Dīdō

437-449. Anna plies Aeneas with appeals, but in vain.

437-438. *fert . . . refertque*: Dido made many appeals, through Anna, to Aeneas. The nature of his replies (cf. *refert*) is indicated (§ 254) by *Sed . . . aurīs*, 438-440.

439-440. *aut* is inaccurate. Vergil writes as if he had said, in 438, *Nōn ille movētur*. For *nōn . . . aut* cf. iii. 42-43. Here we must borrow a neg. for *aut* from *nūllīs*; this neg. + *aut* = *neque*. Render *aut . . . audit* by *nor does he listen in pīant mood to*, etc. *obstant*: supply the needed object, 'to such listening,' out of *audit*, 439. Supply a like object for the prep. element in *obstruit*. *placidās*, *gracious*, *ready to yield*. *virī*: *eius* would have sufficed. See note on *virōs*, ii. 158. *virī deus*: juxtaposition of contrasts (§ 240). *deus* = *heaven*, as often.

441-444. *velut . . . cum* is balanced by *haud secus* = *sic*, 447. *annōsō . . . rōbore*: instr. abl. with *validam* (§§ 160, 215). *Alpīnī* in thought = an adv. of location, *on some Alpine height*. *Boreae* = *Aquilōnēs*, *stormy winds*; see § 208. *it, ensues*. *strīdor* is the roaring of the tree as it sways in the wind. *altae* =

an adv., *deeply, thickly*. The word may, however, = 'high,' 'high up on the tree.' *cōnsternunt*, *strew, carpet*. *concussō stīpīte*: sc. *ā Boreīs*.

445-449. *quantum . . . tantum*, *high as . . . so deep*. For case see § 146. *vertice*, *its crown*. *in Tartara*: an extravagant way of saying, 'down into the earth.' *vōcibus*, *appeals*. *magnō . . . cūrās* corresponds to *altae . . . frondēs*, 443-444; Aeneas, too, suffers, but he does not yield. So *adsiduīs . . . vōcibus*, 447, corresponds to *nunc . . . flātibus illinc*, 442; *mēns . . . manet*, 449, balances *ipsa . . . scopulīs*, 445. For Aeneas's love of Dido see note on *amōre*, 395. *mēns . . . manet*: sharp advers. asyndeton. *mēns*, *resolution*, is a fine word here; it suggests reflection, intelligence. *lacrimae*: sc. *Annae*; cf. 437-438. Of course Anna's tears were, in effect, Dido's tears, since Anna was pleading for Dido (see 413-436, esp. 413-415).

450-473. Dido prays for death, then plans to secure this boon by her own act. Strange sights and omens confirm her resolution.

450. *Fātīs*: briefly put for *by the manifest will of the Fates*.

mortem ōrat; taedet caeli convexa tuērī.

Quō magis inceptum peragat lūcemque relinquat,
vidit, tūricremis cum dōna impōneret āris,
(horrendum dictū) laticēs nigrēscere sacrōs,
fūsaque in obscēnum sē vertere vīna cruōrem.

455

Hoc vīsum nūllī, nōn ipsī effāta sorōrī.

Praetereā fuit in tēctis dē marmore templum
coniugis antiquī, mīrō quod honōre colēbat,
velleribus niveis et fēstā fronde revīctum;

hinc exaudīrī vōcēs et verba vocantis

460

vīsa virī, nox cum terrās obscūra tenēret,
sōlaque culminibus fērālī carmine būbō
saepe querī et longās in flētum dūcere vōcēs;

multaque praetereā vātum praedicta priōrum
terribilī monitū horrificant. Agit ipse furentem

465

in somnīs ferus Aenēas, semperque relinquī

451. *taedet*: sc. *eam*; for constr. see note on *mē* . . . *pigēbit*, 335.

452-453. *Quō* . . . *relinquat* gives the purpose of *vidit*, which = 'she was made to see,' i.e. by the Fates (450). *vidit* gives the result rather than the process (§ 222). *magis*, *more surely*. *peragat* . . . *relinquat*, *vidit*: the sequence is not accurate; the pres. subj. is due to the historical presents, *ōrat* and *taedet*, in 451. *āris*: dat.; see § 138.

454-455. *laticēs* . . . *sacrōs* and *fūsa* . . . *vīna* denote the same thing, i.e. the libation (see § 251). *obscēnum* = both 'loathsome' and 'ominous.' See note on *quantus*, i. 752. *vīna cruōrem*: juxtaposition of contrasts (§ 240).

457. *dē marmore templum* = the prose *dē marmore factum templum*.

458-459. *coniugis antiquī*: the custom of dedicating chapels to the dead was common in Vergil's time. *colēbat*, *was still cherishing unfailingly*. *velleribus*: here, probably, *woolen fillets*; cf. *ārae* . . . *vittis* . . . *cupressō*, iii. 63-64. Contrast the adjectives in

the two passages, *caeruleis* with *niveis*, and *ātrā* with *fēstā*. Dido honored Sychaeus with the signs of joy and life, because, though dead, he lived in her love. *revīctum*: we should rather say 'wreathing it.'

460-461. *hinc*, *but out of it*; sharp advers. asyndeton. All Dido's present tributes to Sychaeus are in vain; her offerings satisfy not his spirit, because she has forgotten her vow to his shade (see note on *ūnī* . . . *culpaē*, 19). *vōcēs*: sc. *visae sunt*, out of *visa* (*sunt*). *et*, *and in fact*. *virī* = *coniugis*, 458; cf. *virō*, 192, with note.

462-463. *culminibus*: sc. *tēctorum*. With *būbō* sc. *visa est*, from 461. *in flētum dūcere*: a fine way of saying *prolong till they die in a tearful wail*.

464. *priōrum*, *of olden days*. Their predictions have the sanctity of hoary antiquity.

465-466. *Agit* . . . *furentem*, *drives her frantic*. *furentem* is proleptic (§ 211). *ferus*, *wildly, savagely* (§ 213). With *ferus Aenēas* cf. *ferus* . . . *Iuppiter*, ii. 326, with notes.

sōla sibi, semper longam incommitāta vidētur
 ire viam, et Tyriōs dēsertā quaerere terrā,
 Eumenidum velutī dēmēns videt agmina Pentheus,
 470 et sōlem geminum et duplicīs sē ostendere Thēbās,
 aut Agamemnonius scaenīs agitātur Orestēs,
 armātam facibus mātrem et serpentibus ātrīs
 cum fugit, ultricēsque sedent in limine Dirae.

Ergō ubi concēpit furiās ēvicta dolōre,
 475 dēcrēvitque morī, tempus sēcum ipsa modumque
 exigit, et, maestam dictīs adgressa sorōrem,
 cōnsilium vultū tegit, ac spem fronte serēnat:
 "Invēnī, germāna, viam (grātāre sorōrī),
 quae mihi reddat eum vel eō mē solvat amantem.

467-468. *sōla . . . incommitāta*: these words present a sharp contrast to the picture drawn of Dido when first she appeared in the *Aeneid* (i. 496-504). See also note on *incommitāta*, ii. 456. *sibi . . . vidētur*, she fancies that. *Tyriōs . . . terrā*: in 321 Dido described her subjects as estranged from her. *dēsertā . . . terrā*, in a land where no people are; a picturesque substitute for 'fruitlessly.'

469-473. *Eumenidum* = *Furiūs*, 376; cf. § 337. *velutī . . . Pentheus*: briefly put for *Didō agitur velutī Pentheus agitur cum dēmēns videt agmina Eumenidum*, etc. *dēmēns*, in his madness, corresponds to *furentem*, 465. *agmina*: i.e. as pictured in some tragedy in which the chorus represented the Furies. *ostendere* has two subjects, *sōlem* and *Thēbās*. *Agamemnonius . . . Orestēs* is briefly put for *Agamemnonius Orestēs agitur cum scaenīs agitātur*. *scaenīs . . . Orestēs*: sc. ā *Furiūs*; cf. *scelerum* . . . *Orestes*, iii. 331, with notes. *scaenīs*, across the stage, is abl. of route (§ 159). *facibus . . . ātrīs*: cf. *Sequar ātrīs ignibus*, 384, with note. *sedent in limine*: Orestes is in some apartment, perhaps a temple, pursued by his mother, while the Furies sit at the

door to prevent his escape.—The point of the simile (465-473) lies in the madness of Dido and the madness of Orestes, and the absurd thoughts each in frenzy harbors.

474-503. Dido bids Anna build for her a lofty pyre, on which she may burn everything that might remind her of Aeneas.

474-477. *concēpit*: freely, she admitted fully. *tempus . . . modumque*: sc. *moriendī*. *sēcum ipsa*: i.e. secretly. Though Dido has twice spoken of her death (325, 436), her resolve to die by self-destruction is only now fully formed. Her secrecy henceforth is thoroughly in accord with human nature and conduct. *exigit*, works out, develops. *vultū*, by her expression, i.e. by a look of peace and calm. *spem . . . serēnat*: i.e. she makes hope shine bright on her brow; an inversion (§ 225) of *spē frontem serēnat*. Render by wears calm hope on her brow.

479. *quae . . . solvat*: a purpose clause, which shall, etc. *eum . . . eō*: Dido will not now give Aeneas any name or title; cf. note on *hostem*, 424. *vel*, or (*I care not which is to happen*). See *vel* in Vocabulary, and note on *vel . . . vel*, 24-25. *eō*: abl.

Ōceanī finem iūxtā sōlemque cadentem 480
 ultimus Aethiopum locus est, ubi maximus Atlās
 axem umerō torquet, stellīs ārdentibus aptum;
 hinc mihi Massȳlae gentis mōnstrāta sacerdos,
 Hesperidum templī custōs epulāsque dracōnī
 quae dabat et sacrōs servābat in arbore rāmōs, 485
 spargēns ūmida mella sopōriferumque papāver.
 Haec sē carminibus prōmittit solvere mentīs,
 quās velit, ast aliīs dūrās immittere cūrās,
 sistere aquam fluviīs et vertere sīdera retrō,
 nocturnōsque movet Mānīs; mūgīre vidēbis 490

of separation, outdoing even the uses seen in §§ 152-153. In the best prose we should have *ab eō*.

480-482. *Ōceanī*: gen. of definition (§ 122) with *finem*, *the world's ocean limit*. *sōlem . . . cadentem* defines *Ōceanī finem*. We should say 'where the sun sets.' *axem . . . torquet*: lit., 'revolves with his shoulders,' i.e. supports on his shoulders the revolving heavens; cf. 247. *aptum*, *fitted with, studded with*; lit., 'joined to.'

483-486. *Massȳlae gentis* involves a good touch; men easily credit with mysterious powers persons and places that are remote. *mōnstrāta (est)*, *has been recommended*. *Hesperidum*: for the Hesperides see Gayley (§ 362), pages 40-41, 57, 211, 219-220, 517, 519. *epulās . . . rāmōs* = *sometime giver . . . and keeper*, etc., and so may be joined by *-que* to *custōs*; cf. the use of *et*, i. 694. Why she was no longer warden of the apples of the Hesperides Anna does not ask, and Vergil does not take the trouble to say. *epulās . . . dabat* really gives the means of *servābat*; she guarded the branches by feeding the dragon, thus keeping him willing and able to discharge his duty. One who had done all this was, we are to understand, gifted with marvelous powers of magic. *spargēns*, *by sprinkling the mella*, etc., on the *epulae*. *sopōrife-*

rum: poppy oil, mixed with honey, was a Roman substitute for sugar. Vergil first thought here of the poppy as a dainty, as the *mella* were. Then he thought of the use of the poppy as a soporific. This suggested the tales in which poppy-cakes are given to hostile dragons to put them asleep. It was but one step more to introduce this thought into our passage, though *sopōriferum* is here sadly out of place, since the poppy was given to this dragon, not to put it asleep, but to keep it awake and faithful to its duties.

487-489. *carminibus*, *incantations, charms*. *prōmittit*, *declares, gives it out that*. *solvere*: sc. *cūrīs*, from 488. *velit*: sc. *solvere*. *aliīs*: sc. *mentibus*. *dūrās . . . cūrās*, *cruel agonies*. *fluviīs*: for case see § 132.

490. *nocturnōs*: used as *nocturnus* is used, 303. The *Mānēs* visited the earth chiefly by night. *movet*, *rouls*, i.e. from their resting place. See note on *movēbō*, i. 262. Note the shift of mood in *movet* (to indic., from inf. in O. O. in 487-489); the sense is, 'and she does in fact *roul*.' *vidēbis* with *mūgīre* denotes mental perception; with *dēscendere* it denotes physical sight. Render by *you will mark (note) that*, etc. *mūgīre . . . ornōs* (491) means, of course, that the priestess can bring such things to pass.

sub pedibus terram et dēscendere montibus ornōs.

Testor, cāra, deōs et tē, germāna, tuumque
dulce caput magicās invitam accingier artīs.

Tū sēcrēta pyram tēctō interiōre sub aurās

495 ērige, et arma virī, thalamō quae fixa reliquit
impius, exuviāsque omnīs lectumque iugālem,
quō periī, superimpōnās; abolēre nefandī
cūncta virī monumenta iuvat, mōnstratque sacerdos.”
Haec effāta silet; pallor simul occupat ōra.

500 Nōn tamen Anna novīs praetexere fūnera sacrīs
germānam crēdit, nec tantōs mente furōrēs
concipit, aut graviōra timet quam morte Sychaeī.
Ergō iussa parat.

At rēgīna, pyrā penetrālī in sēde sub aurās

492-493. Testor . . . caput: as in 357: cāra . . . germāna, dear heart . . . , my sister. For the separation of the parts of a voc. see note on miserī . . . civēs, ii. 42. invitam: the best Roman feeling strongly condemned witchcraft and magic. For Dido's intention to appeal to magic see 478-491. accingier (sc. mē as subject): literally, I gird on myself, i.e. I employ. For the verb-form see § 113; for the constr. accingier artīs cf. galeam . . . induitur, ii. 392-393, ferrum cingitur, ii. 510-511, with notes.

494-498. Tū . . . superimpōnās (497): for the word-order see § 230. Dido means, 'But I must use magic, and I must have your help.' sēcrēta = an adverb. thalamō (sc. nostrō): as in ii. 503. Here and in lectum . . . iugālem, 496, Dido adheres to her declaration (cf. 171-172, 324) that she had been duly married to Aeneas. Contrast eum . . . eō, 479, hostem, 424, with notes. fixa, fastened (on its walls). impius: a sneering allusion to the expression pius Aenēas. Note its effective position (§ 232). exuviās, relics, memorials, consisting of articles of dress or armor put off by

Aeneas. Ancient magicians worked their spells on an image of a person, or on something belonging to him, believing that whatever was done to such an image or possession was done to the person himself. To destroy every memorial of Aeneas will thus be equivalent to destroying Aeneas himself. When he shall no longer exist, Dido will no longer love him. quō: instr. abl. with periī, which involves perditus sum (§§ 160, 222).

499-502. pallor . . . ōra: sharp adverbs. asyndeton. Pallor is often used of the pallor of the dead. Cf. pallentis umbrās, 26, animās . . . pallentis, 242-243. tamen: i.e. in spite of her emotion, which is not in keeping with her words, and so ought to rouse Anna's suspicions. praetexere, is draping, is cloaking. sacrīs: instr. ablative. mente . . . concipit, does she embrace with her thought. quam: sc. quae facta sunt.

504-521. When the pyre is built, the priestess performs, in vain, the magic rites. Dido makes a last appeal to the gods.

504-508. penetrālī in sēde = tēctō interiōre, 494. Note the different con-

ērēctā, ingentī taedīs atque ilice sectā, 505
 intenditque locum sertīs et fronde corōnat
 fūnereā; super exuviās ēnsemque relictum
 effigiemque torō locat, haud ignāra futūrī.
 Stant ārae circum, et crīnīs effūsa sacerdos
 ter centum tonat ōre deōs, Erebumque, Chaosque, 510
 tergeminamque Hecatēn, tria virginis ōra Diānae.
 Sparserat et laticēs simulātōs fontis Avernī,
 falcibus et messae ad lūnam quaeruntur aēnīs
 pūbentēs herbae, nigrī cum lacte venēnī;
 quaeritur et nāscētis equī dē fronte revulsus 515
 et mātīrī praereptus amor.

structions in the two passages. *ērēctā*,
uplifted, upreared. Cf. *eductam*, ii. 461.
taedīs, pine-beams; instr. abl., with *in-*
gentī, which = *made huge* (see §§ 160,
 215). *ilice sectā*: cf. *sectā* . . . *abie-*
te, ii. 16. *intendit* . . . *sertis*: lit.,
 'stretches the place with garlands,' an
 inversion (§ 225) of the natural expres-
 sion, *locō sēta intendit* 'stretches gar-
 lands (from) on the place.' We might
 say, 'hangs the place with garlands.'
fronde . . . *fūnereā*: esp. the cypress.
corōnat, garlands, festoons. *super*:
adv., above, i.e. on the pyre. *exuviās*: cf.
 496. *effigiem*: sc. *Aenēae*; cf. note on
exuviās, 496. *torō*: the *lectus iugālis*
 of 496. *haud* . . . *futūrī*: i.e. doing
 everything with a settled purpose,
 and having no illusions concerning its
 outcome. *futūrī*: a noun (§ 216, 2),
 of the thing that was, inevitably, to
 happen (lit., 'to be done'). See note
 on *futūrae*, i. 712, and cf. *futūris* in
 i. 429, ii. 246. For the case of *futūrī*
 see § 126.

509-511. *Stant*: as in iii. 63. *crīnīs*
effūsa, setting free her tresses. For
 construction see § 169. For the act cf.
vittās . . . *resolvit*, iii. 370, with note on
resolvit. *ter*: as in ii. 174; join with
tonat. *deōs* = *nōmina deum*: § 142.
Erebumque, and in particular, etc.
 For *que* see § 218. Erebus, Chaos,

and Hecate are gods of the under-
 world, to whom special appeal was
 made in magic rites. *tria* . . . *Diānae*
 explains *tergeminam* . . . *Hecatēn*; for
 the expression see note on *magnōrum*
 . . . *suum*, i. 634-635. For the relation
 of Diana to Hecate see § 318.

512. *simulātōs*: lit., 'feigned,' 'pre-
 tended.' We should say brought, she
feigned, from, etc.

513. *ad lūnam* . . . *aēnīs*: i.e. cut
 at the right moment and with the
 right implements. Bronze imple-
 ments were used in sacrifices long be-
 fore implements of iron were known;
 the use of such bronze implements
 lingered long among the Romans,
 especially in magic rites.

514. *venēnī*: gen. of definition
 (§ 122), with *lacte*, sap. Render *nigrī*
 . . . *venēnī* by with their black, poison-
 ous sap.

515. *nāscētis*, during its birth.
equī, foal, colt.

516. *mātīrī* . . . *amor*, the love-charm
 wrested from its mother. For *amor* see
 § 202. The ancients believed that a
 black fleshy substance was on the fore-
 head of a new-born colt; this, they
 said, the mother sought at once to bite
 off. If one could forestall her and
 secure the growth for himself, he
 would find it an effective love-charm.

Ipsa molā manibusque piis altāria iūxtā,
ūnum exūta pedem vinclīs, in veste recinctā,
testātur moritūra deōs et cōnschia fātī

520 sīdera; tum, sī quod nōn aequō foedere amantīs
cūrae nūmen habet iūstumque memorque, precātur.

Nox erat, et placidum carpēbant fessa sopōrem
corpora per terrās, silvaeque et saeva quīerant
aequora, cum mediō volvuntur sīdera lāpsū,
525 cum tacet omnis ager, pecudēs pictaeque volucrēs,
quaeque lacūs lātē liquidōs quaeque aspera dūmīs
rūra tenent, somnō positae sub nocte silentī.
Lēnibant cūrās et corda oblita labōrum.

517-521. **Ipsa**: Dido; see note on *ipsius*, i. 114. **molā manibusque**: instr. abl., with *testātur*, 519. **exūta pedem**, having freed, etc. For constr. see note on *exuviās indūtus*, ii. 275. **vinclīs**: sc. of her sandal. The worshiper often had one foot or both feet bare. **in veste recinctā**, in garments ungirdled. Such loosening was a common observance in sacrifices; cf. the loosened hair of the priestess, 509, and the loosened fillets of Helenus, the seer, iii. 370. **testātur**: Dido asks the gods to witness her death, that they may avenge it. **moritūra**: by this word Vergil tells us, indirectly (§ 254), that, even while she is engaged in these magic rites, Dido realizes their ineffectiveness. **cōnschia . . . sīdera**: contrast the dat. in *cōnscius . . . cōnubiis*, 167-168. For the thought cf. note on *sīdera*, iii. 360. **sī quod . . . precātūr**, she prays to whatever power divine, etc. **sī quod = quodcumque**. **nōn . . . amantīs**: literally, 'those who love in accordance with an unfair compact,' i.e. those whose love meets no fair return. For case of *foedere* see note on *foedere certō*, i. 62. **cūrae . . . memor**, holds, in righteousness and in full remembrance, as his concern. **cūrae** is pred. dat. with *habet* (sc. *sibi*). **iūstum** and **memor** modify **nūmen** directly, but are best

translated by adv. expressions (see preceding note).

522-553. Dido finds no rest from the torture of her passion.

522-527. **carpēbant**, were garnering; see note on *aurās . . . carpis*, i. 387-388. **silvae . . . aequora**: because the wind fell at sunset; cf. iii. 568. **cum mediō . . . ager**, the hour when, etc., depends on *Nox erat*, 522, felt now as = *Tempus erat*. **volvuntur**: i.e. with the heavens (ii. 250). **tacet**, is voiceless. **omnis**, everywhere, as in ii. 604, ii. 624, etc. **pictae**, gay-plumaged. **quaeque . . . quaeque**: -que . . . -que = 'both . . . and.' These clauses are in appos. with *volucrēs*, 525. For -que . . . -que in appos. expressions see note on 88-89, and cf. -que . . . et so used in ii. 5-6. **somnō positae**: we say 'lying in sleep,' or 'couched in sleep.' The Latin words = laid low (in good sense) by sleep, or composed by (in) sleep (in the latter event *positae = compositae*: § 221). Here Latin gives, not the result, but the process, as English regularly does (contrast §§ 160, 215, 222). **sub**, under shelter of.

528. **Lēnibant**: for form see § 114. As subject sc. *hī omnēs*, i.e. men, beasts, birds. **oblita**: proleptic (§ 211), into forgetfulness.

At nōn infēlix animī Phoenissa nec umquam
 solvitur in somnōs oculisve aut pectore noctem 530
 accipit; ingeminant cūrae, rūrsusque resurgēns
 saevit amor, magnōque irārū flūctuat aestū.
 Sic adeō insistit, sēcumque ita corde volūtat:
 "Ēn quid agō? Rūrsusne procōs inrīsa priōrēs
 experiar, Nomadumque petam cōnūbia supplex, 535
 quōs ego sim totiēns iam dēdignāta marītōs?
 Īliacās igitur classīs atque ultima Teucrum
 iussa sequar? Quiane auxiliō iuvat ante levātōs,
 et bene apud memorīs veteris stat grātia factī?
 Quis mē autem, fac velle, sinet, ratibusve superbīs 540
 invīsam accipiet? Nescīs, heu! perdita, necdum
 Lāomedontēae sentīs periūria gentis?

529-532. At nōn: sc. *lēnit cūrās*. infēlix animī: cf. *āmēns animī*, 203, with note. solvitur in, relax in (to). noctem: i.e. the rest it brought to others, 522-528. aestū, ocean; instr. abl. with flūctuat, which = *is set tossing by* (§§ 160, 222).

533. Sic gathers up 522-532. It = *Quae cum ita sint, This being so*. insistit: i.e. presses on in her purpose to die.

534-536. quid agō?: for mood see note on *Quem sequimur . . . ?*, iii. 88. Dido's thought is, 'I must do something; but what?' procōs . . . priōrēs: cf. 35-38. inrīsa (sc. *ab Aenēā*), a woman scorned (by one lover, Aeneas). experiar . . . petam . . .?: a deliberative question of the usual type; see note on *credant*, i. 218. The answer to this question is of course negative. Nomadum: objective gen. with cōnūbia (§ 130). quōs . . . marītōs: an advers. rel. clause, *though I disdained them . . . as mates*. Cf. *quibus . . . esset*, ii. 248, with note there.

537-539. igitur, therefore, i.e. 'since, of course, I cannot appeal to the suitors I scorned.' ultima, extremest, direst. sequar: i.e. in friendly spirit, as *quiane . . . factī?*, 538-539, shows.

For the moment Dido is thinking of going, attended by many (see note on *sōla . . . incomitāta*, 467), in friendly fashion with Aeneas, etc. Quiane: briefly put for *Sequarne ea (iussa) quia*, etc. -ne belongs with the question that finds no expression in words. Render by ('*Shall I do that*) because . . .?' auxiliō . . . levātōs: briefly put for *eōs iuvat mēo auxiliō sē ante levātōs esse*. bene properly belongs with *factī*, but is set first to make it influence *memorīs* and *stat* as well: and *gratitudo* for *my well-doing* stands securely fixed among men of goodly memories. factī: sc. *meī*; subjective gen., 'prompted by my well-doing.' Note the irony here.

540-542. mē . . . sinet: sc. *sequi Īliacās classīs . . . iussa*, from 537-538. fac velle: briefly put for *fac* ('suppose') *mē velle sequi*, etc. Instead of *fac (mē) velle* one might say, simply, *sī voluerō*. ratibus . . . accipiet: cf. *caelō . . . accipies*, i. 289-290, with note there on *caelō*. perdita, utterly destroyed though you are (by Aeneas, one of Laomedon's line.) She is addressing herself. Lāomedontēae: a scornful epithet; see note on *Lāomedontiadae*, iii. 248. gentis, breed.

- Quid tum? Sōla fugā nautās comitābor ovariantis,
 an Tyriis omnique manū stīpāta meōrum
 545 inferar, et, quōs Sīdoniā vix urbe revelli,
 rursus agam pelagō, et ventis dare vēla iubēbō?
 Quin morere, ut merita es, ferrōque āverte dolōrem.
 Tū lacrimis ēvicta meis, tū prīma furentem
 his, germāna, malis onerās, atque obicis hosti.
 550 Nōn licuit thalamī expertem sine crimine vītam
 dēgere, mōre ferae, tālis nec tangere cūrās!
 Nōn servāta fidēs cinerī prōmissa Sychaeō!"
 Tantōs illa suō rumpēbat pectore questūs.
 / Aenēas celsā in puppī, iam certus eundī,

543-546. *Sōla*, alone, a lonely fugitive. In *Sōla* . . . *ovantis* Dido is thinking of going away alone, as friend or as slave of some Trojan. Contrast *Īliacās* . . . *sequar*?, 537-538, with note. *nautās*: sc. *Trōiānōs*. *ovantis*: because they are leaving Carthage for Italy; cf. *laeti* in 295, 418. *inferar*: sc. *eis* = *Trōiānīs*, shall I fling myself on (i.e. attack) them? In *et* . . . *iubēbō* Dido scornfully answers her own question. She means that she would not be able to induce the Tyrians to attack the departing Trojans. *quōs*: as antecedent sc. *eōs ipsōs*. *revelli*, I wrenched, I uprooted. Dido is wide of the truth here (see i. 360-364). *pelagō*: abl. of the route (§ 159).

547. *Quin morere*, Nay, die!; lit., Why do you not die? Cf. *Quin* . . . *exercēmus*?, 99-100, with note. Since *quin* with the indic. = a command, *quin* naturally came to be used with the imp. itself. Dido is addressing herself, as in 541.

548-549. *prīma*, first and foremost; i.e. you more than anyone else. Cf. *prīma* said of Juno in i. 24. *furentem* (*mē*), my maddened soul. Dido is here most unfair to Anna. *onerās* . . . *obicis*: by the speech in 31-53. Cf. esp. 38, 45-46, 50-53, and Vergil's comment, 54-55. *obicis*: for scansion see note on *disice*, i. 70.

550-551. *Nōn licuit* (sc. *mihi*): we should say, 'Why was I not privileged?' *thalamī*: with *expertem*, which contains the noun *pars*. *sine crimine*: cf. *culpae*, 19, with note on *ūnī* . . . *culpae*, 19. *mōre ferae*: i.e. after the fashion of a wild creature of the woods that knew nothing of marrying and giving in marriage. Dido means, what she does not say in words, a wild creature that lived by itself. *nec* = *et nōn*; this *nōn* belongs closely with *tangere*; the two = 'to be free from.' *cūrās*: those of the *thalamus*, 550.

552. *servāta*: sc. *est mihi*. *Sychaeō*: adj.; proper names are often so used. By its position next to 550-551, this verse comes to = 'Alas, why did I not guard the loyalty I promised to,' etc. The verse also gives admirably, in six words, uttered by Dido herself, the explanation of Dido's fate; see notes on *ūnī* . . . *culpae*, 19, and on *veniam*, 50.

553. *rumpēbat* . . . *questūs*: cf. *rumpit vocem*, ii. 129, iii. 246.

554-570. While Aeneas is sleeping, Mercury appears to him a second time, bidding him depart at once.

554. *eundī*: objective gen. with *certus*, firmly resolved (on), which is here a dep. part. of *cernō*, 'to decide.' See note on *crētus*, ii. 74. Cf., too, § 126.

carpēbat somnōs, rēbus iam rite parātis. 555
 Huic sē fōrma dēi vultū redeuntis eōdem
 obtulit in somnīs, rūrsusque ita vīsa monēre est,
 omnia Mercuriō similis, vōcemque colōremque
 et crīnīs flāvōs et membra decōra iuventā:
 “Nāte deā, potes hōc sub cāsū dūcere somnōs, 560
 nec quae tē circum stent deinde perīcula cernis,
 dēmēns, nec zephyrōs audīs spīrāre secundōs?
 Illa dolōs dīrumque nefās in pectore versat,
 certa morī, variōque irārū flūctuat aestū.
 Nōn fugis hinc praeceps, dum praecipitāre potestās? 565
 Iam mare turbārī trabibus saevāsque vidēbis
 conlūcēre facēs, iam fervere lītora flammīs,
 sī tē hīs attigerit terrīs Aurōra morantem.
 Heia age, rumpe morās! Varium et mūtābile semper
 fēmina.” Sic fātus, noctī sē immiscuit ātrāe. 570

555. *carpēbat somnōs*: cf. *carpēbant* . . . *sopōrem*, 522.

556. *fōrma dēi*: the words seem to show that now only a phantom appears to Aeneas. *vultū* (*mien*) . . . *eōdem*: i.e. as he had borne before, 239-276. *obtulit*, *presented*. *ita*, *in this guise, under these circumstances*, sums up *Huic* . . . *somnīs*, 556-557.

558. *omnia* . . . *similis*: cf. *cētera Grāius*, iii. 594, with note on *cētera*. *vōcem* . . . *iuventā*: an expression, consisting of four elements, which is in appos. with *omnia*. *vōcemque*: in translating disregard this *-que*. *colōremque*: properly, ‘complexion,’ but here virtually = *faciem*, *face*; for hyper-metric *-que* cf. ii. 745, and see § 291.

560-562. *hōc sub cāsū*: literally, ‘under such hazard,’ i.e. while such peril overhangs. *dūcere*: as in ii. 641. *deinde*, *thereafter*, i.e. if you prolong your slumbers. *spīrāre secundōs*, *are breathing in friendliness*.

563-564. *Illā*: Dido. *dolōs* . . . *versat*: cf. *versāre dolōs*, ii. 62, with note on *versāre*. *certa morī*, *because*, etc.; for inf. see § 184. Being ready to die Dido

will have no fear of the consequences of her acts; hence, Mercury means, she will stop at nothing. *variō* . . . *aestū*: cf. *magnō* . . . *aestū*, 532. *variō* = *shifting*. The *fōrma dēi* (556) utterly misrepresents Dido’s mind and purpose (see 534-547).

565. *Nōn fugis* . . . ? : Mercury speaks as if he can hardly believe his senses. For *Nōn* = *Nōnne* see note on ii. 596. *praecipitāre*: sc. *tē hinc*. For inf. with *potestās* (*est*) see § 185.

566-567. *turbārī*, *confounded, upheaved*, = *miscērī*, for which cf. i. 124, ii. 298, ii. 329, ii. 487. *trabibus* = *nāvibus*; cf. *cavā trabe*, iii. 191. *fervere*: for the form cf. 409. The ships and the torches are those of the Carthaginians; for the hint of pursuit by the Carthaginians cf. Dido’s expression of the same thought, 544-546. *flammīs*: sc. *faciūm*. Fiery darts were often flung against ships or walls.

569. *Varium* . . . *mūtābile*: note the neuter gender, though a person is meant: *a varying and a changeful thing*. Such use of a neuter is not uncommon.

Tum vērō Aenēās, subitīs exterritus umbrīs,
 corripit ē somnō corpus sociōsque fatīgat:
 "Praecipitēs vigilāte, virī, et cōsīdite trānstrīs,
 solvite vēla citī. Deus aethere missus ab altō
 575 festīnāre fugam tortōsque incīdere fūnīs
 ecce iterum stimulat. Sequimur tē, sāncte deōrum,
 quisquis es, imperiōque iterum pārēmus ovantēs.
 Adsīs ō placidusque iuvēs, et sīdera caelō
 dextra ferās." Dīxit, vāgīnāque ēripit ēnsem
 580 fulmineum, strictōque ferit retinācula ferrō.
 Īdem omnīs simul ārdor habet: rapiuntque ruuntque,
 lītora dēseruēre, latet sub classibus aequor,
 adnīxī torquent spūmās, et caerula verrunt.
 Et iam prīma novō spargēbat lūmine terrās
 585 Tīthōnī croceum linquēns Aurōra cubīle.

571-583. Aeneas rouses his men and puts to sea.

571-572. *umbrīs*, apparition, = *fōrma dei*, 556. For the pl. see § 190. *corripit* . . . *corpus*: cf. iii. 176. *fatīgat*: i.e. makes them move vigorously, even to weariness.

574. *solvite*, unfurl. The ships were afloat (cf. 397-398), all ready to sail.

575. *tortōs* . . . *fūnīs*, woven cables, i.e. cables made of strands twisted together. *incīdere fūnīs*: see note on *incidere fūnem*, iii. 667.

576-577. *deōrum* is a gen. of the whole, dependent on *sāncte*, in accordance with a usage common in Greek: *holy member of the throngs divine*. Note, too, that in classical prose the voc. sing. of *deus* does not occur. *quisquis es*: freely, whatever thy name. Cf. note on *quam* . . . *memorem* . . . ?, i. 327. 556-559 show that Aeneas could have no doubt of the identity of the god. *iterum pārēmus*: for the first occasion cf. *Ōcius* . . . *facessunt*, 294-295.

578-580. *Adsīs* (*nōbīs*), Stand by us. *sīdera* . . . *dextra*: i.e. as guides by which we can direct our course;

virtually, 'favorable weather.' Cf. the use of *caelum*, 53; cf. also iii. 515-518. *ferās*, vouchsafe. *retinācula* = *fūnīs*, 575.

581-583. *ārdor habet*, fiery spirit possesses (masters). *rapiuntque ruuntque*: freely, all is hurry, all swift progress; lit., 'they sweep away (every obstacle), they move with all speed.' *rapiunt* means that they quickly hurry aboard whatever hinders their sailing (cables, etc.); *ruunt* pictures their eager, hasty movements. *dēseruēre*: instantaneous perfect (§ 164). *adnīxī* . . . *verrunt* = iii. 208.

584-629. At dawn Dido sees the fleet sailing off; she curses Aeneas and prays that between his people and hers there shall be undying hate and warfare.

584-585. *prima* is an unfortunate epithet of Aurora, since there was only one Aurora. Vergil has fused (and confused) two expressions: (1) *prima lūx* (= *diēs*), and (2), a more poetic expression, *primā diē Aurōra*, etc. ('at the beginning of the day Aurora,' etc.) Render by *at earliest*

Rēgīna, ē speculīs ut primum albēscere lūcem
vidit et aequātis classem prōcēdere vēlis,
litoraue et vacuōs sēnsit sine rēmige portūs,
terque quaterque manū pectus percussa decōrum,
flāventisque abscissa comās, "Prō Iuppiter! Ībit 590
hic," ait, "et nostris inlūserit advena rēgnīs?
Nōn arma expedient tōtāque ex urbe sequentur,
dēripientque ratīs aliī nāvālibus? Īte,
ferte citī flammās, date tēla, impellite rēmōs!
Quid loquor aut ubi sum? Quae mentem insānia mūtāt? 595
Īnfēlix Didō, nunc tē facta impia tangunt?
Tum decuit, cum scēptra dabās. Ēn dextra fidēsque,
quem sēcum patriōs aiunt portāre Penātis,
quem subiisse umerīs cōfectum aetāte parentem!

daybreak Aurora, etc. **novō**, *new, renewed*. **croceum**: the hue of the couch is like that of the morning sky.

586-588. ē speculīs = *arce ex sum-mā*, 410; cf. *speculā . . . ab altā*, iii. 239. **lūcem**, *day, dawn*. **aequātis** (*evened*) . . . **vēlis**: modal ablative. The wind is favorable (562); hence the square sails set evenly across the mast (cf. note on *adversa*, i. 103). **vacuōs** is pred. to both accusatives.

589-591. terque quaterque: as in i. 94. **percussa . . . abscissa**: middle participles, governing direct objects (§ 169); for their time cf. § 186. **flāventis . . . comās**: cf. *crīnis flāvōs*, 559. Yellow or golden hair is regularly given by Homer to his chief heroes and by most Latin poets to their heroines. **Ībit . . . inlūserit**: for constr. see notes on *Scilicet*, ii. 577, and on *Occiderit . . . sūdārīt*, ii. 581-582. **hic**, *yonder man*. Again Dido avoids the name Aeneas (see note on *eum . . . eō*, 479). **inlūserit**: i.e. by escaping unscathed. **advena**: scornful, *adventurer*.

592-594. Nōn = *Nōnne*, as in 565. The question = an affirmative command, *Let them*, etc. **expedient**: as subject sc. *aliī mei*, *some of my people*.

dēripient . . . aliī . . . ?, and will not others hurry . . . ? **impellite** (*marī*), *dash into (the sea)*, a vigorous way of saying, 'ply with all speed and power,' etc.

595. mentem, *wit, judgment*. The word refers to the outcome of her passionate deliberations in 534-547 (see esp. 547). **mūtāt**, *warps, distorts*.

596. nunc: emphatic, *only now, now for the first time*. **facta impia**: i.e. in proving false to your dead husband. Cf. 552, with notes on *Sychaeō* (at the end).

597-599. decuit: sc. *impia facta tē tangere*. **dabās**, *were proffering*; sc. *Aenēae*. Cf. *rēgnī . . . locārī*, 374. Dido virtually proffered Aeneas her scepter when she accounted him her husband, 172. **Ēn . . . fidēs**: render by *Mark the pledge, the loyalty*, but remember that *Ēn* has no effect on the syntax. The nouns are vocatives. **dextra**: the visible sign and pledge of the *fidēs*. **quem . . . aiunt**, *the man who, the world says*, etc. As antecedent of *quem* sc. *eius*; for its omission see § 244. **sēcum . . . Penātis**: cf. i. 378-379, iii. 12. **aiunt**: Dido hints that Aeneas's *pietās* is known by hearsay only. **subiisse umeris**: cf. ii. 708.

- 600 Nōn potuī abreptum divellere corpus et undīs
 spargere, nōn sociōs, nōn ipsum absūmere ferrō
 Ascanium patriisque epulandum pōnere mēnsis?
 Vērūm anceps pugnae fuerat fortūna. Fuisset:
 quem metuī moritūra? Facēs in castra tulissem
 605 implēssemque forōs flammīs, nātumque patremque
 cum genere exstīnxem, mēmet super ipsa dedissem.
 Sōl, quī terrārum flammīs opera omnia lūstrās,
 tūque, hārum interpres cūrārum et cōnschia Iūnō,
 nocturnisque Hecatē triviīs ululāta per urbīs,
 610 et Dirae ultricēs, et dī morientis Elissae,
 accipite haec, meritumque malis advertite nūmen,

600-602. Nōn: as in 592. abreptum . . . spargere: cf. the story of Medea and Absyrtus, in Gayley (§ 362), page 232. epulandum: i.e. to serve as a feast; see note on *videndam*, ii. 589. This form of vengeance is more than once mentioned in ancient stories. pōnere: as in i. 706.

603-606. Vērūm is used here, as *it* is more commonly, to introduce an objection which the speaker himself brings up, only to refute it, i.e. it = *But, you may tell me. fuerat, had most surely been*; for constr. see note on *impulerat*, ii. 55. The protasis is in *pugnae*, which = *sī pugnāssem*. Fuisset: . . . moritūra?, *True: but what of it?*, answers *Vērūm . . . fortūna. Fuisset* may be (1) conditional, *It would have been (had I tried it)*, or (2) a command, 'Let it have been,' 'Imagine it to have been.' If (2) is right, *Fuisset* is in O. O., representing *Fuerit* (pf. subj.) of O. R. Still a third view is possible, that the subjunctive is one of unfulfilled past obligation, *I should have*, etc., *I ought to have*, etc. (see note on *vocāssēs*, 678). *moritūra* is causal, *since (in any event) I was sure to die*. The thought is like that in *certa mori*, 564. *tulissem, I should have*, etc.; sc. *sī cum eō pugnāre cōnāta essem*. *exstīnxem*: for form see

§ 116. *Facēs . . . exstīnxem* is a highly exaggerated statement for 'I should at least have done him great damage.' *mēmet*: cf. *egomet*, iii. 623. *dedissem*: sc. *in ignem, or ad mortem*. In 600-606 Dido means, 'I had the power to harm him, did I not? What stopped me from using it? Had I used it, I should, at the least, have done him great harm.'

607-610. *terrārum . . . opera omnia*: freely, *all the things that are done on earth*. *lūstrās*: cf. *lūstrābat*, 6, with note. *interpres . . . et cōnschia*, the agent (= *cause*) and the witness. To the reader who recalls Juno's words in 99-104, and 115-127, *interpres* here will mean more than it could have meant to Dido, but Dido's own knowledge (cf. *Prima . . . signum*, 166-167) justifies her language. *nocturnis* = an adv., *by night*. *triviis*: local abl. (§ 155). *Tergemina Hecatē* (511) was naturally worshiped at the *triviae*. *ululāta*: this pass. implies a transitive use of the act. *ululāre*, in the sense of 'to honor with wild cries.' *Dirae ultricēs*: cf. 473. *dī . . . Elissae*: i.e. the gods who are specially interested in her fate.

611-612. *accipite haec, hearken to my words*; sc. *auribus*. *malis*: join both

et nostrās audīte precēs. Sī tangere portūs
 infandum caput ac terrīs adnāre necesse est,
 et sic fāta Iovis poscunt, hic terminus haeret,
 at bellō audācis populī vexātus et armīs,
 finibus extorris, complexū āvulsus Iūli,
 auxilium implōret, videatque indigna suōrum
 fūnera, nec, cum sē sub lēgēs pācis inīquae
 trādiderit, rēgnō aut optātā lūce fruātur,
 sed cadat ante diem mediāque inhumātus harēnā.
 Haec precor, hanc vōcem extrēmam cum sanguine fundō.

615

620

with *meritum*, here a true pass., and with *advertite*; note, then, its position. *nūmen*, the divine attention. In *accipite* . . . *precēs* Dido begins and ends with an appeal for a hearing. For this arrangement cf. notes on ii. 453-455 (esp. on *postēs*, 454), iii. 319.

613. *infandum caput*: freely, that monster, that wretch. *Caput*, as denoting a vital part of a man's physical nature, stands often for his whole being or existence, usually with an indication of strong feeling, affection or the opposite. *terrīs adnāre*: cf. *vestrīs adnāvimus ōrīs*, i. 538.

614. *hic* . . . *haeret*, if this is his firm-fixed goal; lit., 'if this boundary-stone clings firmly' (to the place where it is set as a marker, to denote the limits up to which Aeneas is fated to go).

615. *at*: as in i. 543, i. 557. *audācis* . . . *populī* involves a compliment to the peoples Aeneas is to fight in Italy. See §§ 63-65.

616. *finibus (suīs)*: abl., due to the idea of separation and deprivation in *extorris*.

617-619. *indigna, undeserved*; lit., 'unworthy' of those who meet the *fūnera*. *fūnera*: Dido's prayer (curse), as artfully framed for her by Vergil, is largely fulfilled, esp. in the war waged against Aeneas by Turnus; see § 60. Aeneas has to leave Ascanius to go in search of aid against

Turnus. *nec*: we have *nec*, not *nēve*, here with the subj. of wish because the preceding clause is affirmative; see note on *Nec* . . . *horrēscē*, iii. 394. *sē* . . . *trādiderit*: a strong expression, he shall have surrendered (humbled) himself beneath. *sub lēgēs* was perhaps meant to suggest *sub iugum*. This wish was fulfilled, from Dido's point of view, when Aeneas gave up the name *Trōiānī* and called his people *Latīnī*; see note on *genus* . . . *Rōmae*, i. 6-7. See also notes on xii. 835-837. From the Roman standpoint this was a master stroke of policy, as tending to unite the two peoples more closely. *aut, or even. optātā lūce*, the light of life he craved, and so bought by *lēgēs pācis inīquae*.

620. *ante diem, prematurely*. According to one tradition Aeneas reigned but three years in Italy (cf. i. 265). After a certain battle he was no longer seen. In one sense, therefore, he was *inhumātus*, since his body was never found or buried. Dido prays that Aeneas's end may be like Priam's; see ii. 557-558. *inhumātus*: sc. *iaceat*, out of *cadat*. For the curse in this word see notes on ii. 646, and on v. 871.

621. *Haec*: sc. *extrēma*, out of *extrēmam*.—For this passage, 615-621, and King Charles I of England see § 93.

- Tum vōs, ō Tyriī, stirpem et genus omne futūrum
 exercēte odiīs, cinerique haec mittite nostrō
 mūnera. Nūllus amor populīs nec foedera suntō;
 625 exoriāre aliquis nostrīs ex ossibus ultor,
 quī face Dardaniōs ferrōque sequāre colōnōs,
 nunc, ōlim, quōcumque dabunt sē tempore vīrēs;
 lītora litoribus contrāria, flūctibus undās
 imprecor, arma armīs; pugnent ipsique nepōtēsque.”
 630 / Haec ait, et partīs animum versābat in omnīs,
 invīsam quaerēns quam prīmum abrumpere lūcem.
 Tum breviter Barcēn nūtricem adfāta Sychaeī
 (namque suam patriā antiquā cinis āter habēbat):
 “Annam, cāra mihī nūtrīx, hūc siste sorōrem;

622-624. Tum: i.e. after my death. *stirpem* (*Aenēae*) means Aeneas's immediate stock or kin. *genus . . . futūrum*, every future generation (of the Trojans). *exercēte*, harass, harry. *mittite* involves the idea of giving, and so may be used with the dat. *cineri . . . nostrō*, to my dust. *populīs*: i.e. my people and his.

625. *exoriāre aliquis . . . ultor*: freely, *arise, unknown avenger. aliquis* practically = *ignōtus*; see *aliquis* in Vocabulary. We have here combined a prayer for the coming of an avenger and an address to that avenger, as if he were already come and his identity fully known. *ultor* of course refers to Hannibal. See § 85.

626-627. *quī . . . sequāre*, to pursue, etc.; a purpose clause. *colōnōs*, settlers (in Italy), is a fine word here, since it suggests mere occupants of a place (not owners). It corresponds in sense to *advena*, said, in 591, by Dido of Aeneas. *nunc, ōlim, today, presently*, i.e. soon or late, as the case may be. On *Nūllus . . . vīrēs*, 624-627, see § 62 (at the end).

628-629. *contrāria* is to be joined with all three accusatives. It expresses the main thought (§ 214); the sense is,

I call down on their heads the hostility of shore to shore, etc. With imprecor, sc. eis. nepōtēsque: for *-que* cf. *-que* with *colōrem*, 558, and see § 291. Render *nepōtēs* by their children's children.

630-662. Dido, having sent her attendant in search of Anna, then mounts the funeral pyre, and stabs herself with Aeneas's sword.

630. *partīs . . . omnīs*: cf. *animum . . . versat*, 285-286, with notes.

632. *nūtricem*: in Greek and Roman families the nurse was a person of great importance.

633. *suam . . . habēbat*: this clause = *namque suam (nūtricem) amiserat*. We are to infer (§ 254) that, since Sychaeus's death, Barce had been a close personal attendant of Dido. *cinis . . . habēbat*: since the ashes are those to which her body had been reduced, Vergil's expression is strange; it is due, apparently, to a confusion of two distinct expressions, *sua (nūtrīx) . . . cinis āter erat*, and *suam nūtricem . . . tellūs habēbat*.

634. *Annam . . . siste sorōrem*, Bring me Anna, my nurse, bring my sister hither. *Sistō* often = 'bring,' especially in legal connections.

dic corpus properet fluviālī spargere lymphā 635
 et pecudēs sēcum et mōnstrāta piācula dūcat;
 sīc veniat, tūque ipsa piā tege tempora vittā;
 sacra Iovī Stygiō, quae rīte incepta parāvī,
 perficere est animus, finemque impōnere cūrīs,
 Dardaniique rogam capitis permittere flammae.” 640
 Sic ait. Illa gradum studiō celerābat anilem.
 At trepida et coeptīs immānibus effera Didō,
 sanguineam volvēns aciem, maculisque trementīs
 interfūsa genās, et pallida morte futūrā,
 interiōra domūs inrumpit limina, et altōs 645
 cōnscendit furibunda rogōs, ēnsemque reclūdit
 Dardanium, nōn hōs quaesītum mūnus in ūsūs.

635-636. *dic . . . properet*, charge her to hasten. *dic* has here the meaning and the constr. of *imperā*. *properet . . . dūcat*: felt by Vergil as dependent on *dic*, but really independent commands; see note on *sīnīte . . . revīsam*, ii. 669. *fluviālī . . . lymphā*: i.e. to purify herself before participating in the rites (494-498); cf. *mē . . . abluerō*, ii. 719-720, with note on *vivō*. *mōnstrāta*, appointed, probably by the priestess mentioned in 483-486.

637. *sīc*, thus only; i.e. after she shall have fulfilled the command of 635-636.

638. *Iovī Stygiō*: Pluto; see § 336. For case see § 131. *incepta parāvī* = *coepī et parāvī*; see note on *summersās . . . obrue*, i. 69. Logically, *incepta* = an adv. expression, in part. The rites are *sacra . . . Stygiō* to Anna and the nurse as involving the symbolic death of Aeneas (see note on *exuviās*, 496); they are *sacra Iovī Stygiō* to Dido, as involving her own death.

639-640. *est animus (mihī)*, it is my purpose. *finem . . . cūrīs* also has a double meaning. See the notes on 638. For -*que*, and as a result, see § 219. *rogum*: ambiguous. The nurse and Anna understand it of the *lectus iu-*

gālīs, 496; Dido is thinking of the fact that the couch will be to her a funeral couch or pyre. *capitis*, wretch; see note on *infandum caput*, 613.

641-644. *studiō*, eagerly; lit., 'through her zeal,' instr. ablative. *trepida*, all haste. *coeptīs . . . effera*, mad (mad-dened) by her monstrous essays; see §§ 160, 215. *aciem*, eye. See *aciēs* in Vocabulary. *maculis . . . genās*, her quivering cheeks flecked with spots. *interfūsa* in meaning and in constr. = *suffūsa*, i. 228. The bloodshot eye and spots on the cheeks are elsewhere in Latin authors reckoned among the signs of insanity. *futūrā*, predestined. See notes on *futūris*, i. 429, ii. 246, and on *futūrae*, i. 712.

645. *limina*, portal. For the place cf. 494. Dido makes her way from her watch-place (586) down to the pyre.

647. *nōn hōs* = *longē aliōs*. Dido, a warrior queen (i. 364), naturally desired the sword of the warrior she loved. With *quaesītum* sc. *ab* ('by') *eā ab* ('from') *Aenēā*. In 507 the sword is described as left behind by Aeneas; Vergil's present account, that Dido kills herself with a sword that Aeneas had given her at her own request, is by far the more effective.

- Hic, postquam Īliacās vestīs nōtumque cubile
cōnspexit, paulum lacrimīs et mente morāta
650 incubuitque torō dixitque novissima verba:
“Dulcēs exuviae, dum Fāta deusque sinēbat,
accipite hanc animam, mēque hīs exsolvite cūrīs.
Vixī, et quem dederat cursum fortūna perēgi,
et nunc magna meī sub terrās ibit imāgō.
655 Urbem praeclāram statuī, mea moenia vidī,
ulta virum poenās inimicō ā frātre recēpī,
fēlix, heu! nimium fēlix, sī litora tantum
numquam Dardaniae tetigissent nostra carīnae!”
Dixit, et, ōs impressa torō, “Moriēmur inultae,
660 sed moriāmur,” ait; “sīc, sīc iuvat ire sub umbrās.
Hauriat hunc oculis ignem crudēlis ab altō
Dardanus, et nostrae sēcum ferat ōmina mortis.”
Dixerat, atque illam media inter tālia ferrō

648-649. *Īliacās vestīs* = *exuviās* . . . *omnis*, 496. *cubile*: the *lectus iugālis* of 496, the *rogus* of 640. *lacrimis et mente*: instr. abl. with *morāta*, which may be true pass. (see note on *comitātus*, i. 312), or may give the result, *delaying*, not the process, ‘delayed’; see §§ 160, 215. *mente*, *thoughts*.

653-654. *Vixī*, *I have lived my life*, *My life is done*. The force of the tense is like that in *Fuimus Trōēs, fuit Īlium*, ii. 325. *magna* is in the pred., in *might and majesty*. *meī*: poss. gen. with *imāgō*; see note on *nostrī*, 237. With *imāgō* cf. *umbra* . . . *imāgō*, ii. 772-773. The dead of the lower world had no bodily substance, but were mere shadows of their former selves. Dido means, ‘I shall pass ’neath the earth, no common shade.’ For the self-gratulatory tone see note on *Sum pius Aenēās*, i. 378.

655-657. *Urbem* . . . *recēpī* justifies the statement in 654. With *Urbem* sc. *meam*, out of *mea*. *statuī*, *I set up*, *I established*. *poenās* . . . *recēpī* (*I recovered*, *I exacted*) is an emphatic

variation (§ 225) from the common *poenās sūmere*. Dido punished her brother by carrying off the wealth for which he had murdered Sychaeus; see i. 349, i. 363-364. *sī* . . . *tantum*, if only. See *tantus* in Vocabulary.

659-660. *ōs* . . . *torō*: i.e. in a farewell kiss. Cf. ii. 490. For case of *ōs* see § 169. *Moriēmur* . . . *moriāmur*: the Greeks and the Romans regarded the exacting of vengeance as a solemn duty, just as they regarded the showing of gratitude as a solemn duty (cf. Dido’s condemnation, in 539, of Trojan ingratitude). *sīc, sīc*: i.e. even though *inulta*.

661. *Hauriat* . . . *oculis*: for another fig. use of *haurire* cf. *vōcem* . . . *hausi*, 359.

663-692. Dido sinks back dying. Wails of sorrow spread through the palace and the city. Anna hears them and, rushing to Dido’s side, takes her in her arms. Dido lingers between life and death.

663. *atque*, and on the instant (§ 220). *media inter tālia*: i.e. while she was yet speaking such words.

conlāpsam aspiciunt comitēs, ĕnsemque cruōre
 spūmantem sparsāsque manūs. It clāmor ad alta 665
 ātria; concussam bacchātur Fāma per urbem.
 Lāmentis gemitūque et fēmineō ululātū
 tēcta fremunt, resonat magnīs plangōribus aethēr,
 nōn aliter quam sī immissis ruat hostibus omnis
 Carthāgō, aut antiqua Tyros, flammaeque furentēs 670
 culmina perque hominum volvantur perque deōrum.
 Audiit exanimis, trepidōque exterrita cursū
 unguibus ōra soror foedāns et pectora pugnīs
 per mediōs ruit, ac morientem nōmine clāmat:
 "Hoc illud, germāna, fuit? Mē fraude petēbās? 675
 Hoc rogos iste mihi, hoc ignēs āraeque parābant?
 Quid primum dēserta querar? Comitemne sorōrem

664. comitēs = *famulae*, 391. Vergil does not account in any way for their presence. At 642 Dido was alone. They may have come at the bidding of Barce. It would require the presence of many persons to execute the purposes named in 634-640.

665-666. It, mounts. ad . . . ātria, to the roof of the hall; *alta* carries the emphasis (§ 214). **concussam**, *shattered, stricken*. **bacchātur**, *storms as madly as do the Bacchantes* (see 300-303); a strong word. The tone is like that in *gaudēns*, 190; see note there. **Fāma**: see 173-197.

667-668. Lāmentis . . . aethēr: cf. *cavae . . . clāmor*, ii. 487-488. Mark Vergil's skill in varying his descriptions of the same phenomena; see § 196. For the hiatus in *fēmineō ululātū* see §§ 292-294.

669-671. nōn aliter quam . . . ruat is briefly put for *nōn aliter quam . . . fremant, resonet . . . , sī immissis ruat*, etc. Render simply by *as grievously as if*. **immissis . . . hostibus**: freely, *with the foemen's entrance*. We really have, however, an abl. abs.; *immissis* is a reflexive middle (§ 167), *having (sent =) flung themselves into*. **fu-**

rentēs, in mad revel. culmina is governed by *perque . . . perque; per = over*. In translating disregard the first -*que*.

672-673. trepidō, frightened, anxious. unguibus . . . pugnīs: common signs of grief among women. For the latter cf. *magnīs plangōribus*, 668, and *tūnsae pectora palmis*, i. 481, with note. Cf., too, *crinibus . . . passis*, i. 480, with note. For men's way of showing grief see note on *immissa*, iii. 593.

675-676. Hoc illud . . . fuit? *Was this that thing you were planning?* Cf. *Hoc erat . . . quod, . . . ?*, ii. 664. **Mē . . . petēbās?** *Were you all the while assailing me with guile* (instead of taking me into your confidence, to win my help)? *Petere* is used of the lunges and feints made by fencers. Cf. *petitiō* in Cicero, *Cat.* I. 15. **mihi**, *to my sorrow*; see § 131. **ignēs**: on the altar. Anna now sees that they are funeral fires. Formerly (494-498) she thought their purpose widely different.

677. Quid . . . querar?: deliberative question; see note on *crēdant*, i. 218. **Comitem . . . sorōrem**: freely, *the company of your sister*.

- sprēvistī moriēns? Eadem mē ad fāta vocāssēs!
 Īdem ambās ferrō dolor atque eadem hōra tulisset.
 680 His etiam strūxī manibus patriōsque vocāvi
 vōce deōs, sic tē ut positā crudēlis abessem!
 Exstīnxtī tē mēque, soror, populumque patrēsque
 Sīdoniōs urbemque tuam. Date vulnera lymphīs
 abluam, et, extrēmum sī quis super hālitus errat,
 685 ōre legam.” Sic fāta, gradūs ēvāserat altōs,
 sēmianimemque sinū germānam amplexa fovēbat
 cum gemitū, atque ātrōs siccābat veste cruōrēs.
 Illa gravis oculōs cōnāta attollere rūsus
 dēficit; infīxum strīdit sub pectore vulnus.
 690 Ter sēsē attollēns cubitōque adnīxa levāvit;
 ter revolūta torō est, oculisque errantibus altō
 quaesīvit caelō lūcem, ingemuitque repertā.

678-679. moriēns, in your dying hour. **vocāssēs**: for the mood see note on *utinam . . . adforet*, i. 575-576. This clause serves as the protasis to *Īdem . . . tulisset*, 679. Expressions of vain regret are often thus used as protases in contrary to fact cond. sentences. **vocāssēs** and **tulisset** may also be explained as subjunctives used to express unfulfilled past obligation, *you should have called*; see A. 439, b; H. 559, 6.

680-681. strūxī: sc. *pyram*, comparing 494-498. **vocāvi . . . deōs**: i.e. joined in these rites. **vōce**: sc. *hāc*, out of *His*, 680. **tē . . . positā**, when you lay thus; lit., ‘when you were laid thus’ (sc. by your own hands). Anna can not bring herself to call Dido’s act by its proper name. Cf. also, *Sic, ō sic positum*, ii. 644, with note.

683-684. Date has here the meaning and the constr. of *sinite* as used in ii. 669; see note there. Render by *Suffer me to lave . . . and to gather. abluam*: Anna has seen from the first that Dido’s condition is hopeless. This is shown by 676, esp. *rogus* and *ignēs*, by 677-679 as a whole, and by 682. Her thought is simply to

do for Dido the little that could be done for one in her state. **super** may (1) = an adj., *lingering*, as in iii. 489 (see note there), or it may be an adv., *above* (her lips). **errat**, *flits*.

685-686. ōre (meō) legam: it was an old Roman custom for some one to catch in his mouth the last breath of a dying friend or kinsman. The purpose of this act was to conserve and pass on to the surviving kin the strength that lay in the spirit of the dying person. **gradūs . . . altōs**: i.e. of the pyre, called *altōs . . . rogōs*, 645-646. For *ēvāserat* with acc. cf. *ēvāsisse tot urbīs*, iii. 282. **sēmianimem**: for scansion see § 282.

689. dēficit, *swoons*; literally, ‘fails.’ For a similar sense cf. *quā dēficit ignis*, ii. 505. **strīdit**, *gurgles, sobs*. *Strīdō* is a verb of wide meaning, applicable to a variety of sounds, esp. to hissing or whistling; cf. *strīdor . . . rudentum*, i. 87. The *vulnus* is described in terms of its own effects. For the form *strīdit* cf. § 112.

690-692. adnīxa, *supporting herself. errantibus*, *roving*. Dido can no longer control her eyes. **repertā**: sc. *lūce*.

Tum Iūnō omnipotēns, longum miserāta dolōrem
 difficilisque obitūs, Īrim dēmīsīt Olympō,
 quae luctantem animam nexōsque resolveret artūs. 695
 Nam quia nec fātō meritā nec morte peribat,
 sed misera ante diem subitōque accēnsa furōre,
 nōndum illī flāvum Prōserpina vertice crīnem
 abstulerat, Stygiōque caput damnāverat Orcō.
 Ergō Īris croceīs per caelum rōscida pinnīs 700
 mille trahēns variōs adversō sōle colōrēs
 dēvolat, et suprā caput adstitit. "Hunc ego Dītī
 sacrum iussa ferō, tēque istō corpore solvō."
 Sic ait, et dextrā crīnem secat; omnis et ūnā
 dilāpsus calor, atque in ventōs vīta recessit. 705

693-705. Juno sends Iris down from heaven to sever the thread of Dido's life.

693-694. longum . . . obitūs, the length of . . . , the difficulty of (§ 214). Īrim: see § 314.

695. nexōs (sc. *eī* = *animae*): freely, clinging thereto. resolveret, sever, part. For the ancient definition of death see note on *animā* . . . artūs, 385. quae . . . resolveret is a purpose clause.

696. fātō: i.e. by a natural death. meritā . . . morte, by a death that she had earned, i.e. a violent death brought on by some act or some folly of her own, such a death, for example, as Aeneas declared that he had earned, ii. 432-434.

697. ante diem: as in 620. accēnsa, aflame (with).

698. illi: for case see note on *silicī*, i. 174. flāvum . . . crīnem: see note on *flāventis* . . . comās, 590. Prōserpina: see § 336.

699. Stygiō . . . Orcō: the negative of nōndum, 698, belongs also with this

clause, and had not yet, etc. Orcō: dat. of interest (§ 131).

701. trahēns, trailing. adversō sōle: freely, athwart the sun. The words constitute an abl. abs., 'the sun being opposite (Iris).' Cf. such expressions as *adversō flūmine*, *secundō flūmine*, 'up stream,' 'down stream.' *adversō* accurately pictures the way in which a rainbow always stands out over against the sun; if the sun is in the East, the rainbow is in the West, and vice versa.

702-703. Hunc: crīnem is to be supplied; cf. *dextrā crīnem secat*, 704. sacrum is in the pred. to *ferō*, *I bear away as holy*, *I bear away to be sacred*.

704-705. ūnā: freely, therewith, thereupon. The word really = 'along with' the act expressed by *dextrā* . . . secat. ventōs . . . recessit: vīta is here the life-giving principle, the soul (cf. *animam*, 695). Since the soul was thought of as breath, Vergil's expression is natural enough.

LIBER QUINTUS

- Intereā medium Aenēās iam classe tenēbat
certus iter, flūctūsque ātrōs Aquilōne secābat,
moenia respiciēns, quae iam infēlicis Elissae
conlūcent flammīs. Quae tantum accenderit ignem
5 causa latet, dūri magnō sed amōre dolōrēs
pollūtō nōtumque furēns quid fēmina possit
triste per augurium Teucrōrum pectora dūcunt.
Ut pelagus tenuēre ratēs, nec iam amplius ūlla
occurrit tellūs, maria undique et undique caelum,
10 ollī caeruleus suprā caput astitit imber,
noctem hiememque ferēns, et inhorruit unda tenebrīs.
Ipse gubernātor puppī Palinūrus ab altā:

1-34. Aeneas sees the flames of Dido's pyre and guesses their meaning. Presently, to avoid a storm, he puts into the harbor of Eryx, in Sicily.

1-2. *medium . . . tenēbat . . . iter*, was well on his way. *certus*, unwaveringly. Cf. *certus eundī*, iv. 554. *Aquilōne*: instr. abl. with *ātrōs*, which gives the result, *dark, black*, not the process, 'darkened'; see §§ 160, 215.

4. *flammīs*: how or by whom the pyre was lighted Vergil nowhere says. *flūctūs . . . flammīs*, 2-4, throws light on *certus*, 2. Around Aeneas are rough waves, behind him is Dido, whom he loves; yet on he goes.

5-6. *dūri . . . dolōrēs*: i.e. the thought of the cruel pangs that arise, etc. *magnō . . . amōre . . . pollūtō*, when a mighty passion has been outraged, a powerful expression, giving, as a review of Book IV, Vergil's view of the love of Dido and Aeneas each

for the other. Both Dido and Aeneas sinned; both outraged *amor*, Dido by being false to her vow to Sychaeus (see notes on *ūnī . . . culpaē*, iv. 19, and on iv. 552), Aeneas by leaving Dido, even though in leaving her he was doing his highest duty (see note on *pius*, iv. 393). *nōtum*: the neut. adj. here = an abstract noun, *knowledge*, a usage not common until we come to later Latin prose. *quid . . . possit* depends on *nōtum*, the knowledge of what a woman, etc.

7. *triste . . . dūcunt*: all the Trojans were aware, of course, of the *amor* of Dido and Aeneas; that they condemned this passion was shown, e.g. in iv. 294-295, 397-407 (see notes there).

8-11. are nearly identical with iii. 192-195; see notes there.

12. *Ipse . . . Palinūrus*: cf. iii. 201-202.

"Heu! Quianam tantī cīnxērunt aethera nimbī,
 quidve, pater Neptūne, parās?" Sīc deinde locūtus
 colligere arma iubet validisque incumbere rēmīs, 15
 obliquatque sinūs in ventum, ac tālia fātur:
 "Magnanime Aenēā, nōn, sī mihi Iuppiter auctor
 spondeat, hōc spēm Iāliam contingere caelō.
 Mūtātī trānsversa fremunt et Vespere ab ātrō
 cōnsurgunt ventī, atque in nūbem cōgitur āēr, 20
 nec nōs obnītī contrā nec tendere tantum
 sufficimus. Superat quoniam fortūna, sequāmur,
 quōque vocat vertāmus iter. Nec litora longē
 fida reor frāterna Erycis portūsque Sicānōs,
 sī modo rīte memor servāta remētior astra." 25
 Tum pius Aenēās: "Equidem sīc poscere ventōs
 iam dūdum et frūstrā cernō tē tendere contrā.

13. *Quianam*: archaic for *quidnam*; *nam* is used as in ii. 373. The first part of the word is the neut. pl. of *quis* (cf. the old abl. sing. *quī*; both forms follow the third declension), and so practically = *Quid, Why*.

15. *colligere arma*, gather in the tackle (to make all snug, as sailors say), before the storm breaks. *arma* and *armamentum* often denote the entire tackle of a ship. Cf., too, *armārī classem*, iv. 299.

16. *obliquat . . . ventum*: cf. *cornua . . . antemnārum*, iii. 549, with notes. *sinūs*: as in iii. 455. *in*: freely, to meet. Palinurus has been trying to make for Italy against an adverse wind; he now tacks and runs before the wind. In 17-25 he explains his action.

17. *auctor*, as surety, a use of the word common in legal connections.

18. *hōc . . . caelō*, while such weather holds; see § 161. *contingere*, touch (the original sense of the word), reach.

19. *trānsversa*, athwart our course; for the adv. acc. see § 146. *Vespere*, West (§ 207).

20. *cōgitur*, is thickening. Contrast *scīndūt . . . apertum*, i. 587, where the disappearance of the cloud is due to rarefaction.

21. *contrā*: join with *tendere*; it corresponds to the prefix of *obnītī*. *tantum*: freely, with success. The word = *tantum quantum opus est*, 'to the required extent.'

22. *sufficimus* = *possumus*, and so may be used with the inf. (§ 180).

23-24. *quōque*, and whither. *Nec . . . Sicānōs*, And not far away are, I think, etc. With *reor* sc. *esse*. Palinurus means, simply, 'And a change of course will not hurt us: in fact, it will bring us, soon, to loyal friends.' *fida*: as the home of Acestes, i. 195-196. *frāterna* picturesquely ascribes to the *litora* the affection felt for Aeneas by his half-brother Eryx.

25. *servāta* = *quae servāvī* (watched), i.e. on their former visit to Sicily, iii. 692-715.

26-27. *pius*: Aeneas is ever heedful of his people's welfare; cf. § 66. *iam dūdum . . . cernō*: see note on *tot . . . gerō*, i. 47-48. *contrā*: sc. *eōs* = *ventōs*.

- Flecte viam vĕlīs. An sit mihi grātior ūlla
quōve magis fessās optem dēmittere nāvīs
30 quam quae Dardanium tellūs mihi servat Acestēn,
et patris Anchīsae gremiō complectitur ossa?"
Haec ubi dicta, petunt portūs, et vĕla secundī
intendunt Zephyrī; fertur cita gurgite classis,
et tandem laetī nōtae advertuntur harēnae.
35 At procul ex celsō mīrātus vertice montis
adventum sociāsque ratis occurrit Acestēs,
horridus in iaculis et pelle Libystidis ursae,
Trōia Crīnisō conceptum flūmine māter
quem genuit. Veterum nōn immemor ille parentum,
40 grātātur reducīs, et gazā laetus agresti
excipit, ac fessōs opibus sōlātur amīcīs.

28. An (*tellūs*) sit . . . ? , *Would any land be . . . ?* An is used here, as often, in a single question, i.e. no alternative question with *utrum* or *-ne* can be supplied before it. In this idiom *an* often equals *num*, as here; less often it equals *nōne*. sit: conditional; sc. 'if you were to put me to the test,' or the like. ūlla = ūlla alia, i.e. any land other than Sicily. Sc. *tellūs*, from 30.

29-30. quōve . . . ? , or *whither . . . ?*, or *to what (other land) . . . ?* For *-ve* with a question see note on *aut . . . -ve*, i. 369-370. magis . . . quam quae, rather *than* (to that land) *which*, etc. Sc. *ad eam terram* as antecedent to *quae*. dēmittere: *bring home*. In verbs the prefix *dē-* often = 'homeward.'

31. Anchīsae . . . ossa: see iii. 707-714.

32-34. vĕla . . . Zephyrī: the maneuver indicated in 16 puts the ships before the wind, and so makes the west wind (cf. *Vespere . . . ventī*, 19-20) now favorable; the seas are thus less trying. gurgite here = *undā, aquā*; in i. 118, iii. 421 the sense is different. nōtae . . . harēnae: for case see § 134.

35-41. Acestes welcomes them royally.

35-37. mīrātus, *marking with astonishment*, because it was winter (see note on *sīdere*, iv. 309), and because he had not expected to see them again so soon. occurrit: sc. *eīs* = *sociīs*, out of *sociās . . . ratis*. horridus in, *bristling in*, roughly clad in, fits *pelle* better than it does *iaculis*. For the use of the *pellis* cf. *lupae . . . laetus*, i. 275.

38-41. Trōia . . . genuit, *Him, conceived of the river-god Criniscus, a Trojan mother bore*. Crīnisō . . . flūmine: for constr. cf. *Māiā genitum*, i. 297, with note. See also § 325, at the end. māter: Eggesta, or Segesta, by name. Her father had sent her to Sicily to escape a monster which was ravaging the Troad. quem: the postponement of the rel. pron. is like the postponement of *oī* a conjunction (§ 236). Veterum . . . parentum: i.e. his mother's Trojan ancestry. grātātur reducīs: sc. *eōs esse*; grātātur is here treated as a verb of speech, *comments with joy on the fact that*. gazā . . . agresti: i.e. with the best the fields afford. Such fare would be, at the best, simple, limited. opibus . . . amīcīs, *friendly resources*. The friendly greeting sup-

Postera cum primō stellās Oriente fugārat
 clāra diēs, sociōs in coetum lītore ab omnī
 advocat Aenēās tumulique ex aggere fātur:
 “Dardanidae magnī, genus altō ā sanguine dīvum, 45
 annuus exāctis complētur mēnsibus orbis,
 ex quō rēliquiās dīvinīque ossa parentis
 condidimus terrā, maestāsque sacrāvimus ārās.
 Iamque diēs, nisi fallor, adest, quem semper acerbum,
 semper honōrātum (sic, dī, voluistis) habēbō. 50
 Hunc ego Gaetūlis agerem sī Syrtibus exsul,
 Argolicōve marī dēprēnsus et urbe Mycēnae,
 annua vōta tamen sollemnīsque ōrdine pompās
 exsequer, strueremque suīs altāria dōnīs.
 Nunc ultrō ad cinerēs ipsiūs et ossa parentis 55

plements the fare. That the power and the wealth of Acestes were limited was hinted, in i. 600-602, by Aeneas himself.

42-71. Aeneas points out that it is the anniversary of his father's burial, and announces games to be held nine days later.

42-44. *primō . . . Oriente* = *primō . . . Eoδ*, iii. 588. *omnī*, everywhere. Cf. ii. 604, ii. 624, etc. *tumulī* is a needed gen. of definition (§ 122) with *aggere*, which is applicable to heaps of divers kinds. Aeneas speaks from a mound, as Roman generals did in later days.

45. *genus . . . dīvum*: cf. note on *genus invīsum*, i. 28.

46-48. *annuus . . . orbis*, a year's cycle. In i. 269 *orbis* by itself has this meaning. *exāctis . . . mēnsibus*, is drawing to a close with the passage of the months; lit., 'is being completed by the finishing (rounding out of) the months.' *ex quō (tempore)*, since. *rēliquiās . . . terrā*: cf. *animam . . . condidimus*, iii. 67-68, with note on *sepulcrō*. *dīvinī*: Aeneas thinks of his father as deified since his death. He might think this of one who, in life, had been *coniūnx* of the goddess Venus.

Cf. also ii. 788 (said of Creūsa), with notes. *terrā*: local abl., = *in terrā* (§ 155). In prose we should have *in terram*. *maestās*: i.e. that gave token of our sorrow. Cf. *stant . . . cupressō*, iii. 63-64; also iii. 304-305.

51-52. *sī*: for position see § 236. With *marī dēprēnsus* = *caught by a storm*, with *urbe* it = *imprisoned*. Render by *hemmed in by*. For *et* we should say 'or,' but *et* is correct, since the verse has to do with a single class of evils, perils from the Greeks, as distinct from perils in Africa, 51. *Mycēnae*: a very rare singular. For case (gen.) see § 123.

53-54. *annua*: freely, every year; lit., 'yearly' (as adjective). *exsequer* with *vōta* = *fulfill*; with *pompās* it has its literal sense. Render by *follow forth*. At Rome bodies were buried or burned outside the city. *struerem*, I should pile (heap) high. *suīs*, meet, proper.

55. *ultrō*, strange to say (see Vocabulary). In effect, the word = *mīrābile dictū* (i. 439), and calls attention sharply to the coincidence noted in 55-57. *ad* is right, since *adsumus* (57) virtually = *advēnimus*; see § 222.

- (haud equidem sine mente reor, sine nūmine dīvum)
adsumus, et portūs dēlātī intrāmus amīcōs.
Ergō agite, et laetum cūctī celebrēmus honōrem;
poscāmus ventōs, atque haec mē sacra quotannīs
60 urbe velit positā templis sibi ferre dicātis.
Bīna boum vōbīs Trōiā generātus Acestēs
dat numerō capita in nāvīs; adhibēte Penātīs
et patriōs epulīs et quōs colit hospes Acestēs.
Praetereā, sī nōna diem mortālibus alnum
65 Aurōra extulerit radiisque retēxerit orbem,
prīma citae Teucris pōnam certāmina classis;
quīque pedum cursū valet, et quī vīribus audāx
aut iaculō incēdit melior levibusque sagittīs,

56-57. *haud* . . . *dīvum*: for the thought cf. i. 387-388, ii. 777-778. *dēlātī* (*eō*), *carried thither*, i.e. *ad portūs amīcōs*. Cf. iii. 219, iii. 441.

58-60. *laetum*: because the coincidence proves heaven's care for them. *honōrem*, *tribute*, the payment, for the first time, of the *annua vōta* (53). *poscāmus*: sc. *eum* = *Anchīsēn*; see note on *divinī*, 47. *ventōs*: i.e. to help us when we set sail again. *atque* . . . *mē* . . . *velit*, and may it be his desire that, etc. Vergil might have written, more simply, but less forcefully, *atque ut velit*. In that event *ut velit* would have depended on *poscāmus*. *sacra* . . . *ferre*: Vergil probably had in mind the *parentalia*, a festival held annually in Rome, February 13-21, at which offerings, esp. of flowers, were made to the dead. Cf. iii. 66-67. Games were sometimes celebrated on the anniversary of a funeral. *urbe* . . . *positā* = *cum urbem meam posuerō*.

61-62. *Bīna* . . . *numerō*: cf. *oppida* . . . *numerō ad duodecim*, Caesar, *B. G. I.* 5. 2. *Trōiā generātus*: freely, true son of Troy. The expression is called forth by the generous gift. The constr. of *Trōiā* is that seen in *Nāte deā*, i. 582. But names of places are not often so used. *adhibēte*, *invite*, as Dido invited

Jupiter, etc., i. 731-734. See *adhibeō* in Vocabulary.

63. *et* . . . *et quōs* . . . *Acestēs*: these words are in appos. with *Penātīs*, 62. Cf. notes on *-que* . . . *et*, ii. 5-6, *-que* . . . *-que*, ii. 764-765, iv. 526. The emphasis here is on *et quōs*, etc. Forgetting religious conservatism, Aeneas will extend participation in the rites which are to honor Anchises to a group of Trojans who, for years, had lived apart from Anchises. *patriōs*: those of Troy as opposed to any whose worship Acestes might have learned in Sicily.

64. *Praetereā*, *Besides*, *Secondly*, adds the promise (64-70) of games (see note on *sacra* . . . *ferre*, 59-60) to the promise of a banquet (61-63). For the promised banquet see 101-103. *sī*: a religious impulse often bids men speak with hesitation of future events.

65. *extulerit*, *shall have ushered in*, lit., 'shall have raised aloft,' a natural expression, because the day (light) seems to climb the heavens. *radiis* . . . *orbem*: cf. iv. 119.

67-68. *quī* . . . *quī* both = *quīcumque*, or *sī quīs*. The words introduce references to the second and third kinds of contests. In translating disregard *-que* with the first *quī*. *vīribus audāx*, *confident in his strength*.

seu crūdō fīdit pugnam committere caestū,
cūctī adsint, meritaque expectent praemia palmae. 70
Ōre favēte omnēs, et cingite tempora rāmīs."

Sic fātus, vēlat mātērnā tempora myrtō.

Hoc Helymus facit, hoc aevī mātūrus Acestēs,
hoc puer Ascanius, sequitur quōs cētera pūbēs.

Ille ē conciliō multīs cum mīlibus ībat 75
ad tumulum, magnā medius comitante catervā.

Hic duo rīte merō libāns carchēsia Bacchō
fundit humī, duo lacte novō, duo sanguine sacrō,
purpureōsque iacit flōrēs, ac tālia fātur:

"Salvē, sāncte parēns, iterum salvēte, receptī 80

Two ways of showing strength constitute the third contest, (1) javelin throwing, (2) archery. In ancient days, javelins were thrown, at times, at least, for distance, not at a mark. Archery requires both skill and strength. *incēdit*, *strides proudly*; see note on *incēdō*, i. 46.

69-70. *seu* is used because Vergil feels fully the cond. force of *quī* . . . *quī*, 67. *crūdō*: transferred epithet (§ 212); it is the hide of which the *caestus* is made that is raw (i.e. hard, hornlike). Vergil probably meant the reader to feel also the fig. sense of *crūdus*, 'raw' = 'merciless.' See note on *quantus*, i. 752. *fīdit* = *audet*. *cūctī adsint*: after the singulars in 67-69, *quisque adsit* would be more exact.

71. *Ōre favēte*: lit., 'Favor (the ceremony) with,' etc. These words are, primarily, an appeal to worshippers to help the rites by speaking only words of good omen. The surest way to avoid ominous words was to say nothing; hence *Ōre* (or *Linguis*) *favēre* usually = 'to keep silence.' Here the meaning is broader: *help on the rites*.

72-103. Aeneas makes offerings at the tomb of Anchises. These a snake, issuing from the tomb, tastes, and then returns harmlessly to the tomb. Joyously Aeneas renews the rites.

72. *mātērnā* = *mātrī sacrā*; see note on *silvam*, iii. 24. Myrtle was frequently used in rites in honor of the dead.

73. *aevī mātūrus*: see § 129.

75-76. *Ille*: Aeneas. See note on *Ille*, 90. *conciliō*, *gathering*; cf. *coetum*, 43. *ibat*, *set out*. Verses 75-103 have to do with the *annua vōta* (53, 58). *tumulum*: sc. *Anchisae*.

77-79. *duo . . . duo . . . duo*: cf. the triple *hoc*, 73-74. *merō . . . Bacchō*: a free use of the abl. of characteristic. The gen. would be far simpler. But both abl. of char. and gen. of char. are in effect adjectives (see note on *praestanti corpore*, i. 71). There are like ablatives in *lacte novō*, *sanguine sacrō*, 78. For *Bacchō* = *vīnō* cf. i. 215, iii. 354. *lacte . . . sanguine*: cf. the offerings in iii. 66-67, iii. 301. *purpureōs*: probably as in i. 591; see note there.

80. *sāncte*: cf. *divinī*, 47, and 59-60. *receptī . . . cinerēs* (81): briefly put for *ashes of him whom I rescued*, etc.; cf. *pater . . . periclis*, iii. 710-711. Of course Aeneas rescued his *pater*, not his *cinerēs* . . . *paternī*, from Troy. The poet, however, after making Aeneas say *sāncte parēns*, naturally thought of the fact that this *sānctus pater* was at the moment but *cinerēs*, and makes Aeneas apostrophize those ashes.

- nēquīquam cinerēs, animaeque umbraeque paternae!
 Nōn licuit finīs Italōs fātāliaque arva
 nec tēcum Ausonium, quicumque est, quaerere Thybrim.”
 Dixerat haec, adytīs cum lūbricus anguis ab imīs
 85 septem ingēns gūrōs, septēna volūmina trāxit,
 amplexus placidē tumulum lāpsusque per ārās,
 caeruleae cui terga notae maculōsus et aurō
 squāmam incendēbat fulgor, ceu nūbibus arcus
 mille iacit variōs adversō sōle colōrēs.
 90 Obstipuit vīsū Aenēās. Ille, agmine longō
 tandem inter paterās et lēvia pōcula serpēns,
 libāvitque dapēs rūrsusque innoxius imō
 successit tumulō, et dēpāsta altāria liquit.
 Hōc magis inceptōs genitōrī instaurat honōrēs,
 95 incertus geniumne locī famulumne parentis

81. *animae* = *vīta*, iv. 705; see note there. The pl. in *animae* and in *umbrae*, said of one spirit, is due to the entirely natural pl. in *cinerēs*.

82. *Nōn licuit* (*mihi*) = *Nōn enim licuit*, etc. Aeneas means, (*I greet your ashes . . .*), because *I was not privileged*, etc. *fātālia . . . arva*: as in iv. 355.

83. *quicumque est*, whatever that name means. On the revelations made to Aeneas about his future see note on iii. 462, at the end, and cf. § 86.

84. *adytis . . . ab imīs*, from the base of the shrine (see § 214). Aeneas thinks of his father as a god (47, 59-60); the tomb is, to him, a shrine.

85-86. *gūrōs* pictures the coils proper, *volūmina* the dimensions of each coil. *septēna* here merely = *septem*; the numbers seven and three (see note on *ter*, ii. 174) were sacred among the Romans. *amplexus . . . lāpsus*, encircling . . . gliding (§ 186). *placidē*: the behavior of this serpent was far different from that of the snakes which destroyed Laocoön and his sons (ii.

199-224). Of this difference all present on this occasion no doubt thought (§ 254). *ārās*: see 48.

87-88. *cui terga*: see § 132. *notae*: sc. some general verb like *distinguēbant*, 'adorned.' *maculōsus . . . aurō . . . fulgor*, a brilliance flecked (spotted) with gold. Aside from the *caeruleae notae*, the snake's body is all bright, its glitter being made more intense by spots of gold here and there.

89. *mille . . . colōrēs*: cf. iv. 701, with notes.

90-93. *Ille*: the snake. Cf. *Ille*, 75. In both passages Vergil is, in imagination, pointing to man or to snake. *Ille* = *He . . .*—see him (there)—. *agmine longō*, with long trailing march; cf. *agmine certō*, said of snakes, ii. 212. *longō* implies that the snake is now uncoiled. *serpēns*: here the participle. *libāvitque*: in translating disregard -*que*. *dapēs*: the milk and the blood, 78. *imō . . . tumulō* = *adytis . . . imīs*, 84.

95-99. -*ne . . . -ne*: as in i. 308; see note there. For the *genius locī* see

esse putet; caedit binās dē mōre bidentīs
 atque suēs, totidem nigrantīs terga iuencōs,
 vīnaque fundēbat paterīs, animamque vocābat
 Anchīsae magnī Mānisque Acheronte remissōs.
 Nec nōn et sociī, quae cuique est cōpia, laetī
 dōna ferunt; onerant ārās mactantque iuencōs;
 ōrdine aēna locant aliī, fūsique per herbam
 subiciunt veribus prūnās, et viscera torrent.

100

Exspectāta diēs aderat, nōnamque serēnā
 Aurōram Phaëthontis equī iam lūce vehēbant,
 fāmaque finitimōs et clārī nōmen Acestae
 excierat; laetō complēbant litora coetū
 visūrī Aeneadās, pars et certāre parātī.
 Mūnera principiō ante oculōs circōque locantur

105

§§ 327-328. *famulum*, attendant. Particular deities were believed to have special attendants; Creūsa was such a *famulus* of Cybele, ii. 788. The *famulus* was frequently in animal form, as here. Anchises, as a god (see notes on *divinī*, 47, on *sācte*, 80, and on 84), may have a *famulus*. If so, the act of the snake in eating the *dapēs* indicated that the rites were acceptable to Anchises the god. Verses 96-99 tell us that Aeneas decided that the serpent was the *famulus Anchisae*. *bidentis* . . . *iuencōs*: sacrifices of swine, sheep, and oxen were common in certain connections and were called *suovetaurilia*. *terga*: acc. of spec. (§ 147) with *nigrantis*. No doubt all the victims were black, because the sacrifice had to do with death, i.e. with the underworld. *remissōs*, freed, released, i.e. that it may partake of the feast in its honor. The favoring presence of the spirit of Anchises at his tomb, now, is inferred from the actions of the snake, his *famulus* (see 84-93, esp. 90-93). Cf. *Mānis* . . . *tumuium*, iii. 303-304, with notes.

100. *quae* . . . *cōpia*: briefly put for

eā cōpiā quae est cuique. Render by so far as each has the means.

101-103. *mactant* . . . *torrent* (103): cf. carefully the longer description in i. 210-215, with notes. Vergil has plainly aimed at variety (§ 196).

104-113. The ninth day arrives; the games begin.

104-105. Verses 104-699 all have to do with the games promised by Aeneas in 64-70. *serēnā* . . . *lūce*: abl. of char. with *aurōram*, clear-lighted, i.e. cloudless. See note on *praestantī corpore*, i. 71. *Phaëthontis* = *sōlis* or *Phoebi*; see *Phaëthōn* in Vocabulary.

106-108. *fāma*: men's talk about the coming games. *excierat*: sc. *ē domibus*. Note the tense; the spectators had assembled even before day-break, as they often did at Rome to witness similar games. *visūrī* (*aliī*), some purposing to see; see note on *inspectūra* . . . *ventūra*, ii. 47. *pars* . . . *parātī*: the masc. in *parātī* is possible, because *pars* = *aliī*. See note on *pars* . . . *aliī*, i. 212-213. *et, also*. *certāre*: for constr. see § 184.

109. *circō* = *coetū*, 107.

110 in mediō, sacri tripodes, viridēsque corōnae,
 et palmae, pretium victōribus, armaque, et ostrō
 perfūsae vestēs, argenti aurique talentum,
 et tuba commissōs mediō canit aggere lūdōs.

Prima parēs ineunt gravibus certamina rēmīs

115 quattuor ex omni dēlectae classe carīnae.
 Vēlōcem Mnēstheus agit ācri rēmige Pristim,
 mox Italus Mnēstheus, genus ā quō nōmine Memmī,
 ingentemque Gyās ingenti mōle Chimaeram,
 urbis opus, triplici pūbēs quam Dardana versū
 120 impellunt (ternō cōnsurgunt ōrdine rēmī),
 Sergestusque, domus tenet ā quō Sergia nōmen,
 Centaurō invehitur magnā, Scyllāque Cloanthus
 caeruleā, genus unde tibi, Rōmāne Cluentī.

110-113. *sacri*: tripods were frequently offered to the gods. *palmae*: the victor in the great Greek games received such a branch. The Romans borrowed the custom; cf. *palmae* = *victōriae*, 70. *perfūsae*, *died*; lit., 'drenched.' *talentum*: here simply a great weight; see Vocabulary. *et, and forthwith* (§ 220). *commissōs (esse)* . . . *lūdōs*: cf. *pugnam committere*, 69. *mediō*, *central*, i.e. in the midst of the *circus*. *aggere*, *from*, etc.

114-285. The first event is a race between four of the Trojan ships.

114. *parēs*, *well-matched*; contrast *impār*, i. 475. *gravibus*: an important epithet; the race is no holiday.

116-117. *ācri rēmige*: coll. sing., in the instr. ablative. *mox* . . . *Mnēstheus*: i.e. destined ere long to play a part in Italy. *genus* . . . *Memmi* shows a confusion of two expressions: (1) *ā quō (est) genus Memmi*, and (2) *cuius ā nōmine genus Memmi nōmen habet*, or the like. The great Roman families sought to trace out for themselves a Trojan lineage; cf. notes on i. 267-268. Roman etymologies are often wholly erroneous.

118-120. *Gyās*: sc. *agit*. *ingenti mōle* (modal abl.) corresponds to *ācri rēmige*, 116; *mōle* = 'trouble,' 'effort.' Render 118 by *drives the giant Chimaera with (equally) giant exertion*. *urbis opus*: an extravagant expression, *product of a city*, i.e. a work so huge that it would take a city to build it. *triplici . . . versū* refers to the three rows of oarsmen within the ship, *ternō . . . ōrdine* to the three rows of oars without. Triremes were not known in the heroic age; thus we have another anachronism (see notes on *ancora*, i. 169, and on *birēmīs*, i. 182). On ancient triremes see an illustrated article in *The Classical Review*, XIX (1905), 371-377. *versū*, *row* (see *versus* in Vocabulary).

122-123. *Centaurō invehitur*, *sails in*, etc. Study *invehō* and *vehō* in Vocabulary. *Scyllā*: the vessels probably derived their names from figure-heads, which represented a shark, a Chimaera, etc. *caeruleā*: Vergil calls the four ships *parēs*, 114. Then, yielding to his love of variety (§ 196), he emphasizes single points in connection with each ship (cf. *Vēlōcem*, *ingentem*, *magnā*, *caeruleā*); cf. note

Est procul in pelagō saxum spūmantia contrā
 litora, quod tumidis summersum tunditur ōlim 125
 flūctibus, hibernī condunt ubi sīdera Caurī;
 tranquillō silet, immōtāque attollitur undā
 campus et apricis statio grātissima mergis.
 Hīc viridem Aenēas frondentī ex ilice mētā
 cōstituit signum nautis pater, unde revertī 130
 scirent et longōs ubi circumflectere cursūs.
 Tum loca sorte legunt, ipsique in puppibus aurō
 ductōrēs longē effulgent ostrōque decōrī;
 cētera pōpuleā vėlātur fronde iuventūs,
 nūdātōsque umerōs oleō perfūsa nitēscit. 135
 Cōnsidunt trānstris, intentaque brachia rēmīs;

on *Dextrum*, iii. 420. No doubt each ship possessed all the qualities noted. *tibi*: sc. *est*. *Cluenti*: for the voc. see note on *tibi* . . . *Apollō*, iii. 119.

124. *saxum*: this word regularly denotes a single stone or mass of rock.

125. *summersum* is a proleptic epithet (§ 211), till it is submerged. It gives the result of *tunditur*. *ōlim*: as in iii. 541.

127. *tranquillō*, but in still weather, such as obtains now, at the time of the games; *tranquillō* is a temporal ablative. For the substantival use of the adj. see § 216, 2. *immōtā* . . . *undā*, lifts itself up (= rises) from, etc. For *attollitur* = *sē attollit* see § 167. Note the triple contrast, *summersum* and *attollitur*, *tumidis* . . . *flūctibus* and *immōtā* . . . *undā*, *Caurī* and *tranquillō*.

128. *campus*, level expanse. *apricis*, sun-loving; properly, 'sunny.' The adj. suits better the place on which the birds stand. *statio*, haunt. Cf. the use of *statio* in ii. 23.

130-131. *signum*, as signal, as mark. *nautis pater*: the juxtaposition gives an effect like 'for the sailors whose thoughtful ruler he was.' *unde* = *ut inde*; so *ubi*, 131, = *ut ibi*. With *ubi* sc. *scirent*. Render *unde*

. . . *cursūs* freely by that they might know whence . . . and where, etc. But Vergil's sentence, a very awkward sentence, says something quite different: 'that they might (know =) be warned to . . . and that they might (know =) be warned to,' etc. *revertī* . . . *circumflectere*: the actions are given in the order of their importance in Aeneas's thoughts, not in their strict chronological sequence. Cf. notes on *Referēs* and *ibis*, ii. 547.

133. *ostrō* . . . *decōrī* gives the means of *effulgent*, as *aurō* (132) does; hence the two may be joined by *-que*. Cf. the use of *et* in i. 694.

134. *cētera* . . . *iuventūs*: i.e. the rest of the crew, on each ship. *pōpuleā*: the poplar was sacred to Hercules, the god of athletes.

135. *umerōs* . . . *perfūsa*, their bare shoulders drenched. See § 148. *oleō*: cf. iii. 281, with notes.

136. *intenta* . . . *rēmīs*: freely, their arms are set, with every muscle strained, to the oars; lit., 'their arms are strained upon (or from),' etc. *rēmīs* may be (1) abl. (cf., then, § 153), or (2) dat. (cf., then, § 138). The handles of the oars are well forward and the blades well back, ready for a stroke.

intentī exspectant signum, exsultantiaque haurit
corda pavor pulsāns laudumque arrēcta cupīdō.

Inde, ubi clāra dedit sonitum tuba, fīnibus omnēs,

140 haud mora, prōsiluēre suis; ferit aethera clāmor
nauticus, adductis spūmant freta versa lacertis;
īnfundunt pariter sulcōs, tōtumque dehīscit
convūsum rēmīs rōstrisque tridentibus aequor;
nōn tam praecipitēs biugō certāmine campum

145 corripuēre ruuntque effūsī carcere currūs,

nec sic immissis aurīgae undantia lōra

concussēre iugīs, prōnīque in verbera pendent.

Tum plausū fremitūque virum studiisque faventum

cōnsonat omne nemus, vōcemque inclūsa volūtant

150 litora; pulsātī collēs clāmōre resultant.

137-138. *intentī*: intentional repetition of *intenta*, 136; every power of body and mind is bent on the race. *exsultantia*, bounding, pounding. *haurit corda*, drains their hearts (of strength). *pavor*, excitement, i.e. nervous tension. *pulsāns*, throbbing. *arrēcta*, uplifted, exalted. We might say 'towering.'

139. *finibus*: i.e. their respective starting-places. Vergil has in mind the *carcerēs*, closed stalls in the Circus within which chariots were confined till the trumpet sounded for the race to begin. Cf. *carcere*, 145.

140-141. *haud mora (est)*: Latin poets are fond of this expression, used thus parenthetically. A prose writer would say *sine morā*. *clāmor nauticus*: as in iii. 128. *adductis*, straining; literally, 'drawn home to' (sc. the breast), as is done in rowing. *versa* = *ēversa* (§ 221), *upturned*. *lacertis*: instr. abl., with *versa*.

142. *sulcōs*: acc. of effect: § 140.

144. *biugō certāmine*: i.e. in a contest of two-horse chariots.

145. *corripuēre*: instantaneous pf. (§ 164), or 'gnomic' pf. (see note on *constiterunt*, iii. 681). *effūsī*: middle,

pouring, springing (§ 186). *carcere* = *finibus*, 139.

146-147. *nec sic immissis . . . iugīs*, nor with (lit., 'for') steeds urged onward so furiously (*sic*). *iugis* stands by metonymy (§ 200) for *equis*; it is dat. of interest (§ 131). *undantia*, waving, streaming. *concussēre* balances *corripuēre*, 145; it expresses the eager shake of the reins with which the *aurigae* spur on their horses. The chariot race is described with full reference to the two sets of participants, horses and men. *prōnī . . . pendent*, stretched far forward, fling themselves into, etc. *pendent* gives both result and process; hence Vergil could say *in verbera*, instead of *in verberibus*.

148. *virum, spectators*; for the form see § 100. *studiis*, enthusiastic cheers; lit., 'enthusiasms.' Cf. *studia* in ii. 39. *faventum*, supporters, partisans; see note on *venientum*, i. 434.

149-150. *inclūsa*, pent in. *collēs . . . resultant* gives a process the very opposite of the truth; an echo is due to the rebounding of sound from what it strikes. Cf. *uterō . . . recussō*, ii. 52, with note. We are to think of



A CHARIOTEER

Effugit ante aliōs, primisque ēlābitur undīs
 turbam inter fremitumque Gyās, quem deinde Cloanthus
 cōsequitur, melior rēmīs, sed pondere pīnus
 tarda tenet; post hōs aequō discrimine Pristis
 Centaurusque locum tendunt superāre priōrem, 155
 et nunc Pristis habet, nunc victam praeterit ingēns
 Centaurus, nunc ūnā ambae iūctisque feruntur
 frontibus, et longā sulcant vada salsa carinā.
 Iamque propinquābant scopulō mētamque tenēbant,
 cum princeps mediōque Gyās in gurgite victor 160
 rēctōrem nāvis compellat vōce Menoetēn:
 “Quō tantum mihi dexter abīs? Hūc dirige gressum;
 litus amā, et laevās stringat sine palmula cautīs.
 Altum aliī teneant.” Dixit, sed caeca Menoetēs
 saxa timēns prōram pelagī dētorquet ad undās. 165
 “Quō diversus abīs?” iterum “Pete saxa, Menoetē!”

wooded hills sweeping round parallel to the coast. Such hills would make a sounding-board or ‘amplifier.’

151-155. *primis . . . undis*: abl. of the route (§ 159); the waves are ‘first’ because the leader is cleaving his way through them. *quem . . . cōsequitur*, but him . . . follows closely. The idea of ‘closely’ is in *cōsequitur*. *pondere . . . tarda*, (slow =) slowed by, etc.; see §§ 160, 215. *pīnus* = *nāvis pīnea*; see § 203. *tenet* = *dētinet* (§ 221); sc. *eum*. *aequō discrimine*: i.e. from the leaders. *locum . . . superāre priōrem*: the lead is an obstacle to be overcome. *superāre*, master; for syntax see § 179.

156. *habet*: sc. *priōrem locum*. *victam*: sc. *eam* = *Pristim*.

157-158. *iūctis . . . frontibus* is a modal abl., and can so be joined by *-que* to *ūnā*, an adv.; cf. the use of *et* in i. 694. *longā . . . carinā*: coll. sing., with their long hulls. With *sulcant* sc. *ūnā*, out of 157; throughout their whole length the two vessels are even.

160. *princeps* = *primus*, leader. *me-*

diō . . . in gurgite, at the midpoint of the watery course; see note on *sum-mā . . . undā*, i. 127.

162. *mihi*: dat. of interest (§ 131), to my hurt. *dexter* = an adv., to the right. Menoetes was making a wide turn which was taking the vessel far from the rock, to the right. In the Circus the chariots sought to keep as close as possible to the turning-posts.

163. *amā*: we say ‘hug.’ *stringat sine*: for constr. see note on *sinite* . . . *revisam*, ii. 669. The position of *sine*, after the subj., makes the constr. easy; let the oars graze . . . , let (them), etc.

164-165. *caeca . . . saxa*: Menoetes is afraid that unseen reefs may run out a distance from the visible rock (127-128). *pelagī . . . undās*: i.e. the waters to the right; *pelagus* denotes open water, ‘the high seas.’ See note on *dexter*, 162.

166. *diversus*, wide of the course, corresponds to *dexter*, 162. *Quō . . . Menoetē!* explains *clāmōre*, 167. *abīs*: *ab-* means ‘away from your true course.’ *iterum*: join with *revocābat*, 167.

- cum clāmōre Gyās revocābat, et ecce Cloanthum
 respicit instantem tergō et propiōra tenentem.
 Ille inter nāvemque Gyae scopulōsque sonantis
 170 rādīt iter laevum interior, subitōque priōrem
 praeterit, et mētīs tenet aequora tūta relictīs.
 Tum vērō exārsit iuvenī dolor ossibus ingēns,
 nec lacrimīs caruēre genae, sēgnemque Menoetēn.
 oblitus decorisque suī sociumque salūtis,
 175 in mare praecipitem puppī dēturbat ab altā;
 ipse gubernāclō rēctor subit, ipse magister
 hortāturque virōs clāvumque ad litora torquet.
 At gravis, ut fundō vix tandem redditus imō est,
 iam senior madidāque fluēns in veste Menoetēs
 180 summa petit scopulī, siccāque in rūpe resēdit.
 Illum et lābentem Teucrī et risēre natantem
 et salsōs rident revomentem pectore flūctūs.
 Hic laeta extrēmīs spēs est accēnsa duōbus,

168. *propiōra* (sc. *scopulō*), the nearer (shorter) course.

169-171. *nāvemque*: in translating disregard -*que*. *rādīt*: used here much as in iii. 700. *interior* gives the result of *inter* . . . *laevum*; it = so as to be closer in. *priōrem*, the leader; cf. *princeps*, victor, 160. *mētīs*: contrast the sing., 129. The *mēta* of this race is dangerous, whether there are *caeca* . . . *saxa* (164-165) or not. See note on *saxis* . . . *prōcurrentibus*, 204.

172. *iuvenī*: for case see § 132. *ossibus*: as in i. 660.

173-175. *Menoetēn* . . . *dēturbat* (175): for word-order see § 230. *socium*: gen. pl.; see § 100. The verse means that, in displacing the regular helmsman, Gyas ran the risk of losing both the prize and his ship.

176-177. *subit*, takes under his charge; lit., 'makes his way to.' *clāvum* . . . *torquet*: Vergil is writing loosely here. He means merely that Gyas turns the prow of his boat toward the *scopulus*, as he had ordered

Menoetes to do. The steering-gear of a Roman ship consisted of one or more broad-bladed paddles, not of a rudder proper. The steering-paddle was called *clāvus*; see 852.

178. *gravis*, laboriously, is explained by *iam* . . . *veste*, 179, since he was, etc. *fundō* . . . *imō*: as in ii. 419. *redditus* . . . *est*, was restored, was flung up again.

179. *fluēns*, dripping, streaming; he seemed, so to speak, to be running away.

181-182. *et* . . . *et* . . . *et*: join with the participles. Render freely by *again and again*: *At him again and again the Trojans laughed, as he slipped, as he swam, as he spewed*, etc. *lābentem*, as he slipped (fell). *risēre* . . . *rident*: the repetition hits off the several bursts of laughter. For the touch of humor cf. note on *prōluit*, i. 739. Pleasantry is perfectly in order in this account of games and diversions. *revomentem* . . . *flūctūs*: he is now on the *rūpēs* (180).

Sergestō Mnēstheïque, Gyān superāre morantem.
 Sergestus capit ante locum, scopulōque propinquat, 185
 nec tōtā tamen ille prior praeēunte carinā,
 parte prior; partem rōstrō premit aemula Pristis.
 At mediā sociōs incēdēns nāve per ipsōs
 hortātur Mnēstheus: "Nunc, nunc insurgite rēmīs,
 Hectoreī sociī, Trōiae quōs sorte suprēmā 190
 dēlēgī comitēs; nunc illās prōmite vīrīs,
 nunc animōs, quibus in Gaetūlis Syrtibus ūsī
 Īoniōque marī Maleaeque sequācibus undīs.
 Nōn iam prīma petō Mnēstheus, neque vincere certō
 (quamquam ō—sed superent, quibus hoc, Neptūne, dedistī);
 extrēmōs pudeat rediisse: hoc vincite, cīvēs, 196
 et prohibēte nefās." Ollī certāmine summō

184. **Mnēstheī**: for form see §§ 110, 280. At last accounts, 156-158, Mnestheus and Sergestus were racing on even terms. **superāre** depends on *spēs* (183); see § 185.

185. **ante**: adv., *at first*. **locum**, the (coveted) place, the lead. **scopulō . . . propinquat**: see note on *dexter*, 162.

186. **tōtā . . . praeēunte carinā**: the emphasis is on the part., *through the passing ahead of his whole hull* (i.e. ship's length). **ille** repeats the subject, *Sergestus*; cf. note on *ille*, i. 3. **prior**: sc. *est*.

187. **parte prior**: adverbs. asynd., *but first*, etc. **parte** is emphatic, *by a part only*. **partem**: out of 185 sc. *Sergestī = Sergestī nāvis*. **premit**, overlaps.

188. **mediā . . . nāve**: a gangway ran between the two sets of oarsmen. The normal place for Mnestheus would be on the *puppis* (cf. 132). His action here is psychologically sound.

190. **Trōiae . . . sorte suprēmā**, *in the final hour of Troy's doom*; lit., 'in Troy's final lot.' At such a time one would choose for his comrades only men tried and true.

192. **ūsī**: sc. *estis*: § 245. The ref. here is perhaps to i. 81-123, esp. i. 111.

193. **Īoniō . . . marī**: through this they sailed on their way from Crete to Buthrotum, iii. 190-293 (cf. esp. 211), and again on their way from Buthrotum to Sicily, iii. 506-708 (cf. esp. 671). **sequācibus**, *hostile*; literally, 'prone to pursue' passing ships, as Scylla pursued ships (iii. 425).

194. **Mnēstheus** (instead of *ego*) contains a certain mixture of pride and humility; he says in effect, 'Victory is not for such as I.' Cf. *Iūnōnis*, i. 48, *Sinōnem*, ii. 79, *Helenō*, iii. 433, *Dido*, iv. 308, with notes.

195. **quamquam ō**: sc. 'how I wish I could win,' or the like. The sudden breaking off of the sentence is effective; cf. *quōs ego* —!, i. 135.

196. **hoc vincite**: i.e. at least do better than to come in last. For the language cf. *locum . . . superāre priōrem*, 155, with note.

197. **nefās**: i.e. the grievous sin of coming in last. **Ollī**: nom. pl., not dat. sing. (as in i. 254, etc.). See § 103, 1. **certāmine summō**, *with one final, supreme effort*; lit., 'with (in) highest rivalry.' The abl. is partly modal (§ 158), partly instrumental. Cf. *ingentī mōle*, 118, with note.

- prōcumbunt; vāstīs tremit ictibus aerea puppis,
 subtrahiturque solum; tum crēber anhelitus artūs
 200 āridaque ōra quatit, sūdor fluit undique rīvīs.
 Attulit ipse virīs optātum cāsus honōrem,
 namque, furēns animī dum prōram ad saxa suburget
 interior, spatiōque subit Sergestus inīquō,
 infēlix saxīs in prōcurrentibus haesit;
 205 concussae cautēs, et acūtō in mūrce rēmī
 obnīxī crepuēre, inlīsaque prōra pependit.
 Cōnsurgunt nautae, et magnō clāmōre morantur,
 ferrātāsque trudēs et acūtā cuspide contōs
 expediunt, frāctōsque legunt in gurgite rēmōs.
 210 At laetus Mnēstheus successūque ācrior ipsō
 agmine rēmōrum celerī ventisque vocātīs
 prōna petit maria et pelagō dēcurrit apertō.
 Quālis spēluncā subitō commōta columba,

198. *prōcumbunt* (sc. *sē*: § 151), *fling themselves forward*, into (on) the oars. See note on *rēmīs insurgimus*, iii. 207. *tremit*, *is set aquiver* (§ 222). *aerea*, *bronze-bound*. The bronze was only on the prow (cf. *aere*, i. 35); hence *puppis* = *nāvis*.

199-200. *subtrahitur . . . solum*, *the (watery) floor is withdrawn from beneath them*. One who has stood on the platform of a swiftly moving car in a train will appreciate Vergil's words. *crēber*, *ceaseless*; lit., 'repeated,' 'frequent.' *rīvīs*: instr. ablative. Render by *in streams*.

202-204. *furēns animī*: for syntax see § 162. *suburget*, *wrenches*. *interior*: as in 170. *inīquō*, *unfriendly*, and hence *dangerous*. The danger was of his own making; in his eagerness to win he had cut inside Mnēstheus, and so had not left himself sufficient room. *saxīs . . . prōcurrentibus* at last (§ 254) explains *caeca . . . saxa*, 164-165, and *mētis . . . relictis*, 171. *haesit*, *caught on*; we should say 'was impaled on.' See § 222.

206. *obnīxī*: *freely, striking violently*; lit., 'striving against (the *mūrex*).' *crepuēre*, *cracked*, i.e. broke. *inlīsa*: sc. *mūrīcī*.

207. *Cōnsurgunt . . . morantur*, *They spring up together and tarry (are delayed) with loud shouts*. The thought would naturally be, 'Springing up, the sailors shout loudly at (curse) the delay,' but since the delay, coming at this time of supreme effort, would be the main thought, Vergil's words put the emphasis exactly where it belongs.

210-211. *ācrior*, *more spirited, inspirited*. *agmine*, *movement, play*. Vergil is thinking of the long line of oars moving in unison.

212. *prōna . . . maria*, *the down-sloping waters*, i.e. the waters that ran down to the shore. Cf. *Phrygium cōnscendī nāvibus aequor*, i. 381, with notes. *pelagō . . . apertō*, *across*, etc.; abl. of the route (§ 159). Cf. *caelō . . . apertō*, i. 155. *dēcurrit*: cf. note on *dēmītere*, 29.

213. *Quālis*, *Even as* (cf. iii. 679, iv. 69, iv. 143).

cui domus et dulcēs latebrōsō in pūmice nīdī,
 fertur in arva volāns, plausumque exterrita pinnīs 215
 dat tēctō ingentem, mox āēre lāpsa quiētō
 rādīt iter liquidum celerīs neque commovet ālās,
 sic Mnēstheus, sic ipsa fugā secāt ultima Pristis
 aequora, sic illam fert impetus ipse volāntem,
 et prīmum in scopulō luctāntem dēserit altō 220
 Sergestum brevibusque vadīs, frūstrāque vocāntem
 auxilia, et frāctīs discentem currere rēmīs;
 inde Gyān ipsamque ingentī mōle Chimaeram
 cōnsequitur; cēdit, quoniam spoliāta magistrō est.
 Sōlus iamque ipsō superest in fine Cloanthus, 225
 quem petit, et summīs adnīxus vīribus urget.
 Tum vērō ingeminat clāmor, cūctīque sequentem
 instīgant studiīs, resonatque fragōribus aethēr.
 Hī proprium decus et partum indignantur honōrem

214-217. *cui domus* (*est*), *that has a home*, etc. *nīdī*: poetically put for 'nestlings'; cf. § 206. *fertur* . . . *volāns*: freely, *is swept by its flight*. *rādīt*: as in 170. The smooth, liquid movement of this verse helps to picture the smooth, easy flight of the dove: § 253. *neque* = *neque tamen*. *neque* . . . *ālās* = 'without, however, moving its swift pinions.'

218-219. *fugā*, *by her swift progress*, balances *volāns*, 215. *ultima* . . . *aequora*: i.e. the home-stretch. The main point of the simile is the swift progress of the startled bird and of the excited ship (oarsmen). There is, however, a flaw in the simile, in that the progress of the oarsmen is voluntary, that of the bird is not. The first startled movements of the dove correspond to the spurt of 197-200. This spurt took the vessel round the rock. The quieter flight of the bird corresponds to the easier, more settled progress of the ship through the *prōna* . . . *maria*, 212. *impetus*, *momentum*. *volāntem*, *in swift progress*.

221-222. *brevibus* . . . *vadīs*, *shallow waters*. *frūstrā*: no one would turn his back on victory to go to Sergestus's rescue. *frāctīs* . . . *rēmīs*: another touch of humor; cf. note on *rīsēre* . . . *rident*, 181-182.

223-224. *ingentī mōle*: as in 118. *spoliāta*, *was robbed*, a fine word here; the loss of the pilot was an outrage against the ship. The words explain, at last (§ 254), *oblītus* . . . *socium* . . . *salūtis*, 174. The captain of a Trojan ship was evidently not as expert in guiding the vessel as its helmsman was. Palinurus was evidently a better helmsman and seaman than Aeneas was; to his judgment Aeneas deferred (12-34, esp. 26-34).

225. *iamque*: placed as in iii. 588.

227. *sequentem*: freely, *the pursuer*.

228. *studiīs*: as in 148. *fragōribus*, *crashes, crashing sounds*, of the cheering.

229-230. *Hī*: the sailors of Cloanthus. *proprium* . . . *nī teneant*, *are indignant* . . . *should they (by any possibility) not retain* . . . ; we should

- 230 nī teneant vītamque volunt prō laude paciscī,
hōs successus alit: possunt, quia posse videntur.
Et fors aequātis cēpissent praemia rōstris,
nī palmās pontō tendēns utrāsque Cloanthus
fūdissetque precēs dīvōsque in vōta vocāset:
- 235 “Dī, quibus imperium est pelagī, quōrum aequora currō,
vōbīs laetus ego hōc candentem in litore taurum
cōstituam ante ārās, vōtī reus, extaque salsōs
prōiciam in flūctūs, et vīna liquentia fundam.”
Dixit, eumque imīs sub flūctibus audiit omnis
- 240 Nēreīdum Phorcīque chorus Panopēaque virgō,
et pater ipse manū magnā Portūnus euntem
impulit; illa Notō citius volucrique sagittā
ad terram fugit, et portū sē condidit altō.
Tum satus Anchīsā, cūctīs ex mōre vocātīs,
- 245 victōrem magnā praecōnis vōce Cloanthum
dēclārat, viridīque advēlat tempora laurō,

say 'are indignant at the mere thought of losing.' For *propriū* cf. *propriam*, i. 73, with note. With *nī teneant* cf. *nī faciat*, i. 58, with note. The unusual word-order in *propriū* . . . *teneant* is meant to emphasize the nouns. See § 236. *paciscī*, to barter; the word means 'to make a covenant' concerning a thing either, as here, to surrender it, or to secure it.

231. *hōs*: the rowers of Mnesteus. With *hōs* . . . *alit* cf. *successū* . . . *ācrior ipsō*, 210. We say, 'Nothing succeeds like success.' *videntur*: se. *sibi*, they believe, are convinced.

232-234. *fors*, perchance. This adv. use of the noun is due to ellipsis; cf. note on *fors et*, ii. 139, *Forsitan*, ii. 506. *aequātis* . . . *rōstris* = *unctis* . . . *frontibus*, 157-158. *cēpissent*, by its position between *aequātis* and *rōstris*, gets the sense of *would have shared*. -que . . . -que: as in i. 43, etc. in *vōta*: i.e. to hear and so to grant his prayer.

235-238. *aequora currō*: cf. *currimus aequor*, iii. 191, with note. *hōc*, yonder. *vōtī reus*, a prisoner to my vow; se. 'if I win.' *Reus* = one bound over to appear in court when wanted; it also = one bound in the penalties fixed by a court after conviction. In the latter situation it = *damnātus* (so here), and naturally is used with the constr. of that word, i.e. the genitive. *prōiciam* . . . *fundam*: natural actions, since the bull and the wine belonged to the *Dī* . . . *pelagi*, 235. *liquentia* (from *liqueō*), streaming.

241. *euntem*, in his progress.

242-243. *illa*: the ship. The rhythm of the verse helps to picture the swift movement of the ship; cf. 217 and see § 253. *portū* . . . *altō*, in the deeps of the harbor; see § 214. Cf. *condidimus terrā*, 48, with note.

244. *satus Anchīsā* = *Aenēās*. For the abl. with *satus* cf. ii. 540, iv. 198. *cūctīs*: i.e. the full crews of the three ships that have come to harbor.

mūneraque in nāvīs ternōs optāre iuencōs
 vīnaque et argenti magnum dat ferre talentum.
 Ipsīs praecipuōs ductōribus addit honōrēs:
 victōrī chlamydem aurātā, quam plūrima circum 250
 purpura maeandrō duplici Meliboea cucurrit
 intextusque puer frondōsā rēgius Īdā
 vėlōcīs iaculō cervōs cursūque fatīgat
 ācer, anhelantī similis, quem praepes ab Īdā
 sublimem pedibus rapuit Iovis armiger uncīs; 255
 longaevī palmās nēquiquam ad sīdera tendunt
 custōdēs, saevitque canum lātrātus in aurās.
 At quī deinde locum tenuit virtūte secundum,
 lēvibus huic hāmīs cōnsertam aurōque trīlicem
 lōricam, quam Dēmoleō dētrāxerat ipse 260
 victor apud rapidum Simoēnta sub Īliō altō,
 dōnat habēre virō, decus et tūtāmen in armīs.

247-248. mūnera . . . dat, suffers them to choose as gifts, etc. in nāvīs: as in 62. optāre . . . ferre: for mood see § 176. talentum: as in 112.

249. Ipsīs . . . ductōribus justifies the note on cūctīs, 244.

250-251. plūrima . . . purpura, 'a wealth of purple.' maeandrō duplici: coll. sing., in two winding lines; modal ablative.

252-255: intextusque (eī = chlamy-dī), and woven therein. We should expect et cui intextus, but see note on et, ii. 71. puer . . . rēgius: clearly identified with Ganymedes by quem praepes, etc., 254. He was son of Tros, King of Troy. iaculō . . . cursūque: i.e. with strength of arm and speed of foot. ācer: effective by position, a lad all spirit and fire. anhelantī similis: freely, pictured as one panting for breath. quem . . . rapuit, the very lad whom, etc. praepes = an adverb. Īdā corresponds completely to Īdā, 252; the emphasis thus given to it makes ab Īdā = from that selfsame Ida. sublimem pedibus: see note on sublimem ālis, iv.

240. Iovis armiger, bearer of Jove's weapons. See § 313. This picture is, of course, entirely distinct from that described in puer . . . similis; Ganymedes could hardly have been ācer . . . similis, when he was in the eagle's talons. For Vergil's use of works of art, of various kinds, see notes on i. 296, at the end.

257. saevit, storms furiously; freely, rises savagely. The dogs are barking at the disappearing eagle.

258-262. quī: the antecedent is huic, 259. deinde belongs with dōnat, 262; for its position cf. i. 195. hāmīs . . . trīlicem: cf. iii. 467, with notes. ipse: Aeneas. Īliō: for scansion see § 295. habēre virō gives the purpose of dōnat (see § 174, Note), to possess it as a hero should. virō is dat., and denotes the same person (Mnestheus) as huic, 259, denotes. decus et tūtāmen: in appos. with lōricam, to be his glorious distinction and his bulwark. For the indication of purpose by an appos. expression see note on mūnera . . . dii, i. 636.

Vix illam famuli Phēgeus Sagarisque ferēbant
multiplicem cōnixī umerīs: indūtus at ōlim

265 Dēmoles cursū pālantis Trōas agēbat.

Tertia dōna facit geminōs ex aere lebētas,
cymbiaque argentō perfecta, atque aspera signīs.
Iamque adeō dōnātī omnēs opibusque superbī
pūniceis ibant ēvinctī tempora taenīs,

270 cum, saevō ē scopulō multā vix arte revulsus,
āmissis rēmīs, atque ōrdine dēbilis ūnō,
inrīsam sine honōre ratem Sergestus agēbat.

Quālis saepe viae dēprēnsus in aggere serpēns,
aerea quem oblicum rota trānsiit, aut gravis ictū

275 sēminecem liquit saxō lacerumque viātor,

263-265. *illam . . . multiplicem*, its manifold bulk (§ 214). The ref. is to the row upon row of links in the *lōrica*. *cōnixī umerīs*, though they strove, etc.; cf. *obnixae . . . umerīs*, iv. 406. *pālantis*: proleptic (§ 211), in roving (blind) flight. The clause *indūtus . . . agēbat* brings out the superior physical prowess of the heroic warriors (see note on *ingēns*, i. 99) and so glorifies Aeneas, who conquered such a champion. The emphatic word of 265 is *cursū*, *swiftly*.

266-267. *lebētas*: in iii. 466 *Dōdō-naei lebētes* are gifts. *aspera signīs*: i.e. embossed. The figures stand well out from the *lebētes*. The first prize receives eight lines of description, 250-257, the second seven, 259-265, the third two, 266-267, i.e. the amount of description is proportional to the importance of the feats, and the value of the prizes.

268. *Iam . . . cum* (270): as in iii. 135-137.

269. *ibant* = *abibant*. *ēvinctī tempora*: for constr. see §§ 148, 149. *taenīs* stands for *taeniīs* (unmetrical); this is a rare contraction in first declension nouns in *-ia*. See § 119. The ref. is to wreaths of laurel adorned with ribbons; cf. *corōnae*, 110.

270-272. *multā . . . revulsus*, wrenched with difficulty, spite of all their skill. *multā . . . arte*: abl. abs., though their skill was great. *revulsus . . . Sergestus* (272): the word-order is similar to that seen in § 230. *ōrdine . . . ūnō*, crippled in one whole array (of oars). *ōrdine* is abl. of specification. By itself *ōrdō* merely = 'arrangement.' Here it must = the whole arrangement of oars on one side (contrast 120); otherwise the simile in 273-281 would be ludicrously extravagant. *inrīsam*: far more effective than *inrīsus* (metrically possible) would have been. *agēbat* is conative impf.; see note on *nē . . . arcēret*, i. 299-300.

273-275. *Quālis*: as in 213. *viae . . . aggere*, on some mounded highway; cf. *tumulī . . . aggere*, 44, with note. Roman roads were built up above the level of the ground on either side of them. *aerea*: i.e. with bronze tire. *oblicum . . . trānsiit*, across whose body has passed. *oblicum* = an adv.; it is really superfluous. For spelling see note on *secuntur*, i. 185. *gravis ictū*, mighty of stroke; literally, 'heavy in respect of the blow' he strikes. *gravi ictū* would have been simpler, but unmetrical.

nēquiquam longōs fugiēns dat corpore tortūs,
 parte ferōx, ārdēnsque oculis, et sībila colla
 arduus attollēns; pars vulnere clauda retentat
 nīxantem nōdis sēque in sua membra plicantem:

tālī rēmigiō nāvis sē tarda movēbat;

vēla facit tamen, et plēnīs subit ōstia vēlīs.

Sergestum Aenēās prōmissō mūnere dōnat,
 servātam ob nāvem laetus sociōsque reductōs;

ollī serva datur, operum haud ignāra Minervae,

Cressa genus, Pholoë, geminīque sub ūbere nātī.

Hōc pius Aenēās missō certāmine tendit
 grāmineum in campum, quem collibus undique curvīs
 cingēbant silvae, mediāque in valle theātrī
 circus erat, quō sē multīs cum mīlibus hērōs

276-279. longōs . . . dat . . . tortūs: with these words our expressions 'give a start,' 'give a wriggle,' have been well compared; cf., too, § 223. **fugiēns:** conative (see note on *agēbat*, 272). **parte, in half his body;** abl. of specification. For this sense of *pars* cf. iv. 374. **arduus attollēns:** for constr. see § 213, at the end. **pars, the other half. nīxantem nōdis, working its way onward with its coils. nīxantem** is used much as *nītēns* is in ii. 380; see note there.

280. tālī: i.e. as badly crippled, as ineffectual. **tarda** in sense and in position in the verse balances *clauda*, 278.

281. vēla facit (*spreads*) = *vēla dat ventīs*. **plēnīs . . . vēlīs:** cf. *plēnō . . . vēlō*, i. 400. The repetition *vēla . . . vēlīs* makes the verse mean, 'Sails she tries, and with sails does what she can not do with oars.'

282-283. prōmissō mūnere: Vergil is telling us indirectly (§ 254) that Aeneas had promised a prize to every competitor. *meritae . . . palmae*, 70, does not prove this, as some maintain; coming in last in a race is hardly a case of *merita palma*. **servātam . . . reductōs:** cf. *reducīs . . . relātam*, i.

390, with notes. The emphasis is on the participles, *the saving of the ship and the bringing back of*, etc. (§ 214).

284-285. datur: for scansion see § 276. **Minervae:** Minerva was goddess of handicrafts in general, but esp. of weaving, spinning, and embroidery. **sub, clinging to.**

286-361. The foot race is next. Nisus leads till by accident he falls. Though he loses the victory himself, he helps his friend Euryalus to win.

286-289. missō, dispatched, completed. Missiō or *missus* was the technical term for a 'turn' or 'event' at games held in Rome. **collibus . . . silvae:** an inverted way (§ 225) of saying 'winding hills, forest-crowned, girdled,' etc. **collibus** is instr. ablative. **theātrī circus:** for case of *theātrī* see § 122. The Roman theater was semi-circular in shape; the seats rose in almost unbroken line from the lowest to the highest level, i.e. there were no balconies. A valley surrounded by hills might well, therefore, be called 'a theater-like vale.' See also note on *silvis . . . coruscīs*, i. 164. **sē . . . tulit** (290), *made his way*.

- 290 consessum in medium tulit, exstrūctōque resēdit.
 Hic, quī forte velint rapidō contendere cursū
 invitat pretiis animōs, et praemia pōnit.
 Undique conveniunt Teucrī mixtīque Sicānī,
 Nīsus et Euryalus primī,
 295 Euryalus fōrmā insignis viridique iuventā,
 Nīsus amōre piō puerī, quōs deinde secūtus
 rēgius ēgregiā Priamī dē stirpe Diōrēs;
 hunc Salius simul et Patrōn, quōrum alter Acarnān,
 alter ab Arcadiō Tegeaeae sanguine gentis;
 300 tum duo Trīnacrīi iuvenēs, Helymus Panopēsque,
 adsuētī silvīs, comitēs seniōris Acestae;
 multī praetereā, quōs fāma obscūra recondit.
 Aenēās quibus in mediis sic deinde locūtus:
 "Accipite haec animīs, laetāsque advertite mentīs.
 305 Nēmō ex hōc numerō mihi nōn dōnātus abibit.
 Gnōsia bīna dabō lēvātō lūcida ferrō
 spīcula caelātamque argentō ferre bipennem;
 omnibus hic erit ūnus honōs. Trēs praemia primī
 accipient, flāvāque caput nectentur olīvā.
 310 Prīmus ecum phalerīs insignem victor habētō,

290. *exstrūctō*, on a throne; lit., 'on something raised.' For the pf. pass. part. as noun see § 216, 1.

291-292. *quī . . . velint* = *sī quī velint*, should any wish. See note on *quī* . . . *quī*, 67. *pōnit* = *prōponit* (§ 221), proffers, offers.

293. *mixtī*: sc. *cum eis*.

295. *insignis*, made conspicuous.

296. *amōre*: join with *insignis*, to be supplied out of 295. *piō*, pure, honest. *puerī*: Euryalus.

301. *adsuētī*, trained (to), used (to); lit., 'habituated (with).' *silvīs*: instr. ablative. They were thus good runners; cf. the picture in *velōcis* . . . *fatigat*, 253, and in *spūmantis* . . . *prementem*, i. 324.

302. *recondit*, whom rumor (men's talk) hides in darkness. *obscura* is a transferred epithet (§ 212); *fāma* is so called because the men with whom it is for the moment dealing are obscure.

305-309. *Nēmō . . . abibit*: Vergil is now more explicit; see note on *prōmissō mūnere*, 282. *nōn dōnātus*, unrewarded. *Gnōsia*: i.e. Cretan. The Cretans were famous archers. *dabō . . . ferre*: cf. *optāre . . . dat ferre talentum*, 247-248, with note. *caelātam*: probably on the wooden handle. *hic*: here a heavy syllable (§ 258), as often in verse. *praemia*, special prizes. *primī*, leaders, winners. *flāvā*: the leaves of the olive are yellowish green. *caput nectentur*: for constr. see § 149.

alter Amāzoniam pharetram plēnamque sagittīs
 Thrēiciis, lātō quam circum amplectitur aurō
 balteus, et teretī subnectit fibula gemmā,
 tertius Argolicā hāc galeā contentus abītō.”

Haec ubi dicta, locum capiunt, signōque repente
 corripuiunt spatia auditō, limenque relincunt,
 effūsī nimbō similēs; simul ultima signant. 315

Prīmus abit, longēque ante omnia corpora Nīsus
 ēmicat, et ventīs et fulminis ōcior ālis;

proximus huic, longō sed proximus intervallō, 320
 insequitur Salius; spatiō post deinde relictō
 tertius Euryalus;

Euryalumque Helymus sequitur, quō deinde sub ipsō
 ecce volat calcemque terit iam calce Diōrēs,

311-313. *alter, the second*; the word is often so used in a series involving *primus* (cf. 310), *tertius* (cf. 314), etc. **Amāzoniam . . . Thrēiciis**: localization (§ 208): the weapons are the best of their kind. The Thracians were famous archers, as the Cretans were (see note on *Gnōsia*, 306). **lātō . . . aurō balteus**: for constr. cf. *lātō . . . hastilia ferrō*, i. 313, with note. The belt was probably merely embossed with gold; Vergil's language is extravagant. **teretī . . . gemmā**: instr. abl.; in some way the gem acts as a clasp to hold the buckle in place.

314. *Argolicā*: i.e. captured from the Greeks, as the *lōrica* was, 260-261. Vergil does not tell us when or how the *galea* was captured.

315-317. *locum*: coll. singular. **corripuiunt spatia**: cf. *campum corripuere*, 144-145. *spatia* merely = *the course*; *spatium* would be unmetrical here. **limen** = *carcere*, 145, and *finibus*, 139. **effūsī**: cf. *effūsī carcere*, 145. **nimbō**, *raindrops*; see § 201. The point of the comparison is the number of contestants: this would be most impressive at the start when they were still

well grouped together. **ultima signant** (sc. *oculis*), *they mark (make distinct) the last stretch*, i.e. they make the home stretch distinct (stand out) by fixing their eyes firmly on it.

318-321. *abit, gets away. omnia = cetera. corpora*: how good a word this is here one may understand by visualizing a foot race in which there are many contestants. **fulminis . . . ālis**: on coins the thunderbolt is often pictured with wings. **proximus . . . proximus**: *proximus* means far less than *secundus* (cf. *sequor*), which = 'following close on the heels of the first.' The thought here is, 'Salius is next, but next in this case means little.' Note the spondee in the fifth foot, in a word of four syllables (§ 265). **insequitur**, *pursues (him), presses close upon (him)*.

323-324. **quō . . . ipsō**: in translating begin a new sentence, and disregard *ipsō*: *Close upon him. sub, close behind. volat*: for the position of the subject *Diorēs* see § 235. **calcem . . . calce**: loosely used for *pedem* . . . *pede. iam, presently*, marks still closer approach.

- 325 *incumbēns umerō, spatia et sī plūra supersint,*
trānseat ēlāpsus prior, ambiguumve relinquat.
Iamque ferē spatiō extrēmō fessīque sub ipsam
finem adventābant, lēvī cum sanguine Nisus
lābitur infēlix, caesīs ut forte iuvenēis
- 330 *fūsus humum viridisque super madefēcerat herbās:*
hīc iuvenis iam victor ovāns vēstigia pressō
haud tenuit titubāta solō, sed prōnus in ipsō
concidit immundōque fimō sacrōque cruōre,
nōn tamen Euryalī, nōn ille oblitus amōrum,
- 335 *nam sēsē opposuit Saliō per lūbrica surgēns;*
ille autem spissā iacuit revolūtus harēnā.
Ēmicat Euryalus, et, mūnere victor amīcī,
prīma tenet, plausūque volat fremitūque secundō;

325-326. *incumbēns umerō, grazing his shoulder; lit., 'flinging himself on,' etc. (§ 151). sī . . . supersint, . . . relinquat (326), should a longer stretch remain, he would, etc.* Vergil writes from the point of view of a spectator who is considering the possibilities of the yet unfinished race. Cf. the hist. pres. in 318-324. Had Vergil's point of view been that of a mere reporter, he would have used the pluperfect subjunctive. *ēlāpsus prior, by slipping to the front; see § 213, at the end. ambiguumve relinquat, or at least would leave an uncertainty concerning the winner.*

327-330. *fessī* suggests that there was little prospect now, barring accident, of a change in the order of the runners. *fessī* = an adv., *weariedly*, and so may be joined by *et* to the adv. expression *ferē . . . extrēmō*; cf. the use of *et*, i. 694. *ipsam finem*: for the gender cf. ii. 554. *lēvī*: it is easy to see how 'polished' can = 'slippery.' *cum . . . lābitur*: a *cum-inversum* clause; see note on *cum . . . sēcum* (ait), i. 36-37. *ut*: freely, *where*. Strictly, *ut* denotes a comparison. Vergil's expression is far from good: *he slips, precisely as, it so chanced, blood had soaked.* *fūsus*: sc. *sanguis*.

super madefēcerat, and had soaked the ground . . . over which it flowed.

331-333. *hīc, then. victor* is pred. to *ovāns, exulting as, etc. pressō . . . solō*: freely, *when he trod the spot. titubāta*: a dep. part. of *titubō*, with pres. force, *reeling*; see § 186, and note on *crētus*, ii. 74. *-que . . . -que*: as in i. 43. In translating disregard the first *-que*.

334. *nōn . . . amōrum, yet not forgetful, no, not HE, of, etc.*

336. autem: i.e. in his turn. *spissā . . . harēnā*: Vergil has in mind the sand floor (*harēna, arena*) of the circus or amphitheater at Rome, closely packed and pounded down to afford a better flooring. In view of 287 the words can hardly be called happy here. *spissā* has point in that a fall on a firm floor would be apt to disable a man, esp. when he was going at top speed. *iacuit, lay prostrate*, suggests the result, not the process, 'was laid low' (see § 222).

337. Euryalus: for scansion see § 276.

338. prīma: as in 194. *plausū . . . secundō*: for case see § 161. *plausū* implies the clapping of hands. For the applause given to the 'sportsmanlike act of Nisus cf. note on *Ulixēs*, ii. 44.

post Helymus subit, et, nunc tertia palma, Diōrēs.

Hic tōtum caveae consessum ingentis et ōra 340

prīma patrum magnīs Salius clāmōribus implet,
ēreptumque dolō reddī sibi poscit honōrem.

Tūtātur favor Euryalum, lacrimaeque decōrae,
grātior et pulchrō veniēns in corpore virtūs;
adiuvat et magnā prōclāmat vōce Diōrēs, 345

quī subiit palmae frūstrāque ad praemia vēnit
ultima, sī primī Saliō reddantur honōrēs.

Tum pater Aenēās "Vestra," inquit, "mūnera vōbīs
certa manent, puerī, et palmam movet ōrdine nēmō;
mē liceat cāsūs miserārī insontis amīcī." 350

Sic fātus, tergum Gaetūlī immāne leōnis
dat Saliō, villis onerōsum atque unguibus aureīs.

Hic Nīsus "Sī tanta," inquit, "sunt praemia victīs,
et tē lāpsōrum miseret, quae mūnera Nīsō
digna dabis, prīmam meruī quī laude corōnam, 355

nī mē, quae Salium, fortūna inimīca tulisset?,"

339. palma, prize, for 'prize-winner.'

340-341. caveae, the ring, the arena.

Vergil has in mind the same image as he had when he wrote *spissā* . . . *harēnā*, 336. So in *ōra prīma patrum*, the gazing sires in front, as the words have been well rendered, he is thinking of the fact that in Rome the seats nearest the stage of the theater or nearest the arena were allotted to the senators, the *patrēs*. Vergil's words, which lit. = 'the first faces of the sires,' are at once correct and striking to one who visualizes in fact or in picture a great crowd at a contest.

342. sibi: join both with *ēreptum* and with *reddī*.

343-345. favor, the popular support. grātior: to be joined with *veniēns*, as *arduis* is joined with *attollēns*, 278; see note there. *veniēns*, that shows itself; lit., 'coming forward,' 'presenting itself.' *prōclāmat*, lodges an appeal, a technical sense often borne by this verb. Diōrēs: for position see § 235.

346. palmae: sc. *ultimae*, out of *ultima*, 347. For meaning cf. *palma*, 339. frūstrā: join with both verbs.

347. sī . . . reddantur, should, etc.

350. mē: subject of *miserārī*, let it be permissible for me, etc. *Liceat mihi*, with inf., is commoner.

352. aureīs, gilded; for scansion see § 281.

354-356. lāpsōrum, of those who have tumbled. There seems to be a touch of humor here, as in *frāctis* . . . *rēmīs*, 222; see note there. There is a humorous conceit, too, in Nīsō, as a substitute for *mihi*. Nisus hints playfully that Nisus is 'some great one' and deserving of a large prize. See note on *Mnēstheus*, 194. *meruī*: we ought to have *meruīt*, since the antecedent is Nīsō. The first person, however, is natural enough, since Nīsō really = *mihi*. For the mood of *meruī* see note on *impulerat*, ii. 55. *tulisset*, had undone me; cf. *hic* . . . *tulit*, ii. 554-555, with notes.

et simul his dictis faciem ostentabat et ūdō
 turpia membra fimō. Rīsīt pater optimus ollī,
 et clipeum efferrī iussit, Didymāonis artis,
 360 Neptūnī sacrō Danaīs dē poste refixum;
 hōc iuvenem ēgregium praestantī mūnere dōnat.

Post ubi cōfectī cursūs et dōna perēgit,
 "Nunc, sī cui virtūs animusque in pectore praesēns,
 adsit, et ēvinctis attollat brachia palmīs."

365 Sic ait, et geminum pugnae prōpōnit honōrem,
 victōrī vēlātum aurō vittisque iuvenum,
 ēnsem atque insignem galeam sōlācia victō.
 Nec mora: continuō vāstīs cum vīribus effert
 ōra Darēs, magnōque virum sē murmure tollit,
 370 sōlus quī Paridem solitus contendere contrā,
 idemque ad tumulum, quō maximus occubat Hector,
 victōrem Būtēn, immānī corpore quī sē
 Bebryciā veniēns Amycī dē gente ferēbat,

357-361. *simul* is here a prep., = *simul cum*. This use belongs to poetry and to post-Vergilian prose. *Rīsīt*: Aeneas sees the humor of the situation (cf. note on *Nisō*, 354). *ollī* (= *illī*: § 103, 1), *on him*, is a loose dat. of interest (§ 131); it lit. = 'for him,' 'for his good.' *artis*, *the skillful workmanship*. *Danaīs*: dat. of the agent, = *ā Danaīs* (§ 133). *refixum*, *unfastened*. There is no hint concerning the location of the temple of Neptune or of the way in which the shield came into Aeneas's hands. The shield is a fine shield, a worthy present to the gods; besides, it has a history. *ēgregium praestantī*: juxtaposition of like ideas (§ 239, 1); the lad deserves the prize, fine as it is. *dōnat*: contrast the construction in 260-262.

362-386. Aeneas calls for volunteers to engage in a boxing match. Only one, the Trojan Dares, appears.

362-364. *cōfectī*: sc. *sunt*. *cursūs*: we might say *trials of speed*. *perēgit*:

sc. *Aenēās*. *praesēns*, *ever-present*, *ready*, *resolute*. *ēvinctis*: i.e. with the *caestus* (69).

365-367. *geminum . . . honōrem* = *duōs . . . honōrēs*. *prōpōnit* justifies the note on *pōnit*, 292. *vēlātum*, *decked*, fits *vittis* better than it does *aurō*. The gold was, doubtless, on the horns; the horns of victims were often gilded. *sōlācia*: we talk of 'consolation prizes.'

368-374. *Nec mora* (*est*): cf. *haud mora*, 140, with note. *effert*: sc. out of the crowd. *ōra*, *his face*, is far more picturesque than *sē* would be. The word makes us think of Dares as coming forward, with head held high, in the pride of his strength. *virum*: as in 148. For constr. of *magnō . . . murmure* cf. *plausū . . . secundo*, 338, with note. *idem*: as in iii. 158. *quō* = *in quō*, an extreme instance of the use seen in § 155. *victōrem*, *peerless*, *champion*. For the word-order in *victōrem Būtēn . . . perculit* (374) see § 230. *immānī corpore . . . ferēbat*, *with giant*

perculit, et fulvā moribundum extendit harēnā;
 tālis prīma Darēs caput altum in proelia tollit, 375
 ostenditque umerōs lātōs, alternaque iactat
 bracchia prōtendēns, et verberat ictibus aurās.
 Quaeritur huic alius; nec quisquam ex agmine tantō
 audet adīre virum manibusque indūcere caestūs.
 Ergō, alacris cūctōsque putāns excēdere palmā, 380
 Aenēae stetit ante pedēs, nec plūra morātus
 tum laevā taurum cornū tenet, atque ita fātur:
 “Nāte deā, sī nēmō audet sē crēdere pugnae,
 quae finis standī? Quō mē decet usque tenēri?
 Dūcere dōna iubē.” Cūctī simul ōre fremēbant 385
 Dardanidae reddique virō prōmissa iubēbant.

Hic gravis Entellum dictis castīgat Acestēs,
 proximus ut viridante torō cōnsēderat herbae:
 “Entelle, hērōum quondam fortissime frūstrā,
 tantane tam patiēns nūllō certāmine tolli 390

bulk strode onward, when he came, etc. immānī corpore is modal abl. with *sē . . . ferēbat*; cf. *ingentī mōle*, 118, *vāstis . . . viribus effert*, 368, *quam . . . armīs*, iv. 11, with notes. *veniēns . . . gente* combines two ideas: (1) that of the lineage of Butes, (2) that of the place whence he came. In (1) *veniēns* = ‘springing,’ in (2) it has its usual sense. (2) is the dominant idea. Render by *as he came from Bebrycia, from the line (family) of Amycus. Bebryciā*: adj., of course.

375-377. *tālis . . . tollit*, *so fine a figure is Dares as, etc.* *alterna . . . aurās*: he puts himself into the most approved pugilistic attitudes.

378. *huic*: freely, to meet him.

380-381. *alacris*: here masc., for the usual *alacer*. *excēdere palmā*, *were withdrawing from the prize*, i.e. were letting the prize go by default. *nec . . . morātus*, *and without more delay*. For case of *plūra* see § 146.

384-386. *finis*: fem., as in 328. *Quō . . . usque*: note the tmesis: § 238.

tenēri = *dētīnērī* (§ 221). *Dūcere* = *Abdūcere* (§ 221); sc. *mē* as subject. *dōnā . . . prōmissā*: for scansion see note on *mihī*, i. 77. *Cūctī . . . Dardanidae*: as in i. 559-560.

387-484. Urged on by Acestes, Entellus, an aged Sicilian boxing champion, at length comes forward. In the fight Entellus prevails, and Aeneas stops the contest.

387-388. *gravis*: freely, a man of weight and force. Cf. *pietāte gravem ac meritis . . . virum*, i. 151, with note. *dictis*: Vergil had no need to add an adj. to *dictis*; the *dicta* of a *vir gravis* will be *dicta gravia et sevēra*. *ut*: used much as in 329; see note there. The thought is that his rebuke was entirely natural in view of his place beside Entellus. For 388 we should use a parenthesis, ‘he had taken a seat, it so chanced,’ etc.

389-390. *frūstrā*: i.e. if you allow this prize to go by default. *nūllō certāmine*: we should say *without a contest*. For syntax see § 161.

dōna sinēs? Ubi nunc nōbīs deus ille magister
nēquiquam memorātus Eryx? Ubi fāma per omnem
Trīnacriam et spolia illa tuīs pendentia tēctīs?"

Ille sub haec: "Nōn laudis amor nec glōria cessit
395 pulsa metū, sed enim gelidus tardante senectā
sanguis hebet, frīgēntque effētae in corpore vīrēs.
Sī mihi, quae quondam fuerat quāque improbus iste
exsultat fidēs, sī nunc foret illa iuventās,
haud equidem pretiō inductus pulchrōque iuvenco
400 vēnissem, nec dōna moror." Sic deinde locūtus
in medium geminōs immānī pondere caestūs
prōiēcit, quibus ācer Eryx in proelia suētus
ferre manum dūrōque intendere brachia tergō.
Obstipuēre animī; tantōrum ingentia septem
405 terga boum plumbō insūtō ferrōque rigēbant.

391-393. Ubi . . . nōbīs (est) . . . ?, *Of what avail to us is . . . ?*, i.e. 'What has become of . . . ?'; lit., 'Where exists for us . . . ?' nōbīs is dat. of interest (§ 131). nēquiquam = frūstrā, 389. memorātus (sc. tibi) lit. = 'spoken of,' etc., but the speaker's scorn gives it the force of *much heralded*. fāma: a prose writer would add *vulgata*, 'spread far and wide.' per . . . Trīnacriam: Entellus was a Sicilian. His place by Acestes, 387-388, shows that. spolia . . . tēctīs: cf. *barbaricō . . . superbī*, ii. 504, with notes.

394-396. sub, *immediately after*. glōria: briefly put for *glōriae amor* or *cupidō*. sed enim: as in i. 19. gelidus . . . vīrēs: the parallelism (§ 251) brings out finely the pathetic way in which a one-time champion contrasts his present with his former state. gelidus . . . senectā, (chill =) chilled, *sluggish with age*. tardante (eum = sanguinem) senectā is an abl. abs., equivalent to a causal clause.

397-398. Sī mihi . . . illa iuventās, *If I had, . . . if I had NOW the glorious strength, etc.* With illa cf. illō, ii. 274, with note. fuerat: sc. mihi.

quā . . . fidēs, *in reliance on which . . . exults*. For the abl. with fidēs see note on rēbus, i. 452. improbus iste, *yonder braggart*; see notes on *improba*, ii. 80, and on *dēfēnsōribus istīs*, ii. 521. sī, *if*, I say, repeats Sī, 397.

400. moror, *heed, regard*; cf. *nec mē . . . morātur*, ii. 287, and see *moror* in Vocabulary.

402-403. quibus may be (1) instr. abl. with *in proelia . . . ferre manum*, which virtually = *pugnāre*, or (2) instr. abl. with ācer, in sense of 'inspired,' 'made full of courage' (see, then, §§ 160, 215). *ferre manum* suggests two ideas: (1) that of the expression *cōnferre manum*, used of fighting at close quarters, (2) the actual thrusting forward of the hands which constitutes the essence of boxing and prize-fighting; cf. *alterna . . . prōtendēs*, 376-377. suētus: sc. erat. dūrō . . . tergō: cf. *intendit . . . locum sertīs*, iv. 506, with note. We should have expected *quōrumque dūrō . . . tergō* (*suētus erat*), but see note on *et*, ii. 71.

404. tantōrum = *tantōrum quanta fuerunt*; it may be rendered by *monstrous, huge*.

Ante omnīs stupet ipse Darēs longēque recūsāt,
magnanimusque Anchīsiadēs et pondus et ipsa
hūc illūc vinclōrum immēsa volūmina versat.

Tum senior tālis referēbat pectore vōcēs:

“Quid sī quis caestūs ipsīus et Herculis arma
vidisset tristemque hōc ipsō in litore pugnam? 410

Haec germānus Eryx quondam tuus arma gerēbat
(sanguine cernis adhūc sparsōque infecta cerebrō),
hīs magnum Alcīdēn contrā stetit, hīs ego suētus,
dum melior vīrīs sanguis dabat, aemula necdum 415
temporibus geminīs cānēbat sparsa senectūs.

Sed sī nostra Darēs haec Trōīus arma recūsāt,
idque piō sedet Aenēae, probat auctor Acestēs,
aequēmus pugnās. Erycis tibi terga remittō
(solve metūs), et tū Trōiānōs exue caestūs.” 420

406. *longē* . . . *recūsāt*: sc. *pugnam*; he refuses combat, and backs away from his adversary.

407-408. *pondus* . . . *versat*, feels (tests) the weight and turns over and over, etc. Aeneas himself is deeply impressed by the terrible nature of Entellus's *caestūs*. *vinclōrum* = *caestūs*, 401; the gauntlets are called *vincla* because they closely envelop the hands.

409. *senior*, aged champion, Entellus; cf. 395-396.

411. *tristem*, terrible; in the fight referred to by Entellus Eryx was slain by Hercules.

412. *tuus*, your countryman. Entellus is addressing Aeneas. With *germānus* cf. *Nec litora* . . . *frāterna*, 23-24, with notes.

414. *hīs*: instr. abl., with their help. *hīs* . . . *suētus*: sc. *fuī*, and cf. *ad-suētī silvīs*, 301.

415-416. *aemula* . . . *senectūs*, and jealous old age was not yet sprinkled white and hoar over, etc. Cf. in general *quibus* . . . *vīrēs*, ii. 638-639. *aemula* is the emphatic word of the sentence (note its position before the

conj.: § 236); it gives the cause of *cānēbat*. Old age is the jealous rival of youth, ever seeking to do it harm.

417-420. *recūsāt* (*refuses* =) *refuses to face*. Cf. *recūsāt*, 406 (the word is used there, however, without expressed object). *id*: i.e. opposition to the Sicilian *caestūs*. *id* is subject of *sedet*, object of *probat*. *piō*: Entellus courteously gives Aeneas his characteristic epithet. *sedet*, is the settled view, virtually = *placet*. Cf. ii. 660. *auctor*, as surety; cf. 17, with note. *auctor* is full of deference to Acestes and so corresponds to *piō*. *pugnās*: the sing. would be unmetrical here. *tibi* . . . *remittō*, I surrender to you, i.e. 'out of deference to you, I waive my right to use'; this is said to Dares. *tū* . . . *caestūs*: these words suggest indirectly (§ 254) that the fighting is to be done with *caestūs* lighter even than those Dares had at first worn. In the fact that each contestant, normally, was free to use such *caestūs* as he pleased we have another difference between ancient and modern sportsmanship; see 334-338, with note on *plausū* . . . *secundō*, 338.

Haec fātus, duplicem ex umerīs reiēcit amictum,
et magnōs membrōrum artūs, magna ossa lacertōsque
exuit, atque ingēns mediā cōsistit harēnā.

Tum satus Anchisā caestūs pater extulit acquōs,
425 et paribus palmās ambōrum innexuit armīs.

Cōstitit in digitōs extemplō arrēctus uterque,
bracchiaque ad superās interritus extulit aurās.

Abdūxere retrō longē capita ardua ab ictū,
immiscentque manūs manibus, pugnamque lacessunt,
430 ille pedum melior mōtū frētusque iuventā,
hic membrīs et mōle valēns, sed tarda trementī
genua labant, vāstōs quatit aeger anhelitus artūs.

Multa virī nēquiquam inter sē vulnera iactant,
multa cavō laterī ingeminant, et pectora vāstōs
435 dant sonitūs, erratque aurīs et tempora circum
crēbra manus, dūrō crepitant sub vulnere mālāe.

422. For the hypermetric verse see § 291.

423. *exuit*, *stripped, laid bare*. The proper object of *exuō* is a word denoting the garment, etc., removed; with our passage cf. *exūtās vinclis* . . . *palmās*, ii. 153, *exūta pedem*, iv. 518. Of course to lay off one's garments is to strip (bare) one's body.

424. *satus Anchisā*: cf. 244. *pater* suggests Aeneas's care for his countryman Dares; cf. note on *nautis pater*, 130. *aequōs*: at once equally matched in weight, etc., and lighter than those originally worn by the champions; see note on *tū* . . . *caestūs*, 420.

426. *Cōstitit* (from *cōsistō*), *took his stand*; sc. *sē* (§ 151). *in digitōs* . . . *arrēctus*, *uplifted (rising) upon his toes*, to secure the greatest possible reach.

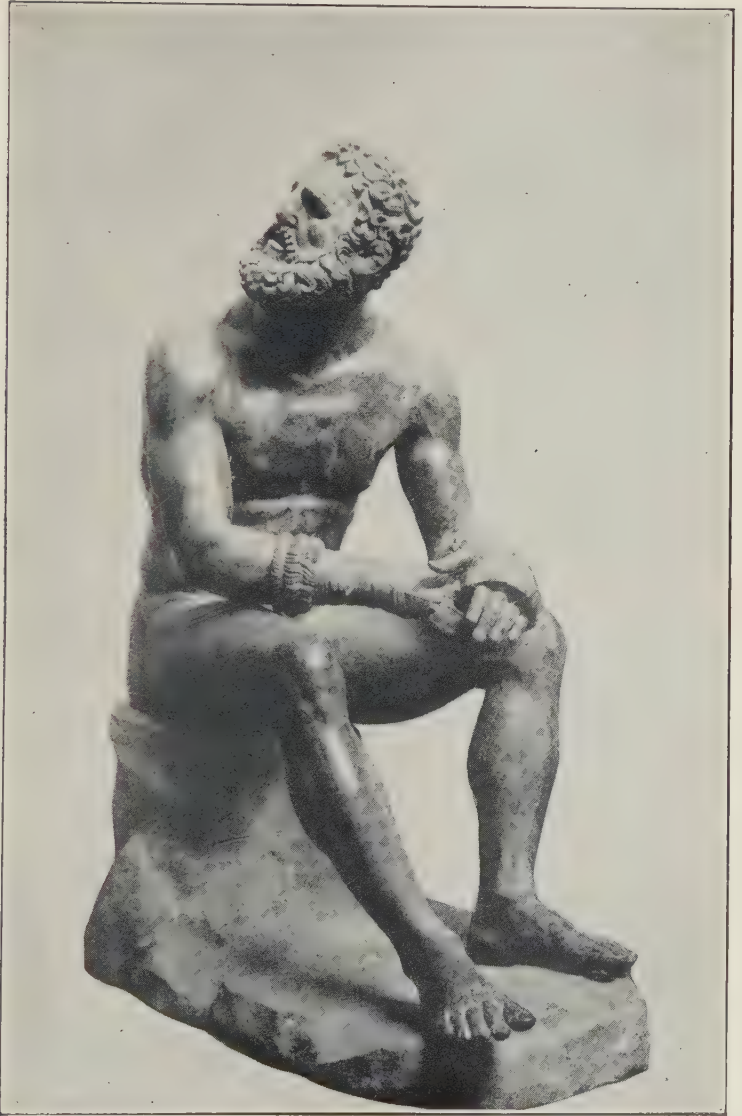
427. *extulit*, *raised high (aloft)*; for the force of *ex-* see note on *ēlisam*, iii. 567. Contrast the sense of *extulit*, 424.

429. They spar at first; each feints, seeking to induce the other to lead.

430-431. *ille* . . . *hic*, *the one . . . the other*; the words point at the combatants (see note on *Ille*, 90). *mōtū*, *agility, nimbleness, speed*. Boxers and prizefighters still lay great stress on 'footwork.' *trementī* (sc. *ei*): dat. of interest; see § 132.

432. *genua*: for scansion see § 273. *aeger*, *labored*; lit., 'sick,' in the sense of 'sickening,' 'exhausting.' With *vāstōs* . . . *artūs* cf. *crēber* . . . *quatit*, 199-200.

433-436. *vulnera*, *deadly blows*; cf. *infestō vulnere*, ii. 529. *laterī*, *ribs. ingeminant, plant*; lit., 'heap up.' The verb is here virtually a verb of giving, and so is used with the dat. *laterī*. We may explain the dat. also by § 138. *aurīs*: in statues of boxers which have come down from classical times the ears are often represented as bruised and misshapen. *crēbra manus*: cf. *crēbris* . . . *bipennibus*, ii. 627. Render by *the frequent hand*. or by *again and again the hand*. *vulnere*: cf. *vulnera*, 433. In 433 the plural, in 436 the singular is metrically convenient.



A BOXER

Stat gravis Entellus, nīsūque immōtus eōdem
corpore tēla modo atque oculis vigilantibus exit;
ille, velut celsam oppugnat quī mōlibus urbem,
aut montāna sedet circum castella sub armīs,
nunc hōs, nunc illōs aditūs omnemque pererrat
arte locum, et variis adsultibus inritus urget.

440

Ostendit dextram insurgēns Entellus, et altē
extulit: ille ictum venientem ā vertice vēlōx
praevidit, celerique ēlāpsus corpore cessit;
Entellus vīris in ventum effūdit, et ultrō
ipse gravis graviterque ad terram pondere vāstō
concidit, ut quondam cava concidit aut Erymanthō
aut Īdā in magnā rādicibus ēruta pīnus.

445

Cōnsurgunt studiūs Teuerī et Trīnacia pūbēs;
it clāmor caelō, prīmusque accurrit Acestēs
aequaevumque ab humō miserāns attollit amīcum.
At nōn tardātus cāsū neque territus hērōs

450

437-438. gravis, a massive figure. nīsū: a good term for the position of a boxer whose every sinew is strained to the utmost. **corpore . . . modo**: i.e. by merely bending his body; cf. Cicero, *Cat.* I. 15, *tuās petitiōnēs* ('thrusts,' 'lunges,') . . . *corpore effūgī*. **tēla**, a strong expression for *ictūs*, as are *vulnera*, 433, *vulnere*, 436. **exit**, *escapes*; for the aec. with a verb compounded with *ex*-see § 145. Render 438 by *parries the flying strokes with his body only and*, etc.

439. ille: Dares. **velut . . . quī, as one who**. Neither with the Latin word *velut* nor with its English equivalent, *as*, is a verb needed. **mōlibus**, *massive towers, huge ramparts*; abl. of spec. with *celsam*, or instr. abl. with *celsam*, in the sense of 'uplifted high' (see, then, §§ 160, 215).

441-442. pererrat is adapted to the nearest object. See note on *legunt*, i. 426. Dares 'tries' every approach and 'circles round' every point.

443-445. insurgēns (*eī = dextrae*): i.e. to give his blow greater force. Cf. *in digitōs . . . arrēctus*, 426. Entellus now assumes the offensive. **extulit**: as in 427. **ille, the other. ā vertice**, *from above*; cf. i. 114. Note *ictum* here after *tēla*, 438, *vulnere*, 436, and *vulnera*, 433. **ēlāpsus**, *slipping out of range* (of the *ictus*). **cessit**, *gave way*, before the blow, instead of standing his ground, as Entellus had done, 437-438. With *corpore cessit* cf. note on *corpore . . . modo*, 438.

446-449. ultrō ipse: i.e. without any exertion on the part of his opponent. **gravis** and **graviter** may be coupled by *-que*, since *gravis* is really adverbial in sense. In translating disregard *-que*: *a heavy mass, fell heavily*, etc. **quondam**: as in ii. 367, ii. 416. **cava**: i.e. old, as Entellus is. **Erymanthō**: note the simple abl. beside *Īdā in magnā*, 449. See § 155.

451. caelō: for case see § 134.

453. cāsū: here in lit. sense, *fall*.

- ācrior ad pugnam redit ac vim suscitāt ira:
 455 tum pudor incendit virīs et cōnscia virtūs,
 praecipitemque Darēn ārdēns agit aequore tōtō,
 nunc dextrā ingemināns ictūs, nunc ille sinistrā.
 Nec mora nec requiēs; quam multā grandine nimbī
 culminibus crepitant, sic dēnsīs ictibus hērōs
 460 crēber utrāque manū pulsāt versatque Darēta.
 Tum pater Aenēās prōcēdere longius irās
 et saevire animīs Entellum haud passus acerbīs,
 sed finem imposuit pugnae fessumque Darēta
 ēripuit, mulcēns dictīs, ac tālia fatur:
 465 “Īnfēlix, quae tanta animum dēmentia cēpit?
 Nōn virīs aliās conversaue nūmina sentīs?
 Cēde deō.” Dixitque et proelia vōce dirēmit.
 Ast illum fidī aequālēs genua aegra trahentem
 iactantemque utrōque caput crassumque cruōrem
 470 ōre ēiectantem mixtōsque in sanguine dentīs
 dūcunt ad nāvīs, galeamque ēnsemque vocātī

454. vim, violence, as in i. 4, i. 69, etc.; ‘strength’ is *virēs*.

455-457. tum, moreover. pudor, sense of honor, self-respect. See Vocabulary, and cf. note on pudor, iv. 27. The word denotes Entellus’s regard for his teacher and for his own high reputation (391-393). cōnscia virtūs, conscious prowess, = virtūs suarum virium cōnscia, or the like. For the latter form cf. mēns sibi cōnscia rēcti, i. 604, with notes. We should say ‘consciousness of prowess.’ Darēn: for form see § 108. aequore, the plain. By itself aequor (cf. aecus, aequa, aecum) simply = ‘the level,’ though it commonly denotes the levels of the great deep. ingemināns ictūs: cf. multa . . . ingeminant, 434. ille: as in 334. Render by look you, mark you.

458-460. quam multā is balanced by sic dēnsīs, 459, with blows as thick and many as the hailstones (are) with which the storm-clouds, etc. dēnsīs ic-

tibus . . . crēber: cf. crēber . . . procellis Āfricus, i. 85-86, with note. versat: i.e. makes him spin round as a top spins. Darēta: for the form see § 111.

461. irās: sc. eius = Entellī.

465. quae . . . cēpit?: cf. quae . . . īnsānia . . . ?, ii. 42.

466-467. Nōn aliās (esse) . . . conversa (esse) . . . sentīs?, Are you not aware that the strength is now different (is another’s) . . . ?, etc. nūmina, the powers divine, i.e. the favor of the powers divine. The deities that had always helped Dares (for his success see 370-374) have now deserted him. deō, heaven (cf. iv. 440). Aeneas’s words make it possible for Dares to withdraw gracefully from the contest.

471-472. galeamque ēnsemque: for these prizes see 367. The -que attached to galeam introduces the clause galeam . . . accipiunt. vocātī = revo-

accipiunt, palmam Entellō taurumque relinunt.
 Hic, victor, superāns animīs, taurōque superbus,
 "Nāte deā vōsque haec," inquit, "cognōscite, Teucrī,
 et mihi quae fuerint iuvenālī in corpore virēs,
 et quā servētis revocātum ā morte Darēta."

475

Dixit, et adversī contrā stetit ōra iuvenci,
 quī dōnum astābat pugnae, dūrōsque reductā
 librāvit dextrā media inter cornua caestūs,
 arduus, effrāctōque inlisit in ossa cerebrō;
 sternitur, exanimisque tremēns prōcumbit humī bōs.

480

Ille super tālis effundit pectore vōcēs:

"Hanc tibi, Eryx, meliōrem animam prō morte Darētis
 persolvō; hīc victor caestūs artemque repōnō."

Prōtinus Aenēās celerī certāre sagittā
 invitat quī forte velint, et praemia pōnit,

485

cātī ā nāvibus. **palmam:** cf. *palmae*, 111. **taurum:** see 366.

473-476. *superāns, exultant;* the literal idea is that of overleaping all proper bounds. **superbus, glorying in;** properly, 'made proud by,' *elātus*. See § 215. **haec:** with this word 475-476 are in apposition. **et . . . et = both . . . and.** With the use of *et . . . et* in an appositional expression cf. 63. For like use of *-que . . . -que* see note on iv. 526.

477. *adversī* strengthens *contrā . . . ōra*. In translating omit it, or else render by *full before the face*, etc.

478-480. *dōnum . . . pugnae:* cf. *pugnae . . . honōrem*, 365. *reductā, drawing back.* Somewhat similar is *adductis . . . lacertis*, 141. *librāvit, swung up and down*, as a means of giving fullest force to his blow. **arduous, towering high**, i.e. rising to his full height. Cf. *insurgēns*, 443, with note.

481. *prōcumbit . . . bōs:* for the monosyllabic ending of the verse see § 296, at the end.

483. *Eryx:* Entellus's address to Eryx is explained by 391-393.

meliōrem . . . Darētis: Entellus speaks contemptuously: to his mind a bullock is a better offering than a champion as easily vanquished as Dares was vanquished. For this tone we have been prepared by *superāns*, etc., 473, by 410-417, esp. the coarse verse, 413, and by 474-476.

484. *persolvō:* Entellus looks on Eryx as a deified patron of boxing, and as his helper in the recent combat. *artem, my craft, my profession*, as boxer. *repōnō, I lay aside:* cf. note on *fixit*, i. 248.

485-544. An archery contest follows. In this, the mark is a dove tied by its feet to a mast. Hippocoön's arrow lodges in the mast, Mnestheus cuts the cord, Eurytion kills the dove. Acestes, having no mark at which to aim, shoots into the air. His arrow bursts into flame.

485-486. *certāre . . . invitat:* for inf. see § 182. *quī . . . velint = si quī forte velint, should any, perchance, so wish.* Cf. *quī forte velint*, 291. **praemia pōnit:** as in 292. Cf. *prōpōnit honōrem*, 365.

ingentique manū mālum dē nāve Serestī
ērigit, et volucrem trāiectō in fūne columbam,
quō tendant ferrum, mālō suspendit ab altō.

- 490 Convēnere virī, dēiectamque aerea sortem
accēpit galea; et prīmus clāmōre secundō
Hyrtacidae ante omnīs exit locus Hippocoontis,
quem modo nāvālī Mnēstheus certāmine victor
cōnsequitur, viridī Mnēstheus ēvinctus olivā;
495 tertius Eurytiōn, tuus, ō clārissime, frāter,
Pandare, quī quondam, iussus cōfundere foedus,
in mediōs tēlum torsistī prīmus Achīvōs;
extrēmum galeāque imā subsēdit Acestēs,
ausus et ipse manū iuvenum temptare labōrem.
500 Tum validīs flexōs incurvant virībus arcūs

487-489. *ingenti . . . manū*: cf. note on *ingēns*, i. 99. These words hint (§ 254) that the *mālus* is *ingēns*. *trāiectō in fūne*: literally, *in the midst of a cord passed across (around) (its body)*. *in* finely pictures the bird fast in the encircling coils of the *fūnis* which ties it to the mast. *quō . . . ferrum*: a purpose clause, *at which they are to strive*, etc. *quō* = *in quam*; *quō* often thus = *in* with accusative. *ferrum* = *sagittās*.

490-492. *Convēnere*: for form see § 115. *virī*, the champions. *dēiectam*, as they fell; lit., 'as they were thrown down' (into the helmet). *sortem*: coll. singular. The lots (cf. note on *sorte trahēbat*, i. 508) were shaken in a helmet till one was flung out. The process was then repeated, till the order in which the champions were to shoot was determined. *clāmōre secundō*, amid favoring shouts, i.e. of his friends and supporters; cf. *plausū . . . secundō*, 338, *magnō . . . murmure*, 369. *exit*: sc. ē *galeā*. *locus* is naturally substituted for *sors* because the lot, by leaping forth, gives Hippocoön his place in the order of the shots.

493-494. *modo*, lately; join with *victor*. *victor*: he had come in second (232-243). *olivā*: cf. *flāvā . . . olivā*, 309, with note on *flāvā*.

496. *iussus*: by Minerva. *foedus*: a truce between the Greeks and the Trojans that Paris and Menelaüs might in single combat decide the issue of the war. The elaborate reference to the act of Pandarus (described in *Iliad* IV. 85-147) is disturbing to modern ideas of sportsmanship and fair play (honor). See note on *tū . . . caestūs*, 420.

498. *subsēdit*: it was needless, of course, to cast this out of the helmet. *Acestēs*: briefly put for *sors Acestae*.

499. *ausus . . . ipse*, who had ventured, himself, also (*et*). *manū*, with his strength of hand (such strength of hand as he still had). The juxtaposition with *iuvenum* (§ 240) gives to *manū* the force of *senī* (or *seniōre*) *manū*. *iuvenum*: for the age of *Acestēs* cf. 73.

500. *flexōs incurvant* = *flectunt et incurvant*; see note on *summersās . . . obrue*, i. 69. The ref. is to the stringing and preliminary testing of the bows.

prō sē quisque virī, et dēprōmunt tēla pharetrīs,
 prīmaque per caelum nervō strīdente sagitta
 Hyrtacidae iuvenis volucrīs dīverberat aurās,
 et venit adversique īnfigitur arbore mālī;
 intremuit mālus, timuitque exterrita pinnīs
 āles, et ingentī sonuērunt omnia plausū.

505

Post ācer Mnēstheus adductō cōstitit arcū,
 alta petēns, pariterque oculōs tēlumque tetendit,
 ast ipsam miserandus avem contingere ferrō
 nōn valuit; nōdōs et vincula linea rūpit,
 quīs innexa pedem mālō pendēbat ab altō:
 illa Notōs atque ātra volāns in nūbila fūgit.

510

Tum rapidus iam dūdum arcū contenta parātō
 tēla tenēns frātre Eurytiōn in vōta vocāvit,
 iam vacuō laetam caelō speculātus et ālis
 plaudentem nigrā figit sub nūbe columbam;

515

501. **prō sē**: i.e. with all his might and main.

504. **venit**, goes (to the mark). **adversī**: cf. *adversī*, 477, with note. *adversī* . . . *arbore mālī* = in the face of the tree-like mast. The expression *arbore mālī* is formed on the analogy of *arbor abietis*, *arbor ficī*, etc., in which the gen. is one of definition (§ 122).

505. **timuit** . . . **pinnīs**: a daring expression; it = *pinnīs timōrem ostendit*.

506. **ingentī** . . . **plausū** (sc. *pinnārum*): cf. *plausum* . . . *ingentem*, 215-216, also said of a *columba*.

507-508. **adductō**, drawn taut; sc. *ad sē*, or *ad pectus*, and cf. *adductīs* . . . *lacertīs*, 141, *reductā* . . . *dextrā*, 478-479. **petēns**, aiming at. **pariter**, in unison. **oculōs** . . . **tetendit**: cf. *tendant ferrum*, 489, *tendēns* . . . *lūmina*, ii. 405-406.

509-511. **miserandus**: cf. *infēlix* applied to Sergestus in 204, to Nisus in 329. **ferrō**: cf. *ferrum*, 489. **nōdōs**, only the knots. **quīs** = *quibus*: § 103, 2.

innexa pedem, fast bound by its foot. Vergil here supplements the account given in 487-489 (§ 254). For case of *pedem* see § 150.

512. **Notōs**: governed by *in*; for the place of the prep. see § 237, at the end.

513-516. **iam dūdum** . . . **tenēns** = *quī iam dūdum tenēbat*. **arcū** . . . **parātō** may be (1) abl. of attendant circumstance (§ 161), or (2) instr. abl. with *contenta*. **contenta**: transferred epithet (§ 212); it was the bow that was 'strained.' **frātre**: Pandarus; see 495-497, with notes on 496. Eurytion deifies his brother and makes him a patron saint of archery; cf. note on *persolvō*, 484. **in vōta**: as in 234. **iam**: join with *laetam*. **vacuō**: there is apparently nothing to hinder its escape. **ālis plaudentem**: i.e. with joy, not as in 505-506. The bird dies just as its escape seems certain. **nigrā** . . . **sub nūbe** repeats *ātra* . . . *in nūbila*, 512. The black clouds formed a background against which the lighter colored bird stood out in sharp relief, and so made a better target.

- dēcidit exanimis, vītamque reliquit in astrīs
 aetheriīs, fixamque refert dēlāpsa sagittam.
 Āmissā sōlus palmā superābat Acestēs,
 520 quī tamen āeriās tēlum contorsit in aurās
 ostentāns artemque patēr arcumque sonantem.
 Hīc oculīs subitum obicitur magnōque futūrū
 auguriō mōnstrum (docuit post exitus ingēns,
 sēraque terrificī cecinērunt ōmina vātēs),
 525 namque volāns liquidīs in nūbibus ārsit harundō,
 signāvitque viam flammīs, tenuisque recessit
 cōnsūmpta in ventōs, caelō ceu saepe refixa
 trānscurrunt crīnemque volantia sidera dūcunt.
 Attonitīs haesēre animīs, superōsque precātī
 530 Trīnacrīi Teucrīque virī; nec maximus ōmen

517-518. vītam . . . aetheriīs: cf. *in ventōs vīta recessit*, iv. 705, with note. *fixam*: sc. *in corpore*. *refert*: sc. *ad terram*.

519-521. *superābat* = *supererat*, *remanēbat*. *tamen*: i.e. though he no longer had a definite mark at which to aim. *patēr* probably refers to Acestes's age (cf. *ipse . . . labōrem*, 499) and means 'in spite of his years.' To get the effect of the word, and of its position near *artem* render by *displaying at once his veteran skill and*, etc. For scansion see § 275; for position cf. § 233. *sonantem*: it took skill and strength to make a bow-string twang loudly.

522-524. *Hīc . . . obicitur*: cf. *Hic aliud . . . obicitur*, ii. 199-200. *magnō . . . auguriō*: dat. of purpose; sc. *eis* = *Trōiānis* = *Rōmānis*. That the omen was a good omen is proved by 529-540. In ii. 681-691 the flame that played about the head of Ascanius was a good omen. *docuit*: as object sc. *id*, referring back to the thought of *magnō . . . mōnstrum*. Note the sharp advers. asynd. here. *post*: emphatic, however, *it was not till later*

days. *ingēns*, *marvelous*. *sēra* is adv., balancing *post*, 523, *it was not till late that*, etc. Seers in all ages have, on the basis of later events, interpreted omens long after the omens were granted. *cecinerunt*, *interpreted*; lit., 'prophesied,' i.e. set forth their significant character. What later event Vergil had in mind here we have no means of determining.

525. *ārsit*, *burst into flames*.

526-528. *signāvit . . . flammīs*: cf. *signantem . . . viās*, ii. 696. *tenuīs . . . in ventōs*: cf. *tenuīs . . . in aurās*, ii. 791. *refixa*, *loosened*. The ancients represented the stars as nailed, so to say, to the sky; cf. *axem . . . stellīs ardentibus aptum*, iv. 482. *trānscurrunt*: sc. *caelum*. *crīnem*: the Romans often called a comet a *stella crīnīta*. See the word *comet* in a dictionary. *sidera*: for position see § 235.

529-532. *haesēre*, *they clung*, i.e. to their places. *precātī*: sc. *sunt*. *nec . . . abnuit*: as usual, Aeneas, *dux Trōiānōrum*, is the first to act. The Romans welcomed a good omen, such as this (see note on *magnō . . . auguriū*, 522-523). They hoped thereby to

abnuīt Aenēās, sed laetum amplexus Acestēn
mūneribus cumulat magnīs, ac tālia fātūr:

“Sūme, pater, nam tē voluit rēx magnus Olympi

tālibus auspiciīs exsortem dūcere honōrem;

ipsius Anchīsae longaeuī hoc mūnus habēbis,

535

crātēra impressum signīs, quem Thrācius ōlim

Anchīsae genitōrī in magnō mūnere Cisseus

ferre suī dederat monumentum et pignus amōris.”

Sic fātus, cingit viridantī tempora laurō,

et primum ante omnīs victōrem appellat Acestēn.

540

Nec bonus Eurytiōn praelātō invīdit honōrī,

quamvis sōlus avem caelō dēiēcit ab altō;

proximus ingreditur dōnīs quī vincula rūpit,

extrēmus volucrī quī fixit harundine mālum.

At pater Aenēās, nōndum certāmine missō,

545

custōdem ad sēsē comitemque impūbis Iūli

Ēpytidēn vocat, et fidam sic fātūr ad aurem:

secure to themselves all the good of which the omen gave promise. With a corresponding thought they refused or deprecated evil omens. *laetum*, *joyous*, too. *Acestes*, too, saw good in the omen. *mūneribus* . . . *magnīs*: the gifts are made to Acestes because through his act the favorable omen had come.

533-534. *Sūme*: sc. *ea* = *magna mūnera*. *exsortem* . . . *honōrem*, draw a special prize. When spoils of battle, etc., were distributed by lot, a few choice objects were exempted from the distribution and presented to the commander in chief. To such objects the Romans applied the adj. *exsors*, literally, 'having no part in (=standing outside of) the general allotment.'

535-538. *Anchīsae* . . . *mūnus*: i.e. as a gift from, etc. *signīs*: as in 267. *in*, as part of; literally, 'in the midst of.' *ferre* . . . *dederat*: cf. *dat ferre talentum*, 248, with notes. *suī*: objective gen. with *monumentum* (§130).

540. *primum*: masculine. *Prīmus* . . . *ante omnīs* occurred in ii. 40.

541-542. *bonus*, kindly, good-tempered. *praelātō*: sc. *suō honōrī*. The main thought is in the part. (§ 214): lit., ' . . . the preferring of Acestes's honor to his own.' *Nec* . . . *honōrī* = *Nor does Eurytion take it amiss that the honor of Acestes is set above his own*. *quamvis* . . . *dēiēcit*: in classical times *quamvis* is rarely joined with the indic.; the use becomes common later.

544. *fixit* = *transfixit* (§ 221).

545-603. *Ascanius* and other boys perform elaborate equestrian maneuvers.

545-547. *certāmine missō*: as in 286. Render *nōndum* . . . *missō* by *even before the contest*, etc. *custōdem*: cf. *custōdēs*, 257. *fidam* . . . *aurem*: because the equestrian maneuvers that follow are to be a surprise. Such surprises were common in the games at Rome.

“Vāde age, et Ascaniō, sī iam puerile parātum
 agmen habet sēcum, cursūsque instrūxit equōrum,
 550 dūcat avō turmās, et sēsē ostendat in armīs,
 dic,” ait. Ipse omnem longō dēcēdere circō
 infūsum populum et campōs iubet esse patentīs.
 Incēdunt puerī, pariterque ante ōra parentum
 frēnātīs lūcent in equīs, quōs omnis euntīs
 555 Trīnacriae mirāta fremit Trōiaēque iuventūs.
 Omnibus in mōrem tōnsā coma pressa corōnā;
 cornea bīna ferunt praefixa hastīlia ferrō,
 pars lēvis umerō pharetrās; it pectore summō
 flexilis obtortī per collum circulus aurī.
 560 Trēs equitum numerō turmae, ternīque vagantur

548-551. Ascaniō: join with *dic*, 551. For word-order see § 230. Either Ascanius had not been present at the games, or, far more probably, he (and the other boys) had slipped out unnoticed. See § 254. *cursūs* . . . *instrūxit*, has marshaled the evolutions; cf. *instruere exercitum, aciem, or classem*. *dūcat* . . . *ostendat* . . . *dic*: for constr. cf. *dic* . . . *properet* . . . *dūcat*, iv. 635-636, with notes. *avō*: Anchises; for case see note on *Iovī*, iii. 279. *omnem*, everywhere, or, from all parts (cf. ii. 604, ii. 624, etc.). *circō*: as in 289.

552. *infūsum* = *quī* (in circum) *sē infūderat*, i.e. during the boxing-match and the archery trial, which required little room. Render freely by *crowding*. *patentīs*: i.e. cleared of spectators.

553-555. *pariter*, in perfect alignment. *frēnātīs* suggests the thought of spirited steeds and fine horsemanship; *close-reined* will give the effect. In iv. 41, *infrēnī*, the opposite word, was a compliment to the Numidians. *lūcent*: they are 'the observed of all observers.' *quōs*: see note on *quem*, i. 64. *mirāta fremit*: freely, greets with admiring cries.

556-558. *Omnibus* . . . *coma* (*est*), *All have their locks*, etc. *in mōrem*: Vergil is emphasizing the antiquity of this sport; cf. note on *patriās*, iii. 281, and § 73. *tōnsā*, *close-clipped*, i.e. trim, beautiful, the opposite of *horrentī*, i. 165. See note there. *pressa*: we should say 'crowned,' or the like. *ferunt*: as subject *sc. pars*, to balance *pars*, 558. *pectore summō*: for case see § 159; the chain goes round and over the breast. Vergil is thinking of the *torquīs*, a twisted circlet of gold (cf. *obtortī*, 559) frequently worn by Romans as a military decoration. To the winning and wearing of such a decoration the Romans traced the great name *Torquātus*.

560. *Trēs* . . . *ternī* (= *trēs*): cf. *septem* . . . *septēna*, 85. With *Trēs* . . . *numerō* cf. *Bīna* . . . *numerō*, 61-62, with note. *vagantur*, *move to and fro*. The word properly suggests aimless wandering, and so is (apparently) not in keeping with *cursūs* . . . *instrūxit*, 549. But, to a spectator, intricate maneuvers, carefully planned and perfectly executed, often seem, at least for a time, wholly aimless, a meaningless maze.

ductōrēs; puerī bis sēnī quemque secūti
agmine partitō fulgent paribusque magistris.

Ūna aciēs iuvenum dūcit quam parvus ovantem
nōmen avī referēns Priamus, tua clāra, Politē,
prōgeniēs, auctūra Italōs, quem Thrācius albīs
portat ecus bicolor maculīs, vēstigia primī
alba pedis frontemque ostentāns arduus albam;
alter Atys, genus unde Atiū dūxēre Latīnī,
parvus Atys puerōque puer dilēctus Iūlō;
extrēmus fōrmāque ante omnis pulcher Iūlus
Sīdoniō est invectus equō, quem candida Dīdō
esse suī dederat monumentum et pignus amōris.
Cētera Trinacriīs pūbēs seniōris Acestae
fertur equīs.

565

570

561-562. *bis sēnī*: cf. *Bis dēnīs*, i. 381, with note. *quemque*: sc. *ducem*. *agmine* . . . *magistris*, they gleam with parted columns and with captains equally matched. *agmine* is coll. sing.; *partitō* = *aequātō*, and so is properly balanced by *aequīs*. The lads make a brave show as they move, parted into equal columns, and commanded alike. *fulgent* = *lūcent*, 554; so *magistris* = *ductōrēs*, 561, with the further thought that each *ductor* had trained his own followers. Thirty-six lads enter; they are formed at first in three companies, of 12 each; each company has a captain-trainer.

563-567. *Ūna* . . . *iuvenum*, The first line is a line, etc. *ovantem* belongs, in logic, with *iuvenum*; for its position see note on *ignōtum*, ii. 59. *referēns*, who reproduces. Cf. *quī tē* . . . *referret*, iv. 329, with note. *Politē*: for his fate see ii. 526-532. *auctūra Italōs*, destined to increase Italy's hosts. See note on *futūrae*, i. 712. For the thought cf. 116-123, esp. 117, with notes. *quem* . . . *ecus*: in translating begin a new sentence, and keep the word-order: *He is borne (rides on)*, etc. *albīs* . . . *bicolor maculīs*, dappled

with (by) spots of white. *vēstigia* . . . *pedis* . . . *ostentāns*, displaying white the steps of its pasterns, a very elaborate (§ 225), or, rather, distorted way of saying, 'displaying white pasterns as it stepped.' *pedis* is a coll. sing., and *primī* = 'the first (front) part of' (see note on *summā* . . . *undā*, i. 127). *ostentāns arduus*: for constr. cf. *arduus attollēns*, 278, with note. Translate *ostentāns* here a second time, *displaying high*; *frontem* . . . *albam* = 'displaying its white forehead, held proudly upward.'

568. *alter*: sc. *ductor est*, out of *dūcit*, 563. *alter* = *secundus*, as in 311. *Latīnī*, true sons of Latium. This verse is a compliment to Augustus, whose mother belonged to the *Gēns Atia*. She was the daughter of Julia, sister of Caesar.

569. *puerō* . . . *dilēctus*: the friendship of Iūlus and Atys prefigures the later union of the *Gēns Iūlia* and the *Gēns Atia* through the adoption of Octavianus by Julius Caesar (§ 3).

572. *esse* . . . *amōris*: cf. 538, with notes. 556-574 describe the appearance of the riders as they enter the circus, 553.

- 575 Excipiunt plausū pavidōs, gaudentque tuentēs
 Dardanidae, veterumque agnōscunt ōra parentum.
 Postquam omnem laetī cōsessum oculōsque suōrum
 lūstrāvēre in equīs, signum clāmōre parātis
 Ēpytidēs longē dedit, insonuitque flagellō.
- 580 Ollī discurrēre parēs, atque agmina ternī
 diductis solvēre chorīs, rūsusque vocātī
 convertēre viās, infestaque tēla tulēre;
 inde aliōs ineunt cursūs aliōsque recursūs,
 adversī spatiis, alternōsque orbibus ōrbīs
- 585 impediunt, pugnaeque cient simulācra sub armīs,
 et nunc terga fugā nūdant, nunc spīcula vertunt
 infēnsī, factā pariter nunc pāce feruntur.
 Ut quondam Crētā fertur Labyrinthus in altā

575-576. *pavidōs*: freely, the anxious lads; they are nervous, afraid of failure before such a company. With *pavidus* cf. *pavor*, 138. *veterum . . . parentum*, their sires for generations. The lads are true Trojans; their very faces show that. *agnōscunt*: sc. *in eis*.

577-579. *laeti*: i.e. on account of the welcome accorded them. *lūstrāvēre*, had paraded before; lit., 'had traversed.' *Ēpytidēs*: general trainer and supervisor of the 36 lads.

580-581. *Ollī*: as in 197. *discurrēre*: the prefix = *asunder*, to right and to left. *parēs*, in equal divisions, 18 on a side. *agmina . . . chorīs*, by drawing their groups (*chorīs*) asunder, they parted their columns, three leaders now on each side. *ternī*, three on each side, is proleptic (§ 211); it gives the effect of the evolution described in *discurrēre . . . chorīs*. The word badly dislocates the passage, because (1) it is vague in itself, (2) forces *Ollī* (580) to bear two different senses. At first *Ollī* refers to all 36 lads; later it refers only to the three subcaptains on each side. Only by splitting the companies into halves could Epytides have on each side three persons who could

themselves, or under his direction, *agmina diductis solvere chorīs*. *vocātī* = *revocātī* (§ 221), recalled (from their forward movement). Sc. *ab Ēpytidē*, comparing 578-579.

582. *convertēre viās*, changed their progress(es), i.e. changed the direction of their movements. *rūsus . . . viās* means that the lads changed back to their original formation (see note on 562). *infesta . . . tulēre*, with leveled weapons they charged full tilt, at an imaginary foe.

583-587. *cursūs*, marches. *recursūs*, countermarches. *adversī spatiis*, confronting one another; lit., 'confronted in positions' (sc. *inter sē*). *alternōs* = an adv., alternately; first one side, then the other, takes the lead. *orbibus . . . impediunt*, they intersect their circling movements with (new) evolutions. *pugnae . . . simulācra*, mimic battles; for *cient* cf. *bella cient*, i. 541. *sub armīs*: freely, with the help of their arms. *vertunt*: sc. *inter sē*, 'against one another.' *pariter*: i.e. side by side.

588. *fertur*: render by a parenthetical expression—so men say. *altā*: Crete was a land of mountains.

parietibus textum caecis iter ancipitemque
 mille viis habuisse dolum, quā signa sequendī 590
 falleret indēprēnsus et inremeābilis error,
 haud aliō Teucrum nātī vēstigia cursū
 impediunt, texuntque fugās et proelia lūdō,
 delphīnum similēs quī per maria ūmida nandō
 Carpathium Libycumque secant, lūduntque per undās. 595/
 Hunc mōrem cursūs atque haec certāmina prīmus
 Ascanius, Longam mūrīs cum cingeret Albam,
 rettulit, et priscōs docuit celebrāre Latīnōs,
 quō puer ipse modō, sēcum quō Trōia pūbēs;
 Albānī docuēre suōs; hinc maxima porrō 600
 accēpit Rōma et patrium servāvit honōrem,

589-591. **parietibus**: for scansion see § 273. **textum**, *fashioned*; lit., 'woven.' Vergil has in mind an *iter*, formed of paths between interwoven, interlacing walls. Since such an *iter* would be no true *iter*, **parietibus** . . . *iter* involves oxymoron; see note on *via* . . . *invia*, iii. 383. **caecis**: there were no openings by which one could get his bearings. **viis**, *passages*; instr. abl. with *ancipitem*, which gives the result, *intricate*, not the process, 'rendered intricate'; see §§ 160, 215. **dolum**, *a maze*; lit., 'a cheat,' 'a deception.' **quā**, *where*; the rel. clause expresses result, *such that there*, etc. **signa sequendī**: freely, *marks by which to follow* (the right course). **falleret**, *baffled, mocked*. **indēprēnsus**, *unsolvable*. *Dēprehendō* often = 'to understand.' Adjectives compounded of the neg. *in-* and a pf. pass. part. often = adjectives in *-bilis*; so *invictus* = 'invincible' rather than 'unconquered.' **error**, *error-causing (misleading) maze*; see § 202.

592-594. **haud aliō** . . . **cursū**, *with courses as intricate (as these)*. **vēstigia** . . . **impediunt**, *interweave their movements*; cf. *orbibus* . . . *impediunt*, 584-585. **lūdō**: modal abl., *playfully*. The word recalls *pugnae*, . . . *simulācra*, 585. **delphīnum similēs**: in old Latin *similis*

was regularly construed with the gen.; later both gen. and dat. were used, the latter finally predominating. **nandō**: freely, *as they swim*. For constr. cf. note on *tālia fandō*, ii. 6. The comparison of the equestrian movements with the gambols of the dolphins brings out the vigor and the liveliness of the maneuvers, just as the comparison with the labyrinth (588-591) emphasizes their intricacy. The Roman poets were much interested in dolphins; cf. viii. 673-674, esp. *aestum* . . . *secābant*, 674.

595. **Carpathium**: *sc. mare*.

596. **Hunc** . . . **cursūs**: freely, *Such evolutions as a fixed and settled custom*; cf. *Hunc* . . . *mōrem sacrōrum*, iii. 408, and iii. 280-281, with notes on *celebrāmus* and on *patriās*.

597. **Longam** . . . **Albam**: cf. i. 268-271.

598-599. **rettulit**, *revived*. **priscōs** . . . **Latīnōs**: for them see note on *genus* . . . *Rōmae*, i. 6-7. **quō** . . . **pūbēs**: *sc. modō celebrāvit*.

600-601. **hinc** = *ab Albānīs*. **honōrem**: the sport is so called because it was celebrated, on this occasion at least, to honor a given individual; see note on *avō*, 550. Render by *observance*, and cf. *honōs* = 'sacrifice,' i. 49.

Trōiaque nunc puerī, Trōiānum dicitur agmen.

Hāc celebrāta tenus sāctō certāmina patrī.

Hic primum Fortūna fidem mūtata novāvit.

605 Dum variis tumulō referunt sollemnia lūdis,

Īrim dē caelō mīsīt Sātūrnīa Iūnō

Īliacam ad classem, ventōsque adspirat euntī,

multa movēns, necdum anticum saturāta dolōrem.

Illa viam celerāns per mille colōribus arcum,

610 nūllī vīsa, citō dēcurrit trāmite virgō.

Cōnspicit ingentem concursum, et litora lūstrat,

dēsertōsque videt portūs classemque relictam.

At procul in sōlā sēcŕetae Trōades actā

āmissum Anchīsēn flēbant, cūnctaeque profundum

615 pontum aspectābant flentēs. Heu, tot vada fessīs

602. *puerī*: briefly put for the games the lads celebrate; see § 201. *Sc. dīcuntur* with *puerī*. *dicitur*: the subject is *agmen*. their columnns are called Trojan. In this verse we must supply *nunc Rōmae*. The point of 596-602 is that certain equestrian sports, called *Lūdus Trōiānus*, introduced by Sulla and revived by Caesar and Augustus, were believed to have a Trojan origin; see § 73. Vergil is, of course, complimenting Augustus in particular.

603. *Hāc . . . tenus*: see § 238. *celebrāta*: sc. *ab Aenēā sunt*.

604-603. To the Trojan women, who, gathered on the shore by the ships, are mourning for Anchises, Juno sends Iris. Iris induces them to set fire to the ships.

604. *fidem*, loyalty, to the Trojans. *novāvit*: the context gives the force of *changed for the worse*.

605-608. *referunt*, are bearing (i.e. 'paying'), is here a verb of giving and so is construed with the dative. *lūdis*: instr. abl., *by way of*, etc., *through the medium of*, etc. *Īrim*: cf. iv. 694-702. *euntī* (*eī*), as she went. For the winds as helpers of a divine messenger cf. iv. 223, with note on *pinnīs*. *multa*

movēns: as in iii. 34. *saturāta*, having fed fat, having sated, is a dep. participle. For the thought cf. i. 25-28.

609-610. *Illa . . . virgō*, She . . . the maiden goddess. *mille colōribus*, thousand-hued; abl. of characteristic. See note on *praestantī corpore*, i. 71. *nūllī vīsa*, seen by no eye. For constr. cf. *neque cernitur ūllī*, i. 440, with note on *ūllī*. *trāmite*: abl. of the route: § 159. With this join *citō* as a transferred epithet (§ 212); it is the goddess, not the way, that is swift.

611-612. *litora . . . portūs . . . classem*: sc. *dēserta* or *relicta* with *litora*. We have a threefold description, most effective, of the empty strand and harbor, a sharp contrast to the *ingēns concursus*.

613-616. *sōlā . . . actā*, lonely part of the strand; see note on *summā . . . undā*, i. 127. *sēcŕetae*, apart; cf. *sēcŕeta*, seen of the house of Anchises, ii. 299. *āmissum . . . flentēs*: why the women were thus mourning Anchises, far from the place of the games, Vergil does not say. We may infer (§ 254) that all the women were together, performing part of the rites in honor of Anchises, as all the men were

et tantum superesse maris!, vōx omnibus ūna.

Urbem ōrant; taedet pelagī perferre labōrem.

Ergō inter mediās sēsē haud ignāra nocendī
conicit, et faciemque deae vestemque repōnit;

fit Beroë, Tmariī coniūnx longaeva Doryclī,
cui genus et quondam nōmen nātique fuissent,
ac sic Dardanidum mediam sē mātibus infert.

620

“Ō miserae, quās nōn manus,” inquit, “Achāica bellō
trāxerit ad lētum patriae sub moenibus! Ō gēns
infēlix, cui tē exitiō Fortūna reservat?”

625

Septima post Trōiae excidium iam vertitur aestās,
cum freta, cum terrās omnīs, tot inhospita saxa
sīderaque ēmēnsae ferimur, dum per mare magnum
Ītaliā sequimur fugientem, et volvimur undīs.

performing, either as participants, or as spectators, through the games, their share in the rites. *cūctae* by itself need denote only all the women on the strand, whether they included all the women in the Trojan company or not. But see note on *sōla*, 651. *tot vada . . . superesse . . .!*, *alas that so many waters . . . yet remain!*, etc. For the inf. see § 173. *vōx*: pred. to *est*, to be supplied; the subject is the clause *Heu, tot . . . maris!*

617. *Urbem ōrant*: sc. *deōs*; cf. note on *Ō . . . surgunt!*, i. 437. *taedet* (*eās*) . . . *labōrem*: cf. *taedet caeli convexa tuērī*, iv. 451, with note.

619. *conicit*: sc. *Iris*. For scan-sion see note on *disice*, i. 70. *faciem . . . repōnit*: she does what Venus did, i. 315-320, and Cupid, i. 689-690.

620. In connection with this verse see note on *Rhoetēia*, 646.

621-622. *cui*: the antecedent is *Beroë*. *genus*, distinguished forebears. *Genus* is used, as English *family* often is, of high lineage. *fuissent*: subj. in O. O., giving the thought which prompts Iris to come to Beroë; *cui . . . fuissent* thus = *quod eī . . . fuissent*. Render by remembering how once she

had, etc. The discontent of a woman like Beroë with present conditions would seem to the others perfectly natural. *sic*, in this guise. *mātibus* = *in mātēs*; see § 138.

623-624. *quās . . . trāxerit*, since, etc. For the thought cf. i. 94-96, and iii. 321-324, esp. *hostilem ad tumultum Trōiae sub moenibus altis iussa mori. ad lētum . . . moenibus*: in i. 94-101 Aeneas himself describes such a death as preferable to death at sea.

626-629. *Septima . . . aestās*: cf. i. 755-756. *aestās* is hardly reconcilable with iv. 193, iv. 309. *cum . . . cum*: as in iii. 646; see note there. *freta . . . terrās*: join with *ferimur*; cf. § 144. *tot . . . ēmēnsae*: freely, having grazed so many rocks and sailed under so many stars. *saxa* refers to the danger, *sīdera* to the length of the way. *ferimur*, we have been moving. Since 626 virtually = *septem* (*per*) *annōs* with *ferimur*, we have in 626-628 the same constr. as in *tot annōs . . . gerō*, i. 47-48. *Ītaliā . . . fugientem*: cf. *arva . . . Ausoniae semper cēdentia retrō*, iii. 496. *sequimur . . . volvimur*, we have been pursuing, etc. See note on *ferimur*, 628.

- 630 Hic Erycis finēs frāternī atque hospes Acestēs:
 quis prohibet mūrōs iacere et dare cīvibus urbem?
 Ō patria, et raptī nēquiquam ex hoste Penātēs,
 nūllane iam Trōiae dīcentur moenia? Nusquam
 Hectoreōs amnīs, Xanthum et Simoēnta, vidēbō?
- 635 Quīn agite, et mēcum īnfaustās exūrite puppīs!
 Nam mihi Cassandrae per somnum vātis imāgō
 ārdentīs dare vīsa facēs: 'Hic quaerite Trōiam,
 hic domus est,' inquit, 'vōbīs.' Iam tempus agī rēs,
 nec tantīs mora prōdigiīs. Ēn quattuor ārae
- 640 Neptūnō; deus ipse facēs animumque ministrat."
 Haec memorāns, prīma īnfēnsūm vī corripit ignem,
 sublātāque procul dextrā cōnīxa coruscat
 et iacit. Arrēctae mentēs stupefactaque corda
 Īliadum. Hic ūna ē multīs, quae maxima nātū,

631. mūrōs iacere: cf. the common expression *fundamenta iacere*. Sc. *eum* = *Aenēan* as subject of *iacere*. The failure to name Aeneas specifically is psychologically sound; critics are apt to be (actually or apparently) vague. cīvibus: i.e. those who are ready and willing to people a city. urbem: cf. 617.

632-635. raptī . . . Penātēs: cf. *raptōs* . . . *Penātīs*, i. 378. nēquiquam: i.e. if they are never to find a home. ex hoste, out of the hosts of the foe. iam, any longer, hereafter. moenia is both subject and predicate to *dīcentur*. Hectoreōs: i.e. those that Hector, truest of Trojans, loved. 633-634 = 'Am I—are you—not to be as fortunate as Helenus has been?' See iii. 349-351. Quīn agite: cf. *Quīn morere*, iv. 547, with note. īnfaustās: it is the ships that make prolonged wanderings possible.

636-637. Nam . . . facēs: there is ellipsis again (see note on *nam*, i. 731): (*I suggest the burning of the ships*), because the semblance of Cassandra, etc. In view of ii. 345-346 and iii. 182-187,

which show so clearly that the Trojans had, in Troy, habitually disregarded Cassandra's warnings, the use of her name here, and the fact that the women do not at once rebuff the speaker who bases her appeal on that name show, better than anything else could, the state of mind of the women.

638-639. agī rēs: render by *for action*. The prodigy consists of the dream of 636-638. prōdigiīs (sc. *est*, belongs to): poss. dative. We should say, 'nor does so great a marvel brook delay.' For the pl. see §§ 189-190.

640. Neptūnō: for constr. cf. *avō*, 550, with note. We may assume that the sacrifice to Neptune had been meant to win a favorable voyage on to Italy! facēs . . . ministrat: cf. *furor arma ministrat*, i. 150. animum: i.e. the spirit required for the deed.

641-645. prīma: as in i. 24. īnfēnsūm . . . ignem: cf. *īnfandōs* . . . *ignīs*, i. 525. procul, far back; join with *sublātā*. cōnīxa: freely, with fullest effort. maxima nātū (sc. *est*): such a person,

Pyrgō, tot Priamī nātōrum rēgia nūtrix: 645

"Nōn Beroë vōbīs, nōn haec Rhoetēia, mātērēs,
est Doryclī coniūnx; divīnī signa decōris
ārdentisque notāte oculōs. Quī spīritus illi,
quī vultus vōcisque sonus vel gressus euntī!
Ipsa egomet dūdum Beroēn digressa reliquī,
aegram, indignantem, tālī quod sōla carēret
mūnere nec meritōs Anchīsae inferret honōrēs."

650

Haec effāta.

At mātērēs prīmō ancipitēs oculisque malignīs
ambiguae spectāre ratīs miserum inter amōrem 655

praesentis terrae fātisque vocantia rēgna,
cum dea sē paribus per caelum sustulit ālīs,
ingentemque fugā secuit sub nūbibus arcum.

Tum vērō attonitae mōnstrīs āctaeque furōre

of high birth (*rēgia*), and with the wide experience of years, is fittingly made to take the initiative among the women. *tot . . . nātōrum*: see note on *nurūs*, ii. 501.

646-649. *Nōn . . . vōbīs . . . est*, *You have not here*, etc. *Rhoetēia* throws some light on *Tmariū . . . Doryclī*, 620. *Beroë* herself was a true Trojan by birth. But how she became wife of *Tmarius . . . Doryclus* (620), a man who came from Epirus, in the far northwestern part of Greece, Vergil does not say. *divinī . . . notāte*: cf. note on *nec . . . sonat*, i. 328. *spīritus*, fire. *sonus . . . gressus*: for stress laid on a deity's voice cf. *nec vōx hominem sonat*, i. 328; for emphasis on a deity's movement cf. *incēdō*, i. 46, *incessū*, i. 405. *euntī*, as she moves.

650-652. *dūdum*: as in ii. 726. *Beroēn . . . reliquī*, parting from *Beroë*, left her. *tālī . . . carēret*: Pyrgo is indirectly quoting *Beroë's* words. *sōla* throws light at last (§ 254) on 613-615, and shows that *cūnctae* in 614 meant *all the women in the Trojan*

company. *mūnere*, ceremony; the word was used esp. of funeral honors.

654-656. *At . . . rēgna* (656) means that, in spite of the appeal of Pyrgo (644-652), the women could not bring themselves to act. *oculisque*: -*que* really unites *ancipitēs* and *ambiguae*. *ambiguae*, wavering. *spectāre*: historical inf. (§ 172). *miserum . . . amōrem*: any *amor* that kept the Trojans from Italy was *miser*. Join *miserum . . . rēgna* with *ambiguae*. *fātis* = *fātōrum vōcibus* and is instr. ablative. *rēgna*: briefly put for *their feelings toward the realms*, etc. The *rēgna* are, of course, those of Italy.

657-658. *cum dea . . . arcum*: a *cum-inversum* clause; see note on *cum . . . sēcum* (*ait*), i. 36-37. *arcum*: cf. *per mille colōribus arcum*, 609. With *secuit . . . arcum* cf. *Carpathium . . . secant*, 595. *arcum*, however, is acc. of effect: § 143. Iris descended *nūllī visa*, 610; she goes off visibly and in a way to give the clearest proof of her divinity. Cf. the mode of *Venus's* departure, i. 402-405.

- 660 conclāmant, rapiuntque focis penetrālibus ignem;
 pars spoliānt ārās, frondem ac virgulta facēsque
 coniciunt. Furit immissis Vulcānus habēnis
 trānstra per et rēmōs et pictās abiete puppīs.
 Nūntius Anchīsae ad tumulum cuneōsque theātri
 665 incēnsās perfert nāvis Eumēlus, et ipsi
 respiciunt ātrō in nimbō volitāre favillam.
 Prīmus et Ascanius, cursūs ut laetus equestrīs
 dūcēbat, sic ācer equō turbāta petivit
 castra, nec exanimēs possunt retinēre magistrī.
 670 "Quis furor iste novus? Quō nunc, quō tenditis," inquit,
 "heu! miserae civēs? Nōn hostem inimicaque castra
 Argīvum, vestrās spēs ūritis. Ēn, ego vester
 Ascanius!" Galeam ante pedēs prōiēcit, inānem,

660-663. rapiunt: sc. *pars*, to balance *pars*, 661; *they catch up, some of them, fire, etc.* penetrālibus: cf. *adytis . . . penetrālibus*, ii. 297. The hearths are in adjoining houses. ārās: for these see 639. coniciunt: sc. *in nāvis*. The women fling the *frondēs*, etc., upon the ships, and then set fire to the *frondēs*, etc. For scansion see note on *disice*, i. 70. immissis . . . habēnis, with loosened reins, i.e. at full speed; modal ablative. The fire is compared with racing steeds. When driving at highest speed the ancient charioteer evidently kept a slack rein. Cf. *immissis . . . iugis*, 146-147. The practice in modern driving races is quite different. Vulcānus = *ignis*; see § 207. pictās . . . puppīs, the painted fir-wood sterns. abiete is abl. of material without *ex*, a poetic use (see note on *pendentibus*, i. 166). For scansion cf. *parietibus*, 589, and see § 273.

664-699. All efforts to extinguish the flames are useless, till, in answer to the prayer of Aeneas, Jupiter sends a great shower of rain.

664-666. Nūntius . . . Eumēlus: for word-order see § 230. Who Eumelus

was, or how he became aware of the fire Vergil does not say. Eumelus does not appear again in the Aeneid. cuneōs . . . theātri: cf. *theātri circus*, 288-289, *tōtum caveae cōsessum ingentis*, 340, already used of the site of the games. respiciunt, turning round, see. The subject is to be got out of *cuneōs*, 664. nimbō: here a smoke-cloud.

667-669. ut . . . sic: cf. the use of *ut* in 329, 388. magistrī: attendants with functions like those of Epytides, who is called *custōs* and *comes Iūli*, 546. Vergil does well to make some one who is on horseback speed to chide the women, and to check their activities.

670-671. Quō . . . tenditis . . . ?, *What is the aim, what is the aim, NOW, of your straining efforts . . . ?* civēs, fellow-citizens. Ascanius seeks to remind the women that they have as deep an interest in the fleet as he himself has.

672. vestrās spēs: sharp advers. asyndeton. Ascanius thinks of the ships as the only means of getting to the land where, all alike, when in their sober senses, yearn to be (cf. *vocantia rēgna*, 656).

673-674. Galeam . . . indūtus:

quā lūdō indūtus belli simulācra ciēbat.

Accelerat simul Aenēās, simul agmina Teucrum.

675

Ast illae dīversa metū per litora passim
diffugiunt, silvāsque et sīcubi concava fūrtim
saxa petunt; piget inceptī lūcisque, suōsque
mūtatae agnōscunt, excussaue pectore Iūnō est.

Sed nōn idcirco flammae atque incendia virīs

680

indomitās posuēre; ūdō sub rōbore vivit
stuppa, vomēns tardum fūmum, lentusque carinās
ēst vapor, et tōtō dēscendit corpore pestis,
nec virēs hērōum infūsaue flūmina prōsunt.

Tum pius Aenēās umerīs abscindere vestem

685

auxiliōque vocāre deōs et tendere palmās:

“Iuppiter omnipotēns, sī nōndum exōsus ad ūnum

Trōiānōs, sī quid pietās antiq̄ua labōrēs

respicit hūmānōs, dā flammam ēvādere classī

nunc, pater, et tenuīs Teucrum rēs ēripe lētō,

690

vel tū, quod superest, infestō fulmine mortī,

Ascanius seems to think that the women do not recognize him and so will not heed him; hence he removes his helmet. The description in 556 and 576 clearly shows that, when the lads first appeared, they did not wear their helmets; it was important that, as they paraded around the *cōnsessus* (577), they should be recognized. In 673-674, Vergil is telling us indirectly (§ 254) that, before the *pugnae simulācra* began (585), the lads had put on their helmets.

678. piget: sc. *eās*; cf. note on *pertaesum* . . . *fuisset*, iv. 18. **suōs:** i.e. their true friends. Iris had pretended to be their helper, 630-640.

679. Iūnō: i.e. Juno's influence.

681-683. indomitās, invincible; see note on *indēprēnsus*, 591. **posuēre = dēposuēre** (§ 221). **vivit stuppa:** i.e. the fire in the tow or calking still lives. **lentus, smoldering;** properly 'sluggish,' and so equivalent to *tardus*.

carinās, hulls, frames. ēst: as in iv. 66. **tōtō . . . corpore** (sc. *nārium*): the abl. here may be (1) abl. of extent of space (cf. *perpetuā* . . . *iventā*, iv. 32, with note on *perpetuā*), or (2) abl. of route (§ 159).

686. auxiliō (sibi): dat. of purpose (§ 135), = *ut sibi auxiliō sint*. The infinitives in 685-686 are historical (§ 172).

687-690. exōsus: an adj. used sometimes, as here, in act. sense with forms of *sum* expressed or implied, sometimes in pass. sense, as the equivalent of a pf. pass. participle. *exōsus* (es) is in effect a dep. verb, *hast come to hate*. **pietās antique (tua), the tender mercy that once was yours.** Cf. ii. 536, and *pia nūmina*, iv. 382, with note on *pia*. **respicit = adhūc respicit.** **tenuīs . . . rēs, the slender fortunes.**

691. vel, or, if you please. quod superest: sc. *ē Teucrōrum rēbus*.

- sī mereor, dēmitte, tuāque hīc obrue dextrā.”
 Vix haec ēdiderat, cum effūsīs imbribus ātra
 tempestās sine mōre furit, tonitrūque tremēscunt
 695 ardua terrārum et campī; ruit aethere tōtō
 turbidus imber aquā dēnsisque nigerrimus Austrīs,
 implenturque super puppēs, sēmiusta madēscunt
 rōbora, restinctus dōnec vapor omnis, et omnēs
 quattuor āmissis servātae ā peste carīnae.
 700 At pater Aenēās, cāsū concussus acerbō,
 nunc hūc ingentīs, nunc illūc pectore cūrās
 mūtābat versāns, Siculisne resīderet arvīs,
 oblītus fātōrum, Italāsne capesseret ōrās.
 Tum senior Nautēs, ūnum Tritōnia Pallas
 705 quem docuit, multāque īnsignem reddidit arte
 (hāc respōnsa dabat, vel quae portenderet īra
 magna deum vel quae fātōrum posceret ōrdō),
 isque hīs Aenēān sōlātus vōcibus īnfīt:

692. *mereor*: Aeneas completely identifies himself with his people; his deserts are theirs, as theirs are his.

694-699. *sine mōre*, with unwonted violence; literally, 'unprecedented.' *ardua . . . et campī*, the hills and the plains. *ardua terrārum*: for gen. with neuter adj. used as a noun see § 217. *turbidus*, murky, swollen. *super* = *dēsuper*. *sēmiusta*: for scansion see § 282. *quattuor*: i.e. only four.

700-778. Aeneas is in doubt whether to go on to Italy, or to stay in Sicily, but the seer Nautes and a vision from Anchises both bid him press on. He founds a city then in Sicily, leaves some of his people there, and sets sail.

702-703. *mūtābat*, was varying, was shifting, i.e. was entertaining one cūra, 'anxious thought,' after another. *versāns*, twisting them. With *nunc . . . versāns* cf. iv. 285-286, iv. 630. *Siculisne . . . Italāsne*: note the emphatic places of the adjectives; they are also

metrical equivalents. For *-ne . . . -ne* cf. i. 308, with note.

704-708. *senior, aged*. Nautes has two claims upon Aeneas's attention: (1) his age and experience, (2) his special gift of divination, due to the favor of Pallas. *ūnum*, preëminently. In such connections as this Vergil usually attaches *ūnus* to some expression of comparison; cf. i. 15, ii. 426. *multā . . . arte*, rich skill in prophecy. The nature of the *ars* is shown by 706-707. *hāc*: sc. *arte*. *dabat*: the impf. denotes a settled habit. *portenderet . . . posceret*: subj. in questions dependent on *respōnsa dabat*, which really = *respōnsīs ostendēbat*. *portenderet . . . deum* refers to sudden emergencies and marvels like the present. *ōrdō*, the settled order. *isque*: these words spoil the constr., since they leave *Nautēs*, 704, without a verb; omit them in translation. *sōlātus*, comforting; see § 186.

“Nāte deā, quō Fāta trahunt retrahuntque, sequāmur:
 quidquid erit, superanda omnis fortūna ferendō est. 710
 Est tibi Dardanius dīvīnae stirpis Acestēs;
 hunc cape cōsiliīs socium et coniunge volentem:
 huic trāde, āmissis superant quī nāvibus et quōs
 pertaesum magnī inceptī rērumque tuārum est,
 longaevōsque senēs, ac fessās aequore matrēs, 715
 et quidquid tēcum invalidum metuēnsque pericli est
 dēlige, et hīs habeant terrīs sine moenia fessī;
 urbem appellābunt permissō nōmine Acestam.”

Tālibus incēnsus dictīs seniōris amīcī,
 tum vērō in cūrās animō didūcitur omnīs. 720
 Et nox ātra polum bigīs subvecta tenēbat;
 vīsa dehinc caelō faciēs dēlāpsa parentis
 Anchisae subitō tālis effundere vōcēs:

709-710. quō . . . sequāmur: cf. 22-23. quidquid . . . est: a famous verse. To this day resignation is an Italian trait, embodied in the cry *pazienza* (= Latin *patientia*).

711-718. Est tibi: i.e. is at your service, is ready to your needs. dīvīnae stirpis is explained by *Trōia* . . . genuit, 38-39. cōsiliīs: dat. of interest (§ 131), with personification, to help your plan, so to speak. volentem in effect = *nōn enim recūsābit*. Render *coniunge volentem* by join him thereto with his consent. superant = *supersunt*, are left over, are super-numeraries. quōs pertaesum . . . est: cf. *piget* . . . *lūcis*, 678, with note. quidquid: the neut. is broader in sense than either the masc. or the fem. would be; cf. *quidquid* . . . *Dardaniae*, i. 601-602. See also note on *Varium* . . . *mutābile*, iv. 569. metuēns . . . pericli: for constr. cf. *servantissimus aequi*, ii. 427, with note. habeant . . . sine: cf. notes on *stringat sine*, 163, *sinite* . . . *revisam*, ii. 669. fessī: i.e. since they are too weary to travel further. permissō nōmine: sc. *eīs ā tē*,

or, perhaps, *ab Acestā*. Acestam: Vergil is thinking of a Sicilian town called usually Egesta, or Segesta, which tradition connected with Troy.

720. in . . . omnis, is rent asunder in (to) every anxious thought. We speak of a person as 'torn by conflicting emotions.' Aeneas's hesitancy here is like his despair in i. 92-101. In spite of all the prophecies that have bidden him go on to Italy, and have assured him of his safe arrival there (§ 86), Aeneas has not as yet firm faith in his destiny. He is still an imperfect Aeneas, not yet fully fitted for his great task in Italy.

721-722. bigīs subvecta has been neatly rendered by *car-borne*. caelō . . . dēlāpsa: the 'semblance of Anchises' comes to Aeneas as a vision from Jupiter (726); hence it comes from heaven. The actual shade of Anchises is in the underworld. For Anchises as divine, and so possessed of knowledge of the future, cf. *divinī* . . . *parentis*, 47 (with note on *divinī*), *sācte parēns*, 80, both said of Anchises. For structure of 721-723 see § 249.

- “Nāte, mihī vītā quondam, dum vīta manēbat,
 725 cāre magis, nāte Īliacīs exercite fātis,
 imperiō Iovis hūc veniō, quī classibus ignem
 dēpulit, et caelō tandem miserātus ab altō est.
 Cōnsiliūs pārē quae nunc pulcherrima Nautēs
 dat senior; lēctōs iuvenēs, fortissima corda,
 730 dēfer in Ītaliā; gēns dūra atque aspera cultū
 dēbellanda tibi Latiō est. Dītis tamen ante
 infernās accēde domōs, et Avena per alta
 congressūs pete, nāte, meōs, nōn mē impia namque
 Tartara habent, tristēs umbrae, sed amoena piōrum
 735 concilia Ēlysiumque colō. Hūc casta Sibylla
 nigrārū multō pecudum tē sanguine dūcet.
 Tum genus omne tuum et quae dentur moenia discēs.
 Iamque valē; torquet mediōs nox ūmida cursūs,
 et mē saevus equīs Oriēns adflāvit anhelīs.”
 740 Dixerat, et tenuīs fūgit ceu fūmus in aurās.
 Aenēās “Quō deinde ruis, quō prōripis,” inquit,

725. nāte . . . fātis: Anchises used these words to Aeneas in iii. 182.

728-729. pulcherrima belongs logically with cōnsiliūs; for its position see note on ignōtum, ii. 59. senior: very emphatic by position. Render by out of the wisdom of his years. See note on senior, 704.

730-731. gēns . . . Latiō est: with this prophecy cf. i. 263-266, iii. 539-540, with notes. For gēns dūra . . . cultū see § 67, at the end. ante, first of all, i.e. before you undertake this war in Italy.

732-736. Avena . . . alta: i.e. through the deep entrance to the underworld. meōs, with me. namque: for position see § 236. tristēs umbrae is in appos. with Tartara; we should say, 'the land of the sorrowing shades.' colō. Hūc: for the hiatus see § 292. colō = I cherish; freely, enjoy to the full. Hūc = To those places. nigrārū: for the color cf. nigrantis terga

iuvenēōs, 97. multō . . . sanguine: instr. abl., with the help of, etc. multō implies that the sacrifice is to be large.

738. torquet . . . cursūs: freely, is wheeling her chariot in midcourse. The expression is inaccurate: (1) torquet currum would be more exact; (2) though the words ought, in themselves, to denote midnight, it is clear from 739 that they refer rather to time near the dawn.

739. mē . . . anhelīs: i.e. I must depart. So in Hamlet the ghost departs when he scents the morning air. The Dawn is saevus because Dawn parts Anchises from his son. Vergil dwells at such length on the time for another reason. The Greeks and the Romans trusted dreams and visions that came after midnight. Cf. note on portā . . . eburnā, vi. 898.

741-742. deinde, then, i.e. so soon after speaking. The language is much condensed. Strictly, Aeneas means,

"quem fugis, aut quis tē nostris complexibus arcet?"

Haec memorāns, cinerem et sōpītōs suscitāt ignīs,
Pergameumque Larem et cānae penetrālia Vestae
farre piō et plēnā supplex venerātur acerrā.

745

Extēplō sociōs primumque arcessit Acestēn,
et Iovis imperium et cārī praecepta parentis
ēdocet, et quae nunc animō sententia cōnstet.

Haud mora cōnsiliūs, nec iussa recūsāt Acestēs.

Trānscribunt urbī mātērēs, populumque volentem
dēpōnunt, animōs nīl magnae laudis egentīs.

750

Ipsī trānstra novant, flammisque ambēsa repōnunt
rōbora nāvigiīs, aptant rēmōsque rudentisque,
exiguī numerō, sed bellō vīvida virtūs.

Intereā Aenēās urbem dēsīgnat arātrō,

755

sortiturque domōs; hoc Īlium et haec loca Trōīam

'You speak, then (*deinde*) at once depart. Whither are you hastening?'

prōripis: sc. *tē*: § 151. **nostris complexibus:** cf. *congressūs . . . meōs*, 733.

743. sōpītōs . . . ignis: the *slumbering fires* (lit., 'the fires that had been put to sleep') are those of his own hearth, by which stood the images of the Lar, the Penates, etc. (§§ 331-333).

744. cānae . . . Vestae: cf. *cāna Fidēs*, i. 292, with note on *cāna*. In 743-745, as in iii. 176-178, Aeneas makes a sacrifice after a vision from heaven.

748. quae . . . cōnstet, *what is now the firm-set purpose of his heart*. It is characteristic of Aeneas, in Books I-VI especially, that, slow as he is to reach a decision either on the basis of his own reflection and his own knowledge (700-703), or on the basis of advice, however good, given to him, too, by one of special experience and special powers (704-720), he never refuses to obey what he *knows* to be the divine will.

749. cōnsiliūs (eius): dat. of in-

terest (disadvantage) with *mora* (*est*); cf. *nec tantis mora prōdigiīs*, 639.

750-751. Trānscribunt: freely, *enroll*; lit., 'transfer' names from the roll of those who are to press on to Italy to that of those who are to stay in Sicily. The subject is *Aenēās et Acestēs. urbī*: see 717-718. **volentem = quī sic vult.** **dēpōnunt** combines the idea of disembarking and that of casting aside. **nīl . . . egentīs**, *that feel no need of*.

752. Ipsi: i.e. those who are made of sterner stuff, the real Trojans; cf. note on *ipsius*, i. 114. **repōnunt**, *restore*, is here a verb of giving, and so is used with the dative *nāvigiīs*.

753-754. rudentisque: for the hypermetrical *-que* cf. 422 and see § 291. **bellō:** dat. of purpose (§ 135). For the meaning see note on *gēns . . . Latīō est*, 730-731. **virtūs**, *manhood*, for 'a manly company.'

755-756. urbem . . . arātrō: a practice common in later days at the establishment of cities and colonies. **Īlium . . . Trōīam:** so Helenus, iii. 302, iii. 349-351, used the old names.

esse iubet. Gaudet rēgnō Trōiānus Acestēs,
 indicitque forum, et patribus dat iūra vocātis.
 Tum vicīna astris Erycīnō in vertice sēdēs
 760 fundātur Venerī Īdalīae, tumulōque sacerdotēs
 ac lūcus lātē sacer additur Anchīsēō.

Iamque diēs epulāta novem gēns omnis, et ārīs
 factus honōs; placidī strāvērunt aequora ventī,
 crēber et adspīrāns rūsus vocat Auster in altum.
 765 Exoritur prōcurva ingēns per litora flētus;
 complexī inter sē noctemque diemque morantur.
 Ipsae iam mātērēs, ipsī quibus aspera quondam
 vīsa maris faciēs et nōn tolerābile nōmen
 ire volunt omnemque fugae perferre labōrem.
 770 Quōs bonus Aenēās dictīs sōlātur amicīs,
 et cōnsanguineō lacrimāns commendat Acestae.
 Trīs Erycī vitulōs et Tempestātibus agnam
 caedere deinde iubet solvique ex ōrdine fūnem.
 Ipse, caput tōnsae foliīs ēvinctus olivae,
 775 stāns procul in prōrā pateram tenet, extaque salsōs

757-758. rēgnō: i.e. in his sovereignty over the new city. Trōiānus gives the reason for his joy; he sees a new Troy arising. indicit . . . forum, proclaims a court, i.e. establishes a court and proclaims a time for its sessions. dat, prescribes. Vergil has in mind the Senate (patribus) of his own time, which was practically controlled by Augustus. With 755-758 cf. in general i. 423-426, said of the foundation of Carthage.

759-760. sēdēs . . . Īdalīae: the temple of Venus on Mt. Eryx was very famous. For Venus's connection with Idaliū and Cyprus see i. 681, i. 415-417. tumulō: the priest is to care for the tumulus and to perform sacrifices there.

762-764. epulāta: sc. est. placidī . . . ventī: cf. plācāta . . . maria, iii. 69-70, with note. crēber . . . adspī-

rāns: for constr. cf. lēnis crepitāns auster, iii. 70, with note. crēber = freshly, steadily.

766. complexī, embracing (§ 186). morantur is here tr.; cf. annōs dē-moror, ii. 647-648. They make the time linger by crowding so much into it.

771. cōnsanguineō is an important word; the relation of Acestes to those whom Aeneas is leaving will insure to them proper care.

772-773. Tempestātibus: for sacrifices to the winds cf. iii. 120. caedere . . . solvi: for the shift from act. to pass. voice cf. iii. 60-61, with note on līnguī. As subject sc. suōs, 'his people.' caedī would be metrical. ex ōrdine, in due course, i.e. after the sacrifice.

774-775. tōnsae . . . olivae: cf. tōnsā . . . corōnā, 556, with note on tōnsā. procul, at a distance (from the others), apart.



NEPTUNE

prōicit in flūctūs, ac vīna liquentia fundit.
 Prōsequitur surgēns ā puppī ventus euntis;
 certātīm sociī feriunt mare et aequora verrunt.

At Venus intereā Neptūnum, exercita cūrīs,
 adloquitur, tālisque effundit pectore questūs:

780

“Iūnōnis gravis ira nec exsaturābile pectus
 cōgunt mē, Neptūne, precēs dēscendere in omnīs,
 quam nec longa diēs pietās nec mītigat ūlla,
 nec Iovis imperiō Fātisque infrācta quiēscit.

Nōn mediā dē gente Phrygum exēdisse nefandīs
 urbem odiīs satis est nec poenam trāxe per omnem;
 rēliquiās Trōiae, cinerēs atque ossa perēemptae,
 insequitur. Causās tantī sciat illā furōris.

785

Ipse mihi nūper Libycis tū testis in undīs
 quam mōlem subitō excierit; maria omnia caelō
 miscuit, Aeoliīs nēquiquam frēta procellis,
 in rēgnīs hoc ausa tuīs.

790

Per scelus ecce etiam Trōiānis mātribus āctīs
 exussit foedē puppīs, et classe subēgit

776-778. With 776 cf. 238. 777 =
 iii. 130. 778 = iii. 290.

779-826. Venus begs Neptune to bring
 Aeneas safely to the Tiber; this Neptune
 promises. Neptune rides over the waves,
 quieting them as he goes.

781. *nec exsaturābile*, her *insati-*
able. Cf. *necdum anticum saturāta*
dolōrem, 608, said by Vergil himself of
 Juno.

782-784. *dēscendere in*, to stoop to.
quam = *eam* (i.e. *Iūnōnem*) *enim*.
longa diēs = *vetustās*. *pietās* . . . *ūlla*,
any measure of devotion to duty. In
 going on to Italy, in obedience to the
 oft-expressed will of the gods, Aeneas
 was surely *pious*. Cf. *pīus Aenēās*,
 iv. 393, with note. *infrācta quiēscit*,
is bent (subdued) and brought to rest.

785-786. *mediā* . . . *exēdisse* . . .
urbem: Venus uses strong language.
 She thinks of the *gens Phrygum* as a

kind of body or animate being, whose
 vital organs consist of the *urbs*. Juno
 is not content though she has eaten
 the very heart out of this body.
mediā . . . *gente Phrygum*, out of the
 vitals of the Phrygian race. *trāxe*: as
 object sc. *eōs* or *civīs*, out of *urbem*.
 For form of *trāxe* see § 116.

787-788. *perēemptae* (sc. *Trōiae*),
 of the poor dead city. *sciat illa*, let her
 know, i.e. I leave it to her to know.
 The implication is that Juno is no
 better able to explain her conduct
 than any one else is.

791. *Aeoliīs*: the ref. is to the storm
 of i. 81-156. With 790-792 cf. i.
 133-141. *nēquiquam*: Venus means
 that of course Juno knew that she
 could not keep Aeneas from Italy.
 See note on *sī* . . . *sī*, 798.

792. *hoc*: here by itself a heavy
 syllable (§ 258); an uncommon usage.

794. *subēgit* = *coēgit*; sc. *Aenēan*.

- 795 āmissā sociōs ignōtae linquere terrae.
 Quod superest, ōrō, liceat dare tūta per undās
 vēla tibi, liceat Laurentem attingere Thybrim,
 sī concessa petō, sī dant ea moenia Parcae.”
 Tum Sātūrnus haec domitor maris ēdidit alti:
 800 “Fās omne est, Cytherēa, meis tē fidere rēgnis,
 unde genus dūcis. Meruī quoque; saepe furōrēs
 compressī et rabiem tantam caelique marisque.
 Nec minor in terris (Xanthum Simoēntaque testor)
 Aenēae mihi cūra tuī. Cum Trōia Achillēs
 805 exanimāta sequēns impingeret agmina mūrīs,
 mīlia multa daret lētō, gementque replētī
 amnēs, nec reperīre viam atque ēvolvere posset
 in mare sē Xanthus, Pēlidae tunc ego fortī
 congressum Aenēān nec dis nec vīribus aequīs
 810 nūbe cavā rapuī, cuperem cum vertere ab imō
 strūcta meis manibus periūrae moenia Trōiae.
 Nunc quoque mēns eadem perstat mihi; pelle timōrem.

795. ignōtae is an exaggeration; those who are to stay behind in Sicily are to be with friends (Acestes and his Trojans). Note the exaggeration in 794. **terrae**: dat. with *linquere*, which here = *trādere* or *dēdere*.

796-797. Quod superest: as in 691. The clause also = a dat. with *liceat*: 'let the remnant (of the Trojans) be permitted.' **dare tūta . . . vēla tibi**: i.e. safely to traverse thy waters. A natural variation from the common *dare vēla ventis* would be *dare vēla mari*. Venus goes further; remembering that Neptune is god of the sea she substitutes *tibi* for *mari*.

798. sī . . . sī: the condition is a condition in form only; Neptune and Venus both know that Aeneas must reach Italy. **ea moenia**, that city, i.e. the city implied in the ref. to the Tiber.

801. unde . . . dūcis = *inde enim*, etc. Venus was said to have risen from the foam of the sea near Cythera;

hence *Cytherēa*, 800, is a specially fitting title here. **Meruī**: sc. as object 'your faith in me.'

804. Cum is to be taken with all the verbs through 807.

806. replētī, overflowing, choked, with the slain. Cf. the account of the Simois, i. 100-101.

808-811. Pēlidae . . . rapuī (810), then, when Aeneas had joined battle with . . . , though neither his gods nor his strength were a match (for his foe), I hurried him off, etc. See *Iliad* XX. 158-352. **aequīs** belongs also with *dis* (§ 234). The whole expression is an abl. abs. which = an advers. clause; the sense is, 'though not in himself, or in the divine aid on which he could rely, a match for him.' **cum**, although. **strūcta . . . manibus**: cf. note on *Neptūnus*, ii. 610. **periūrae**: because it failed to pay according to promise for the building of the walls. In iii. 248 the Harpy Celaeno calls the Trojans *Lāomedontiadae*; see note there.

Tūtus quōs optās portūs accēdet Avernī.

Ūnus erit tantum, āmissum quem gurgite quaerēs;
ūnum prō multīs dabitur caput."

815

Hīs ubi laeta deae permulsit pectora dictīs,
iungit equōs aurō genitor, spūmantiaque addit
frēna ferīs, manibusque omnīs effundit habēnās.

Caeruleō per summa levis volat aequora currū:

subsīdunt undae, tumidumque sub axe tonantī
sternitur aequor aquis; fugiunt vāstō aethere nimbi.

820

Tum variae comitum faciēs, immānia cētē,
et senior Glaucī chorus, Īnōusque Palaemōn,
Tritōnesque citī, Phorcīque exercitus omnis;
laeva tenet Thetis, et Melitē, Panopēaque virgō,
Nīsacē, Spīōque, Thaliaque, Cymodocēque.

825

Hīc patris Aenēae suspēnsam blanda vicissim
gaudia pertemptant mentem; iubet ōcius omnīs
attollī mālōs, intendī bracchia vēlīs.

Ūnā omnēs fēcēre pedem, pariterque sinistrōs,

830

813-815. portūs . . . Avernī: the harbor of Cumae, near which was a fabled entrance to the underworld. **āmissum quem, whom, a lost comrade. caput, life, soul.**

816-818. laeta: proleptic (§ 211), giving the result of *permulsit*, *soothed into joyousness. aurō* here = *aureō iugō. addit, puts on.* In compounds *dō* constantly = 'put,' 'place,' rather than 'give.' **effundit habēnās:** cf. *immissis . . . habēnis*, 662, with note, and *classi . . . immitit habēnās*, vi. 1.

820-821. tumidum . . . aquis, the swelling sea is laid to rest through (the smoothing of) its waters; *aquīs* is instr. ablative. With 817-821 cf. i. 147-156; in both passages Neptune quiets the waves by riding over them.

822. comitum, of his train; sc. Neptūnī. cētē: a Greek neuter plural (§ 101).

825. laeva: neut. pl.; *laeva tenet* = on the left are. We may infer (§ 254) that the creatures mentioned in 823-

824 are on Neptune's right. With 822-826 cf. 239-241.

827-871. The god of sleep, after trying in vain to persuade Palinurus to quit his post, throws him into a deep slumber and flings him into the sea. Aeneas, aroused by the roar of the surf on the rocks of the Sirens, takes the place of Palinurus.

828-829. gaudia . . . mentem: cf. *tacitum . . . pectus*, i. 502. **intendī . . . vēlīs:** cf. *intendere . . . tergō*, 403, with note on *dūrō . . . tergō*.

830. fēcēre pedem, worked the sheets; pedem is a coll. sing., and = *ru-dentis*, iii. 267. See note there. With the whole expression cf. *vēla facit*, 281. Sc. *nunc* before *sinistrōs* and note that the emphatic words in 830-831 are *Ūnā . . . pariter . . . ūnā*. The ships are not running full before the wind, with their square sails drawn taut, and set at right angles with the hull; the ships are tacking, catching the wind now with the right, now with the left half of the sail.

nunc dextrōs solvĕre sinūs, ūnā ardua torquent
cornua dētorquentque; ferunt sua flāmina classem.

Prīnceps ante omnīs dēnsūm Palinūrus agēbat
agmen; ad hunc aliī cursum contendere iussī.

- 835 Iamque ferē mediam caelī nox ūmida mētām
contigerat (placidā laxābant membra quiēte,
sub rēmīs fūsi per dūra sedilia, nautae),
cum levis aetheriīs dēlāpsus Somnus ab astrīs
āera dīmōvit tenebrōsum, et dispulit umbrās,
840 tē, Palinūre, petēns, tibi somnia trīstia portāns
īnsontī, puppīque deus cōnsēdit in altā,
Phorbantī similis, funditque hās ōre loquēlās:
“Īasidē Palinūre, ferunt ipsa aequora classem;
aequātae spīrant aerae; datur hōra quiētī:
845 pōne caput, fessōsque oculōs fūrāre labōrī;
ipse ego paulisper prō tē tua mūnera inībō.”
Cui vix attollēns Palinūrus lūmina fātur:
“Mēne salis placidī vultum flūctūsque quiētōs
ignōrāre iubēs? Mēne huic cōnfidere mōnstrō?

831-832. *solvĕre sinūs*, *loosened the bellying folds*, i.e. let the sails loose till they swelled in bellying folds. *sinūs* is acc. of effect (§ 140). Cf. *solvite vēla*, iv. 574; for *sinūs* cf. iii. 455. *torquent . . . dētorquent* = *torquent nunc hūc, nunc illūc*. When the right *sinūs* are filled, the *cornū* on that side is pointed toward the bow, that on the other side toward the stern. *cornua*: as in iii. 549.

834. *ad*, according to, in unison with, a common meaning. *aliī cēteri* would have been more exact.

835-837. *mediam caelī . . . mētām*: cf. *mētās . . . Pachyni*, iii. 429, with note. Nox rides in a chariot (721), and so the figurative language from the chariot race is very appropriate. *fūsi*: as in i. 214.

838-839. *cum . . . dīmōvit*: a *cum-inversum* clause; see note on *cum . . . sēcum* (ait), i. 36-37. *dīmōvit . . . dis-*

pulit: i.e. by flying through the *āēr* and the *umbræ*.

841-842. *īnsontī*, though you were innocent (had done no wrong). *deus* suggests the final result; before a god a mortal like Palinurus is powerless. The word thus adds to the pathos of the passage. *Phorbantī*: an unknown Trojan, but plainly an intimate friend of Palinurus.

844-845. *aequātae*, evenly. *datur*: i.e. is appointed for. *fūrāre* is a picturesque substitute for *ēripe*, and so is used with the dat. *labōrī*; see note on *silici*, i. 174.

846. This verse shows that Phorbus (842) was well known to Palinurus as a skillful sailor. *mūnera*, tasks.

847-849. *vix attollēns . . . lūmina*: a stereotyped expression for 'giving scant heed.' *ignōrāre*: i.e. to forget what I know about. *huic . . . mōnstrō*, this strange and treacherous power.

Aenēan crēdam (quid enim?) fallācibus auris,
et caelī totiēns dēceptus fraude serēni?"

850 / 1 1 1

Tālia dicta dabat, clāvumque adfixus et haerēns
nusquam āmittēbāt, oculōsque sub astra tenēbat.

Ecce deus rānum Lēthaeō rōre madentem

vīque sopōrātum Stygiā super utraque quassat
tempora, cūctantique natantia lūmina solvit.

855

Vix primōs inopīna quiēs laxāverat artūs,

et super incumbēns cum puppis parte revulsā

cumque gubernāclō liquidās prōiēcit in undās

praecipitem, ac sociōs nēquiquam saepe vocantem;

860

ipse volāns tenuis sē sustulit āles ad aurās.

Currit iter tūtum nōn sētius aequore classis,

prōmissisque patris Neptūnī interrita fertur.

850-851. crēdam . . . ?: deliberative question, *Am I to intrust . . . ?*, or, *would you have ME intrust Aeneas . . . ?* **quid enim?**: *enim* = *indeed*, as in i. 19. With *quid* sc. *crēdam*, subjunctive of obligation or propriety (see note on *Quid . . . dicam . . . ?*, iv. 43.) Render by *why, indeed (pray)*, (*should I intrust him*)? Since a negative answer is implied, *quid enim?* negatives the main question, *Aenēan crēdam*, etc., even before that question is fully stated. **et . . . dēceptus**, and that, too, though I have been cheated. Cf. *et dōna ferentis*, ii. 49, with note.

852-853. adfixus . . . haerēns . . . āmittēbāt, fastened firmly to the steering-paddle, and clinging to it, he never for a moment let it go. With *adfixus* and *haerēns* sc. *eī* = *clāvō*. **nusquam**: we should expect *numquam*. The close connection, however, between 'at no time' and 'in no place' is seen in *Nusquam aberō*, ii. 620. **āmittēbāt**: for scansion see § 275. **sub . . . tenēbat** together = *kept . . . upturned toward*.

855-856. sopōrātum, *slumberous*, a transferred epithet (§ 212). The verb *sopōrō* is usually employed of

making persons drowsy. **cūctantique** (sc. *eī*): i.e. though he struggles against the power of the branch. **natantia** is proleptic (§ 211), *till they swim*. **solvit**: cf. *solvuntur*, i. 92, with note.

857-858. Vix . . . et: see §§ 220, 250. Render by *Almost before the unexpected sleep had, . . . the (god), flinging himself upon Palinurus*, etc. **primōs** belongs in thought with *laxāverat*, *had begun to loosen*. **incumbēns**: sc. *eī*, and then cf. *Incubuere mari*, i. 84. **revulsā** (*ā deō*), *which, he, the god had wrenched loose*.

859-861. gubernāclō: cf. note on *clāvum . . . torquet*, 177. *clāvum . . . āmittēbāt*, 852-853, shows why the steering-paddle goes down with *Palinurus*. **prōiēcit**: the subject is to be got from *deus*, 854. **praecipitem**, *falling headlong*. **sustulit āles**: juxtaposition of effect and cause (§ 241). Though *āles* is a noun, render by *raised himself aloft (by) on his pinions*.

862-863. iter: acc. of effect with *currit* (§ 144). **nōn sētius**: sc. *quam antea*. **prōmissis**: see 812-815. **interrita**: a picturesque substitute for *sine periclō*.

Iamque adeō scopulōs Sīrēnum advecta subibat,
 865 difficilis quondam, multōrumque ossibus albōs
 (tum rauca adsiduō longē sale saxa sonābant),
 cum pater āmissō fluitantem errāre magistrō
 sēnsit, et ipse ratem nocturnis rēxit in undīs,
 multa gemēns, cāsūque animum concussus amīcī:
 870 "Ō nimium caelō et pelagō cōnfise scrēnō,
 nūdus in ignōtā, Palinūre, iacēbis harēnā."

864-866. *advecta*, sailing onward;
 § 186. *quondam*: as in iii. 704; see
 note there. *rauca* . . . *sonābant*: it is
 this sound that wakes Aeneas, 867-
 868. *sonābant*, were booming.

867-868. *cum* . . . *sēnsit*: a *cum-*
inversum clause; see note on *cum* . . .
sēcum (*ait*), i. 36-37. *fluitantem er-*
rāre, was drifting and straying aim-
 lessly. *errāre*: as subject sc. *ratem*
 from the next verse. *magistrō*: as in
 i. 115. *et* = *itaque* (§ 219). *rēxit*: in
 161 the noun *rēctor* = 'pilot.'

870-871. Ō . . . cōnfise . . . nūdus
 . . . harēnā, O Palinurus, since you
 trusted too much . . . , you will lie,
 Palinurus, etc. Aeneas is speaking.
 He is of course ignorant of the facts.
 But, mortal-like, he believes the worst,
 even of a tried friend. *nūdus* suggests
 the thought of lack of burial. Even
 to be buried in a strange land was a
 sorrow; to lie there unburied was
 infinitely worse. *ignōtā*: in vi. 381, we
 learn that the place is to bear, forever,
 the name of Palinurus; see notes there.

LIBER SEXTUS

Sic fatur lacrimāns, classiq̄ue immittit habēnās,
 et tandem Euboicis Cūmārum adlābitur ōris.
 Obvertunt pelagō prōrās; tum dente tenāci
 ancora fundābat nāvīs, et litora curvae
 praetexunt puppēs. Iuvenum manus ēmicat ārdēns 5
 litus in Hesperium; quaerit pars sēmina flammae
 abstrūsa in vēnīs silicis, pars dēnsa ferārum
 tēcta rapit silvās, inventaque flūmina mōnstrat.
 At pius Aenēās arcis, quibus altus Apollō
 praesidet, horrendaeque procul sēcrēta Sibyllae, 10
 antrum immāne, petit, magnam cui mentem animumque

1-44. Aeneas reaches Cumae and visits the Temple of Apollo, to see the Sibyl. The Temple is described.

1-2. *classi . . . habēnās*: cf. *omnis effundit habēnās*, v. 818, with note. *Euboicis*: Cumae was a colony from Chalcis in Euboea.

3. *Obvertunt . . . prōrās*: see note on *puppēs*, iii. 277. *tenāci*, close gripping.

4. *fundābat*, grounded. The anchors gave the *fundus*, or solid bottom (land), on which the ships usually rested when they were not in motion (see note on *subducere*, i. 551). The ships are not beached here, because Aeneas plans but a short stay. The impf. in *fundābat* denotes repetition; *ancora* is a coll. singular.

5. *praetexunt*: the ships are to the shore what the fringe is to a garment. *ēmicat ārdēns*, flashes forth, all aglow.

6-8. *quaerit . . . silicis*: cf. *silici . . . Achātēs*, i. 174, and see § 224. *pars . . . pars* = *aliū . . . aliū*. *dēnsa . . . tēcta*: appos. to *silvās*, implying that the search for wood (*rapit silvās*) and water (*inventa . . . mōnstrat*) is felt to be dangerous. See note on *stabula . . .*

ferārum, 179. The appos. regularly follows the noun it explains; here it properly *precedes*, since it bears on both the matters mentioned in 8. *rapit silvās*, pillage the woods, i.e. gather firewood. For the elaborate language see §§ 224-225. *inventa . . . mōnstrat*, when they find waters, point them out (to their comrades). Cf. the mention of water in a similar connection, i. 167.

9-10. *pius*, true, as ever, to duty. *altus* = an adv., on high. *Apollō praesidet*: cf. *Geticis quī praesidet arvīs*, iii. 35. *procul sēcrēta*: freely, the abode, distant, sequestered; lit., 'the dwellings, set apart, at a distance.' For *sēcrēta* as noun see § 216, 1.

11. *cui*: render by *of the Sibyl, into whose being*. For case of *cui* see § 138. *mentem*, intelligence, understanding, i.e. power to know the future. *animum*, emotion; the exaltation produced by the inspiration. This exaltation was thought of by the ancients as madness. Cf. *spōnsae . . . furentis*, ii. 345, said of Cassandra (see note there on *furentis*).

Dēlius inspīrat vātēs, aperitque futūra.

Iam subeunt Triviae lūcōs atque aurea tēcta.

- 15 Daedalus, ut fāma est, fugiēns Mīnōia rēgna,
 praepetibus pinnīs ausus sē crēdere caelō,
 insuētum per iter gelidās ēnāvit ad arētōs,
 Chalcidicāque levis tandem super adstitit arce.
 Redditus hīs primum terrīs tibi, Phoebe, sacrāvit
 rēmigium ālārū, posuitque immānia templa.
 20 In foribus lētum Androgeō: tum pendere poenās
 Cecropidae iussī (miserum!) septēna quotannīs
 corpora nātōrum; stat ductīs sortibus urna.
 Contrā ēlāta marī respondet Gnōsia tellūs;

12. Dēlius, the Lord of Delos. vātēs: appos. to Dēlius. In inspīrat vātēs there is juxtaposition of effect and cause (§ 241), *breathed by his prophetic power*. For position of vātēs cf. that of *dea*, i. 412; see note there.

13. Iam, Presently. altus (9), *procul sēcrēta* (10), and Iam strengthen one another. The performance of duty (cf. *pīus*, 9) has required no slight effort. subeunt: sc. Aenēās et comitēs. Triviae = Diānae: § 318. As sister of Apollo and goddess of the underworld which Aeneas is soon to visit, she is appropriately named here. In fact, in 13 and 35, Vergil tells us, indirectly (§ 254), that the temple is a temple in honor both of Apollo and of Diana. See note on *templum*, 69. lūcōs: in front of the tēcta; cf. *laurus*, iii. 91, with note on *līmīna* . . . *dēi*. aurea, gilded. We are to think, probably, of a temple whose roof was covered with bronze tiles, gilded. The roof of this kind on the Temple of Jupiter Capitolinus in Rome was famous in Vergil's day and later.

15-17. pinnīs: instr. abl., *with the help of*, etc. ēnāvit: cf. *trānat*, iv. 245, used of Mercury's flight. The poets often describe the air as 'liquid.' Chalcidicā: see note on *Euboicis*, 2. adstitit: as in i. 301.

18-19. Redditus . . . terrīs, *Since these were the lands to which, etc. sacrāvit . . . templa*: he was grateful to Apollo for welcoming him. He was, besides, through with his wings; hence he dedicates them. See note on *fixit*, i. 248, and cf. the act of Entellus, v. 483-484. rēmigium ālārū: as in i. 301. templa = tēcta, 13.

20-22. Androgeō: gen.; a Greek form. See *Androgeōs* (2) in Vocabulary. With lētum and Cecropidae sc. *est, sunt, is (are) graven*. tum (*besides*) . . . urna: a second picture. poenās: i.e. for the murder of Androgeos. Cecropidae (*sunt*) iussī, *the sons and daughters of Cecrops are pictured, under orders to pay, etc. miserum!*: cf. *infandum!*, i. 251, with note. nātōrum here = *puerōrum*, *children*; the Athenians surrendered to the Cretans seven lads, seven maidens yearly. ductīs sortibus, *with the lots already drawn (therefrom)*; abl. of attendant circumstance (§ 161). The sculptor has seized the most pathetic moment, that at which the roll of victims is known.

23. Contrā: i.e. on the other half of the *forēs*. ēlāta marī: cf. *Crētā* . . . *altā*, v. 588. ēlāta = *uplifted from*, *towering out of*. respondet: i.e. to the first pair of pictures. Gnōsia: Minos

hīc crūdēlis amor taurī, suppostaque fūrtō
 Pāsīphaë, mixtumque genus, prōlēsque bifōrmis O m 25
 Mīnōtaurus inest, Veneris monumenta nefandae,
 hīc labor ille domūs et inextricābilis error, T
 magnum rēgīnae sed enim miserātus amōrem
 Daedalus ipse dolōs tēctī ambāgisque resolvit,
 caeca regēns filō vēstīgia. Tū quoque magnam 30
 partem opere in tantō, sineret dolor, Īcare, habērēs;
 bis cōnātus erat cāsūs effingere in aurō,
 bis patriae cecidēre manūs. Quīn prōtinus omnia
 perlegerent oculīs, nī iam praemissus Achātēs

is said to have lived at Gnosus. For the extraordinary discoveries at Gnosus (Cnossus), which go far to support the ancient stories about Minos, see *The Encyclopaedia Britannica*, eleventh edition, under "Cnossus," VI. 573-574, and under "Crete," VII. 424-426.

24-26. *crūdēlis*, cruel, tragic, in its causes and in its results. See *Pāsīphaë* in Vocabulary. *supposta* (sc. *ei* = *taurō*), mated with him. *mixtum* . . . *bifōrmis*: parallelism (§ 251), a creature of dual nature, and a child of double form. The Minotaur was part man, part bull. For the Minotaur and the Labyrinth see Gayley (§ 362), pages 246, 252-253, 256, 523, 525. *Veneris* = *amōris*; see § 207. We may also render *Veneris* . . . *nefandae* by *Venus's savagery*; see, then, § 214.

27. *ille*, that famous (cf. i. 617, ii. 274). *domūs*: gen. of definition (§ 122); *labor* . . . *domūs* = *that house so laboriously wrought*. The ref. is to the labyrinth, for which see v. 588-591, with notes.

28-31. *rēgīnae*: Ariadne, daughter of Minos. She fell in love with Theseus, one of the *septēna* . . . *nātōrum* (21-22), and, aided by Daedalus, enabled him to thread his way through the labyrinth and kill the Minotaur. *sed enim*: as in i. 19. For its position see § 236. *ipse* . . .

resolvit: he had built it and so knew how to solve its puzzles. *caeca*, blind, groping (i.e. had they been left to themselves). *vēstīgia*: i.e. of Theseus. *sineret dolor*, *did grief suffer it*. Vergil uses the impf. here because, in his sympathy with the events he is describing, he fancies himself as standing beside Aeneas and viewing the carvings. See note on *sī* . . . *supersint*, . . . *relinquat*, v. 325-326. Note the omission of *sī* here, which occurs occasionally in poetry. We may also say that *sineret* . . . , *habērēs* is in O. O., representing, then, *sinat* . . . *habeat* of O. R. ('let grief permit [=if grief should permit], you would have'). If this view is right, there is no ellipsis of *sī*. For the apostrophe *Tū* . . . *habērēs* as evidence of increasing emotion cf. i. 555, ii. 56, ii. 429, iii. 119, with notes.

32. *cōnātus erat*: sc. *Daedalus*. Vergil is telling us indirectly (§ 254) that all the pictures were by Daedalus. *cāsūs*: sc. *tuōs*.

33. *patriae* . . . *manūs*, his hands, the hands of a father. *Quīn*, Nay, more, or, Verily. See i. 279, iii. 403.

34. *perlegerent* . . . *adforet* (35): for the tenses see note on *sineret dolor*, 31. *adforet*, however, really = *advēnisset* (§ 222). *iam*, by this time; join with *adforet* (35).

- 35 adforet atque unā Phoebī Triviaeque sacerdōs,
 Dēiphobē Glauci, fātur quae tālia rēgī:
 “Nōn hoc ista sibi tempus spectācula poscit;
 nunc grege dē intāctō septem mactāre iuvencōs
 praestiterit, totidem lēctās dē mōre bidentis.”
 40 Tālibus adfāta Aenēān (nec sacra morantur
 iussa viri), Teucrōs vocat alta in templa sacerdōs.

Excisum Euboicae latus ingēns rūpis in antrum,
 quō lātī dūcunt aditūs centum, ōstia centum,
 unde ruunt totidem vōcēs, respōnsa Sibyllae.

- 45 Ventum erat ad līmen, cum virgō “Poscere fāta
 tempus” ait, “deus, ecce, deus!” Cui tālia fantī
 ante forīs subitō nōn vultus, nōn color ūnus,
 nōn cōmptae mānsēre comae, sed pectus anhelum,
 et rabiē fera corda tument, maiorque vidērī

35-36. Phoebī . . . sacerdōs: cf. note on *Triviae*, 13. Dēiphobē Glauci = Dēiphobē, filia Glauci. Cf. *Āiācis Oīlei*, i. 41, with note. rēgī: Aeneas.

37-39. hoc: scan as in v. 792. ista, such; lit., ‘those with which you are now concerned’ (see note on *istī* . . . lētō, ii. 661). intāctō: i.e. by the yoke. Only such animals could be sacrificed. praestiterit may be (1) cond. subjunctive, *it would be better*, or (2) fut. pf. indic., *it will be better* (lit., ‘it will have proved to be better’; see note on *fuert quodcumque*, ii. 77). In either event, the tense, one implying finished action, expresses urgency. lēctās . . . bidentis: cf. iv. 57.

41. iussa, enjoined, prescribed.

42-44. Excisum (*est*, or *erat*) . . . in: i.e. cut out so as to form. The antrum is the *adytum*, ‘holy of holies,’ of the temple. Euboicae: cf. *Euboicis*, 2, with note. latus, side, face. quō = *in quod*. aditūs, passages, from the body or nave of the temple. centum: as in i. 416. There is a hill at Cumae, of volcanic origin, pierced by numerous passages. ōstia, openings: par-

allelism (§ 251). totidem vōcēs: the sound of the respōnsa is divided into a hundred utterances, as it passes through the aditūs, and the ōstia. respōnsa Sibyllae in effect = a temporal clause, *cum respōnsa dat Sibylla*, with ruunt. Verses 43-44 describe what regularly happens when the Sibyl prophesies; they do not tell what is happening at this moment.

45-76. Aeneas prays for an end to his wanderings and for a home in Italy.

45-48. Ventum erat, *They had come*; cf. *ventum (est)*, iv. 151, with notes. līmen: i.e. of the antrum, 42. fāta, ‘utterances of the fates,’ oracles. deus: sc. *est*, or *adest*. Cui . . . fantī . . . ūnus, *As she talked before . . . , suddenly her look was not the same*, etc. forīs: the doors on the līmen, 45. ūnus = *idem*; nōn . . . ūnus (sc. *erat*) = *sē mūtāvit*. cōmptae, *in their ordered array*, is in the pred. with mānsēre; for the thought cf. note on *resolvit*, iii. 370. anhelum (*est*), *is heaving*.

49-50. rabiē . . . tument, *through the frenzy (of inspiration) her heart*

nec mortāle sonāns, adflāta est nūmine quandō 50
iam propiōre deī. "Cessās in vōta precēsque,
Trōs," ait, "Aenēā, cessās? Neque enim ante dehīscēt
attonitae magna ōra domūs." Et tālia fāta
conticiuit. Gelidus Teucrīs per dūra cucurrit
ossa tremor, funditque precēs rēx pectore ab imō: 55
"Phoebe, gravīs Trōiae semper miserāte labōrēs,
Dardana quī Paridis dirēxti tēla manūsque
corpus in Aeacidae, magnās obeuntia terrās
tot maria intrāvī duce tē, penitusque repostās
Massylum gentīs, praetentaque Syrtibus arva; 60
iam tandem Ītaliae fugientis prēndimus ōrās:
hāc Trōiāna tenus fuerit fortūna secūta.

swells to wildness. fera is proleptic (§ 211). For the picture cf. *īnsānam vātem*, iii. 443, with note. *maior . . . vidērī* (sc. *est*): for the inf. see § 184. The Sibyl, under the inspiration, is of more than mortal size; see note on *nōtā . . . imāgō*, ii. 773. *sonāns* (sc. *est*) = *sonat*; cf. *nec vōx hominem sonat*, i. 328. *quandō*, *since*; for position see § 236. *adflāta est . . . deī*, *she felt the breath of the god, of his power divine, by this time nearer at hand*.

51-53. *Cessās in vōta . . . ?*, *Are you a laggard in . . . ?*; lit., 'Are you utterly inactive toward . . . ?' With *Cessās* cf. *cessābit*, i. 672, with note. *in* + acc. is correct here, since *Cessās* = *Num nōn curris?*, 'It can not be that you are not hurrying?' The question = a command, 'Make vows,' etc. *ante*, *else, otherwise*; literally, 'before you make your vows,' etc. *attonitae*, *awe-stricken*: personification. The very temple feels the coming of the god. *ōra* = *ōstia*; 43. *Et*, *And forthwith*; see § 220.

56-60. *gravīs . . . labōrēs*: cf. i. 597. *Dardana . . . Aeacidae* (58): for the death of Achilles, at the hands of Paris, see Gayley (§ 362), pages

307-308. *dirēxti*: for form see § 116. *obeuntia*, *surrounding*; properly, 'facing,' 'going to meet.' *penitus . . . repostās*, *set far apart* (from other lands). For the form see § 118. *praetenta*: cf. *praetenta sinū . . . insula*, iii. 692.

61-62. *iam tandem*: Vergil often uses *tandem*, in his own narrative, or in the speeches of his characters, to emphasize the length of the Trojan wanderings. For examples see 2, iii. 131. *Ītaliae fugientis*: cf. *Ītaliā . . . fugientem*, v. 629, with note. *fugientis*, *ever fleeing, ever receding*. *prēndimus*: note the change to the pl. from *intrāvī*, 59; Aeneas is thinking now of his comrades too. *hāc . . . secūta*, belongs in thought closely with 56-61; the whole = 'since through your help I am come to Italy at last, help me yet again, by bringing about a change in my fortunes.' For *hāc . . . tenus* see v. 603; here it = *thus far, but no farther*. *fuerit . . . secūta*: subj. of command, *let . . . have followed us*. The perfect tense, unusual in Latin as it would be in English, by willing the completion of the act referred to gives a tone of urgency and earnestness. *fortūna*, *ill-fortune*.

Vōs quoque Pergameae iam fās est parcere gentī,
 dīque deaeque omnēs, quibus obstitit Īlium et ingēns
 65 glōria Dardaniae. Tūque, ō sānctissima vātēs,
 praescia ventūrī, dā (nōn indēbita poscō
 rēgna meis fātīs) Latiō cōsidere Teucrōs
 errantisque deōs agitātaque nūmina Trōiae.
 Tum Phoebō et Triviae solidō de marmore templum
 70 instituat fēstōsque diēs dē nōmine Phoebī.
 Tē quoque magna manent rēgnīs penetrālia nostrīs,
 hīc ego namque tuās sortīs arcānaque fāta
 dicta meae gentī pōnam, lēctōsque sacrābō,
 alma, virōs. Foliīs tantum nē carmina mandā,
 75 nē turbāta volent rapidīs lūlibria ventīs;
 ipsa canās ōrō.” (Finem dedit ōre loquendi.

63-64. iam, by this time, at last, quibus . . . obstitit, who once found an obstacle in, etc.

66-68. dā, grant, suffer. nōn indēbita: the litotes (see note on nōn similī, i. 136) is tactful. Render by not unowed to my destinies is the realm for which I ask. errantis, homeless. agitāta, storm-tossed.

69-70. Tum: i.e. when the prayer of 66-68 shall have been granted. templum: Vergil is thinking of the temple built to Apollo by Augustus (§ 21), which contained a statue of Diana (Trivia) beside that of Apollo. instituat, I will establish. fēstōs . . . diēs, festal days after (=called by) the name, etc. Games held annually (after the year 212) in July were known as the Lūdī Apollinārēs.

71. Tē is an address to the Sibyl. manent, await you now. The pres. is highly effective. Aeneas is making vows, to the Sibyl, and to Apollo; he is anticipating the completion of those to the Sibyl, on whose aid he must rely so largely throughout Book VI. magna . . . penetrālia, a spacious, holy shrine. Vergil is thinking of the reverence accorded to the Sibyl-

line books, which were kept at first in the Temple of Jupiter Capitolinus, later within the base of the statue of Apollo in the temple referred to in 69. See note on sacrābō . . . virōs, 73-74.

72-74. sortīs, oracles. arcāna . . . fāta, the mysteries of fate; see § 214. dicta = praedicta (§ 221). sacrābō . . . virōs: i.e. to guard the sortēs and the fāta. The ref. is to the commissioners (at first two, in Vergil's time fifteen) in charge of the Sibylline Books (§§ 73, 93). Foliīs . . . mandā: cf. Helenus's words in iii. 444-452, with notes. tantum, only (see tantus in Vocabulary). We should express the idea of this word by a parenthetical clause: 'one thing alone I ask—do not,' etc. nē . . . mandā: see § 170.

75-76. turbāta, routed (whirled) from (their proper places). rapidīs . . . ventīs, as playthings (to be playthings) for, etc. For the use of an appos. to express purpose see note on mūnera . . . dū, i. 636. For the dat. ventīs see § 131. ipsa canās: cf. iii. 456-457. canās ōrō: for constr. see note on sinite . . . revīsam, ii. 669. Note that ōrō follows the subj., as sine does in stringat sine, v. 163. See note there.

At Phoebī nōndum patiēns, immānis in antrō
 bacchātur vātēs, magnum sī pectore possit
 excussisse deum; tantō magis ille fatigat
 ōs rabidum, fera corda domāns, fingitque premendō.
 Ōstia iamque domūs patuēre ingentia centum
 sponte suā, vātisque ferunt respōnsa per aurās:
 “Ō tandem magnīs pelagī dēfūcte periclis
 (sed terrae graviōra manent), in rēgna Lavīnī
 Dardanidae venient (mitte hanc dē pectore cūram),
 sed nōn et vēnisse volent. Bella, horrida bella,
 et Thybrim multō spūmantem sanguine cernō.
 Nōn Simoīs tibi nec Xanthus nec Dōrica castra
 dēfuerint; alius Latiō iam partus Achillēs,
 nātus et ipse deā; nec Teucrīs addita Iūnō

80

85

90

77-97. The Sibyl warns Aeneas that dire war awaits him in Italy.

77-80. Phoebī nōndum patiēns, not yet submitting to Phoebus, i.e. not yet submitting fully to the inspiration. For constr. see note on *servantissimus aequi*, ii. 427. immānis, with giant frenzy. sī . . . possit: cf. *Anthea sī . . . videat*, i. 181-182, with note. Render by *if haply she can*, etc. rabidum, foaming. fingit . . . premendō (sc. eam), by constraining her molds her to his will. The figure is that of a rider controlling a high-strung steed; cf. *imperio premit*, i. 54.

81-82. Ōstia . . . centum: cf. 43. iam: as in 63; it = 'by the time the priestess is fully under the inspiration.' Presently may serve as a rendering. patuēre gives the result, were open, not the process, 'were opened,' *patefactae*; see § 222. vātis . . . aurās: these words tell us, indirectly (§ 254), that the priestess has passed into the antrum, 42.

83-84. Ō . . . periclis, O hero, done at last with the mighty perils, etc. The apostrophe is a highly effective substitute for *Quamquam . . . dēfūctus es, terrae tamen . . . tē manent*. tandem:

see note on *iam tandem*, 61. graviōra: sc. *pericula*.

86. et, also, belongs with volent. nōn . . . volent is an example of litotes (see note on *nōn simili*, i. 136). The clause = 'they will have sad reason to regret their coming.' Bella . . . bella: cf. the words of Helenus, iii. 458, those of Anchises, iii. 539-540, and those of the spirit of Anchises, v. 730-731, all said of Italy. Aeneas can have no illusions about his reception in Italy.

89. dēfuerint: future perfect indicative; cf. notes on *fuert quodcumque*, ii. 77, and on *praestiterit*, 39. In writing *Simoīs*, 88, Vergil was thinking of scenes like that in i. 100-101. partus: cf. *parta*, ii. 784, with note. Achillēs: the ref. is to Turnus (§ 60).

90. et ipse, himself also, even as was the first Achilles. deā: the nymph Venilia. Teucrīs addita = *quae Teucrīs addita est*, the Teucrians' ever-present burden; lit., 'who has been imposed on,' etc., of course as foe. For the force of *dō* in compounds see note on *addit*, v. 817. *Additus* is used elsewhere of the vulture that, clinging always to Tityos (see *Tityos* in Vocabulary), fed on his liver.

usquam aberit, cum tū supplex in rēbus egēnīs
quās gentīs Italum aut quās nōn ōrāveris urbīs!
Causa malī tantī coniūnx iterum hospita Teucrīs
externīque iterum thalamī.

95 Tū nē cēde malis; sed contrā audentior itō
quam tua tē fortūna sinet. Via prīma salūtis,
quod minimē rēris, Grāiā pandētur ab urbe."

Tālibus ex adytō dictīs Cūmaea Sibylla
horrendās canit ambāgīs, antrōque remūgit,
100 obscurīs vērā involvēns; ea frēna furentī
concutit, et stimulōs sub pectore vertit Apollō.
Ut prīmum cessit furor et rabida ōra quiērunt,
incipit Aenēās hērōs: "Nōn ūlla labōrum,
ō virgō, nova mī faciēs inopīnave surgit;

91-92. *cum* = *quō tempore*, in the days when. We should begin a new sentence, *In those days*, etc. See note on *quem*, i. 64. *quās gentīs . . . ōrāveris urbīs!*, to what peoples, . . . to what cities will you not make your appeal! This is a very rhetorical and effective way of saying *omnis gentēs Italum et urbīs ōrāveris*. For tense of *ōrāveris* see note on *dēfuerint*, 89.

93-94. *coniūnx*: Lavinia: § 60. *iterum*: the first time Helen was the cause (§ 54). *thalamī*, marriage.

95-96. *Tū nē*, etc. = *Sed tū nē*, etc., But, in spite of all I have said, do not YOU. *nē cēde*: for the form of the prohibition in the second person see § 170. *audentior . . . quam . . . sinet*: a very rhetorical, and very effective, way of saying 'more boldly than might be expected of one so sorely pressed.' *quam*, even than. *tua . . . fortūna* is explained by 62. *sinet*: sc. *tē ire*. *Via*, highway; a fine word here.

97. *quod*: the rel. pronoun; its antecedent is the clause *Via . . . salūtis . . . Grāiā*, etc. Render by *an out-*

come you least expect. *urbe*: Pallanteum, the city of Evander (§ 60).

98-123. Undismayed, Aeneas begs the Sibyl to help him gain audience with the spirit of his father in the underworld.

99-101. *horrendās . . . ambāgīs*, utters in her prophecy shuddering mysteries. *remūgit*, booms, sends booming sounds, well describes the strange sounds made by the Sibyl; cf. *nec mortāle sonāns*, 50, and *mūgire*, iii. 92. *obscurīs*, with (in) mystery. *ea*, such, as in ii. 17; it sums up *Tālibus . . . involvēns*, 98-100. We should say, 'so violently does Apollo shake the reins on her till she raves' (i.e. yields to the frenzy, in other words, becomes fully inspired). *furentī* (sc. *ei*) is dat. of interest (§ 131); it is also proleptic (§ 211). For the figure here cf. 79-80. *stimulōs*: sc. *eōs*, out of *ea*, 100: *such the goads that*, etc.

103-104. *hērōs*: an important word here; he is undismayed. *nova . . . inopīna*: predicates to *surgit*, rises with force of newness or surprise. *faciēs*, guise, form.

omnia praecēpī, atque animō mēcum ante perēgī. 105
 Ūnum ōrō: quandō hīc infernī iānuā rēgis
 dicitur et tenebrōsa palūs Acheronte refūsō,
 ire ad cōspectum cārī genitōris et ōra
 contingat; doceās iter, et sacra ōstia pandās.
 Illum ego per flammās et mille sequentia tēla 110
 ēripuī hīs umerīs, mediōque ex hoste recēpī;
 ille meum comitātus iter maria omnia mēcum,
 atque omnis pelagīque minās caelīque ferēbat,
 invalidus, vīrīs ultrā sortemque senectae.
 Quīn ut tē supplex peterem et tua līmina adīrem 115
 idem ōrāns mandāta dabat, Gnātique patrisque,
 alma, precor, miserēre (potes namque omnia, nec tē
 nēquiquam lūcis Hecatē praefēcit Avernīs).
 Sī potuit Mānīs arcessere coniugis Orpheus,
 Thrēiciā frētus citharā fidibusque canōrīs, 120
 sī frātre Pollūx alternā morte redēmit,

105. praecēpī, *have anticipated. animō*, (with =) *in my soul. ante*, *long ago. perēgī*, *have traversed, have endured.*

106-107. hīc . . . dicitur, *here is the far-famed gateway*; lit., 'here is heralded,' etc. infernī: contrast superis . . . ab ōris, ii. 91; see note there. palūs . . . refūsō, *the pool formed by Acheron's overflow. Acheronte refūsō* is an abl. of char., with the usual adj. force; literally, 'upheaved Acheron's pool.' Acherontis refūsī would be far simpler, but it would be unmetrical. The ref. is to Avernus (Averna), for which see iii. 442, v. 732.

109. contingat (sc. mihi), *let it be my good fortune.* The subj. here is completely independent of ōrō, 106; cf. note on canās ōrō, 76.

111. hīs umerīs: instr. abl.; we should say 'on,' etc.

112-114. comitātus, *accompanying* (see § 186). invalidus = *quamquam*

invalidus erat. vīrīs . . . senectae: i.e. beyond what old age commonly can endure or is required to undergo.

115-118. Quīn: as in 33. idem, also, too (cf. iii. 158, iii. 564). ōrāns . . . dabat: *freely, made appeals to me and laid injunctions upon me.* The impf. implies that the command was often given (§ 254); for one instance see v. 731-737. potes . . . omnia, *you are all-powerful.* Both in prose and in verse *possum* is often construed with a neut. acc. (*id*, *plūrimum*, *omnia*), which belongs under § 146. nēquiquam: i.e. without giving you substantial powers.

121. frātre: Castor. See Pollūx in Vocabulary. alternā morte: *freely, by dying in turn with him.* The expression is not quite accurate; Vergil is thinking of the result of Pollux's sacrifice, which was that the brothers died alternately. redēmit: sc. *ā morte* or *ab inferis*.

itque reditque viam totiēns—quid Thēsea magnum,
quid memorem Alcīdēn? Et mī genus ab Iove summō.”

Tālibus ōrābat dictīs, ārāsque tenēbat,
125 cum sic ōrsa loquī vātēs: “Sate sanguine dīvum,
Trōs Anchīsiadē, facilis dēscēnsus Avernō
(noctīs atque diēs patet ātrī iānua Dītis);
sed revocāre gradum superāsque ēvādere ad aurās,
hoc opus, hic labor est.) Paucī, quōs aecus amāvit
130 Iuppiter, aut ārdēns ēvexit ad aethera virtūs,
dis genitī, potuēre. Tenent media omnia silvae,
Cōcȳtosque sinū lābēns circumvenit ātrō.
Quod sī tantus amor mentī, sī tanta cupīdō

122-123. *itque*: for *-que* see § 219. *viam*: i.e. the way between the two worlds. With *it* . . . *viam* cf. *ire viam*, iv. 468. *totiēns*: i.e. every other day. *quid Thēsea . . . memorem . . . ?*: for the mood and the meaning see note on *Quid . . . dicam . . . ?*, iv. 43. The question forms a pleasing substitute for a third clause with *sī*. Theseus went down alive into the underworld to help his friend Pirithoūs carry off Proserpina; Hercules descended to Acheron to bring up the three-headed dog Cerberus. *Et . . . summō* gives the justification for the omitted apodosis to *Sī potuit . . . Alcīdēn?*, 119-123, which would naturally run, ‘why may not *I too* visit the underworld?’ *Et mī* (sc. *est*), *I too have*, etc. All Trojans traced their lineage to Jupiter, through Electra; see note on *genus invīsum*, i. 28.

124-155. The Sibyl replies thus: “To gain entrance to the underworld you must find a certain Golden Bough. But first you must bury a comrade who has died.”

124. *Tālibus . . . tenēbat*: cf. iv. 219, with note.

125. *Sate . . . dīvum*: these words fully recognize the claim set forth by Aeneas in *Et mī . . . summō*, 123.

126. *Avernō* = *in Avernū* (§ 134).

127. *ātrī*, *darksome*. Pluto is described in terms which fit better the realm he rules (§ 212).

128. *sed . . . aurās*: the *dēscēnsus Avernō* is usually accomplished only by those who die. *They* cross the Styx but once; *they* do not return to Earth. Aeneas does not desire to go thus. This verse, in the light of the context, must therefore = ‘but so to descend as to be able to retrace one’s course, *alive*,’ etc.

129-130. *hoc . . . est* = Hamlet’s ‘There’s the rub.’ *hoc* and *hic* both sum up 128; for their genders see note on *hoc*, i. 17. Scan *hoc* as in v. 792. *Paucī*, *Only the few*. *aecus*, *friendly*. *ārdēns . . . virtūs*, *their own glowing worth (manhood)*. *ēvexit ad aethera*: cf. *tollēmus in astra*, iii. 158, with note.

131. *dis genitī*, *sons, too, of the gods*; an important addition. The words recall *Et . . . summō*, 123, *Sate . . . dīvum*, 125. *potuēre*, *have had that power*. Sc. *revocāre . . . aurās*, out of 128. *media*: i.e. between this temple and the underworld.

132. *sinū*, *winding waters*; cf. *maean-drō*, v. 251.

133. *Quod sī*, *But if*; see note on *Quod*, ii. 141. *amor . . . cupīdō*: sc. *est tibi*. With these words join the infinitives in 134 (§ 185).

bis Stygiōs innāre lacūs, bis nigra vidēre
 Tartara, et insānō iuvat indulgēre labōrī,
 accipe quae peragenda prius. Latet arbore opācā
 aureus et foliis et lentō vīmine rāmus,
 Iūnōnī infernae dictus sacer; hunc tegit omnis
 lūcus, et obscurīs claudunt convallibus umbrae.
 Sed nōn ante datur tellūris operta subire
 auricomōs quam quī dēcerpserit arbore fētūs.
 Hoc sibi pulchra suum ferrī Prōserpina mūnus
 instituit; primō āvulsō nōn dēficit alter
 aureus, et similī frondēscit virga metallō.
 Ergō altē vēstigā oculis, et rīte repertum
 carpe manū, namque ipse volēns facilisque sequētur,
 sī tē Fāta vocant; aliter nōn vīribus ūllis
 vincere nec dūrō poteris convellere ferrō.

135

140

145

136-137. peragenda: sc. *sint*; see note on *virīs*, i. 517. We shall see that Aeneas must do two things: (1) he must find a certain Golden Bough (136-148), (2) he must bury a certain comrade (149-153). To effect the crossing and recrossing, *alive*, of the Styx, Aeneas *needs* three things: (a) divine lineage, (b) *ardēns virtūs*, (c) the favor of Jupiter. The Sibyl has admitted that he has (a); see 125. Aeneas's possession of (b) is taken for granted. If he can do (1), he will prove that he has (c), the favor of Jupiter. **Latet . . . rāmus:** in translating keep the word-order: *Hidden on a tree*, etc. **opācā**, *deeply shaded*. Thick-clustering branches will make it more difficult to find the Golden Bough. **vīmine:** coll. singular.

138-139. Iūnōnī infernae: Proserpina: §§ 314 (at the end), 336. **obscurīs . . . umbrae**, *the shading foliage pens it in with (the aid of) the darkened vales*, an inversion (§ 225) for *obscurīs claudunt convallēs umbrīs. convallibus* is instr. ablative. Cf. *collibus . . . silvae*, v. 287-288, with note.

140-141. Sed: the thought is, 'Hard as it is to find the Bough, find it you must.' **tellūris operta**, *the coverings of earth*; lit., 'the covered parts of earth' (see § 217). **quī** = *quis*, the indefinite pron., found chiefly in immediate connection with *sī, nisi, nē, num*. See note on *Quī . . . fatērī*, iii. 608-609. Verses 140-141 might run, more simply, *Sed nōn ante ūllī datur tellūris . . . quam dēcerpserit*, etc. Translate *quī* by *one*.

142-143. suum . . . mūnus is in the pred., as *her own peculiar gift*. **insti-tuit** = *docuit*, *has appointed that*.

145-146. Ergō: i.e. since the possession of the Bough is so important, and the Bough is not to be found easily. **altē**, *on high, with eyes raised aloft*. **rīte** belongs with *carpe*, 146, and is explained by *manū*, 146; *pluck it duly, with your hand alone*. **manū** is important, as the explanation of *rīte*; one would naturally think of cutting off a bough *ferrō*. **namque . . . ferrō** (148) = 'for no weapon (ax) is needed,' and explains *carpe manū*. **volēns facilisque**, *willing and compliant*. **sequētur:** sc. *tuam manum*.

- Ch.* Praetereā iacet exanimum tibi corpus amīci
 150 (heu! nescīs), tōtamque incestat fūnere classem,
 dum cōnsulta petis, nostrōque in limine pendēs:
 sēdibus hunc refer ante suis, et conde sepulcrō.
 Dūc nigrās pecudēs; ea prima piācula suntō.
 Sic dēmum lūcōs Stygis et rēgna invia vivīs
 155 aspiciēs." Dixit, pressōque obmūtuit ōre.

- Aenēās maestō dēfixus lūmina vultū
 ingreditur, linquēns antrum, caecōsque volūtāt
 ēventūs animō sēcum. Cui fidus Achātēs
 it comes, et paribus cūrīs vēstīgia figit.
 160 Multa inter sēsē variō sermōne serēbant,
 quem socium exanimem vātēs, quod corpus humanum

149-152. Praetereā in thought introduces *refer* and *conde*, 152, in the sense of 'you must bear . . . and bury,' etc. *tibi*: freely, *mark you* (for case see § 131). On 149-153 as a whole see note on *peragenda*, 136. *tōtam . . . classem* of course includes Aeneas; being defiled, he can hope for no favors from the gods. *incestat*, *is making unholy*. *cōnsulta* = *ōrācula*; properly, 'decrees' (of the Fates about the future). Cf. *senātūs cōsultum*. *refer*, *bear him*. Since the word suggests the idea of 'giving,' 'presenting,' the dat. *sēdibus* may be used with it. *suis*, *his proper*, that to which he has a right. *conde sepulcrō*: cf. *sepulcrō condimus*, iii. 67-68, *condidimus terrā*, v. 48, with notes.

153-155. *nigrās pecudēs*: these victims have nothing to do with the funeral; they are to help Aeneas gain admission to the underworld. Cf. *nigrārūm . . . pecudum*, v. 736, with note on *nigrārūm*. 'Sic = *Quae sī* (or *cum*) *omnia perfeceris*. -*que*, and at once; see § 220. *pressō* = *compressō*.

156-235. At the shore Aeneas finds that Misenus has been drowned; the burial of Misenus follows. Guided by two doves, Aeneas finds the Golden Bough.

156. *dēfixus lūmina*: sc. *in terram*. For constr. see § 148, and the footnote on page 75.

157-158. *antrum* here, as in 77, = *templum* (so much of it as is described in 43-44); in 42 the meaning is different. Aeneas of course had not entered the *adytum*. *caecōs . . . ēventūs*, *mysterious outcomes*, i.e. the explanations, as yet wholly unknown to Aeneas, of the Sibyl's commands, given in 136-148, 149-153. What is to be the outcome of his search for the Golden Bough Aeneas of course does not know. 161-162 show that he does not know to whom the Sibyl referred in 149-153.

159. *paribus cūrīs*, *equally troubled*, is an abl. of char. and so = an adj. (see note on *praestantī corpore*, i. 71); hence the words may be joined by *et* to *comes*, *side by side* (*with him*). Cf. the use of *et* in i. 694. *figit*, *plants*; he nails his feet to the ground, so to speak. He is walking slowly and heavily, in deep disquietude.

160. *serēbant*, *exchanged*. See 1. *serō* in Vocabulary.

161-162. *quem . . . diceret*, (*wondering*) *which comrade . . . mentioned* (*meant*) *as dead*, etc. Palinurus

diceret. Atque illi Misenum in litore sicco,
 ut venere, vident indignā morte peremptum,
 Misenum Aeolidē, quō nōn praestantior alter
 aere ciere virōs Mārtēque accendere cantū. 164
 Hectoris hic magni fuerat comes, Hectora circum
 et lituō pugnās insignis obibat et hastā;
 postquam illum vitā victor spoliāvit Achillēs,
 Dardaniō Aenēae sēsē fortissimus hērōs
 addiderat socium, nōn inferiōra secūtus. 170
 Sed tum, forte cavā dum personat aequora conchā,
 dēmēns, et cantū vocat in certāmina divōs,
 aemulus exceptum Tritōn, sī credere dignum est,
 inter saxa virum spūmōsā immerserat undā.
 Ergō omnēs magnō circum clāmōre fremēbant, 175
 praecipuē pius Aenēās. Tum iussa Sibyllae,
 haud mora, festinant flentēs, āramque sepulcri
 congerere arboribus caelōque ēducere certant.

(cf. v. 833-871) they believed to be dead, but he was barred out here by the Sibyl's cry *heu! nescis*, 150. **Atque:** for meaning see § 220.

164-165. praestantior . . . ciere: for constr. see § 184. **cantū,** its strains; sc. *aeris*. For Misenus as a trumpeter see iii. 239-240.

166-167. Hectoris . . . Hectora: the repetition, with identical metrical values (§ 300), brings out well the thought that Misenus was found worthy to serve in close connection with Hector. **lituō** = *aere*, 165. **hastā:** Misenus was a fighting man as well as a trumpeter.

169-170. sēsē addiderat, he had attached himself. Cf. *Teucris addita Iūnō*, 90, with note. Mark the sharp difference in tone. **nōn inferiōra,** no meaner standard. 169-170 are a high compliment to Aeneas, by marking him out as a worthy substitute for Hector. For such compliments to Aeneas see notes on i. 486, ii. 320-

321, ii. 453-455 (at the end), iii. 312, iii. 343, iii. 480.

171-174. tum: i.e. at the time of our story, as opposed to the time meant in 164-170. **personat:** transitive, *was making (the waters) ring*. **conchā** is to be taken literally; he defies the sea-gods to equal him on their own instruments. **cantū:** as in 165. **vocat** = *prōvocat* (§ 221), *challenges*. **exceptum . . . immerserat** = *excēperat et immer-serat*. With *exceptum* cf. *excipit*, iii. 332. **sī . . . est** calls attention to the strangeness of Misenus's fate. In tone it is like 'Can one believe the tale?', or Vergil's *miserābile dictū*.

175-178. circum: sc. *Misenum*. **fremēbant,** *were voicing their grief*. See note on *fremunt*, i. 56. **pius:** he is doing his duty (§ 66) to a friend and close companion (cf. 169-170). **haud mora** (*est*): as in iii. 207, iii. 548. **āram . . . sepulcri:** *freely, the funeral altar*; for the gen. see § 122. **caelō . . . ēducere:** as in ii. 186.

- (*Itur in antiquam silvam, stabula alta ferarum;*
 180 *prōcumbunt piceae, sonat icta secūribus īlex,*
fraxineaeque trabēs cuneīs et fissile rōbur
scinditur, advolvunt ingentis montibus ornōs.
Nec nōn Aenēās opera inter tālia prīmus
hortātur sociōs, paribusque accingitur armīs.
 185 *Atque haec ipse suō trīstī cum corde volūtat,*
aspectāns silvam immēnsam, et sic forte precātur:
“Sī nunc sē nōbis ille aureus arbore rāmus
ostendat nemore in tantō, quandō omnia vērē,
heu! nimium, dē tē vātēs, Mīsēne, locūta est!”
 190 *Vix ea fātus erat, geminae cum forte columbae*
ipsa sub ōra virī caelō vērēre volantēs,
et viridī sēdēre solō. Tum maximus hērōs
māternās agnōscit avīs, laetusque precātur:
“Este ducēs ō, sī qua via est, cursumque per aurās
 195 *dīrigite in lūcōs, ubi pinguem dīves opācat*

179. *Itur*, *Forth they go*; see notes on *discumbitur*, i. 700, and on *Ventum erat*, 45. *stabula . . . ferarum*: cf. *dēnsa ferarum tēcta*, 7-8, and note the ref. again to possible danger from wild beasts.

180. *prōcumbunt* (*sē*: § 151): freely, *fall (down)*; lit., ‘down . . . fling themselves.’

181-182. *fissile . . . scinditur*, *is split and cleft asunder*; *fissile* is really proleptic (§ 211). *advolvunt*: sc. *ārae* (dat.) *sepulcrī*, out of 177. *montibus*: abl. of the place from which (§ 152). In 180-182 the shift of numbers in the nouns and of voices in the verbs is largely a matter of metrical convenience.

183-184. *prīmus*, *taking the lead*; cf. *prīma*, i. 24. *accingitur* = *sē accingit*: § 167. *armīs* = *secūribus*, 180.

185-186. *Atque*, *And at the same time*, i.e. even while he was busy with the second task imposed upon him by the Sibyl (see note on *peragenda*, 136),

he is thinking of the first task. *haec* is explained by 187-189. *immēnsam*: an important word; it emphasizes the difficulty of finding the Golden Bough.

187-189. *Sī . . . ostendat* expresses a wish, *O that*, etc. The sentence is really cond.; some protasis like ‘how welcome the sight would be’ is more or less definitely felt. *quandō*: there is ellipsis here: (*I am emboldened to utter this speech*), because all else truthfully, etc. *heu!* *nimium* belongs with *vērē*; the order gives an effect like *truly, truthfully, (accurately), alas, all too truthfully*.

190-193. *forte* repeats, in sense, meter, and position in the verse, *forte* of 186, and so binds the prayer and its fulfillment closely together. See note on *Sanguine . . . sanguine*, ii. 116-118. *sēdēre*: from *sīdō*. *māternās . . . avīs*: doves were sacred to Venus.

194-195. *cursum*: sc. *vestrum*. *pinguem dīves*: juxtaposition of cause and effect (§ 241), *precious, rich*.

rāmus humum. Tūque ō dubiis nē dēfice rēbus,
 diva parēns." Sic effātus, vēstigia pressit
 observāns quae signa ferant, quō tendere pergant.
 Pāscētēs illae tantum prōdire volandō
 quantum aciē possent oculi servāre sequentum.
 Inde, ubi vērē ad faucis grave olentis Averni,
 tollunt sē celerēs, liquidumque per āera lapsae
 sēdibus optātis geminā super arbore sident,
 discolor unde auri per rāmōs aura refulsit.
 Quāle solet silvis brūmālī frigore viscum
 fronde virēre novā, quod nōn sua sēminat arbōs,
 et croceō fētū teretis circumdare truncōs,
 tālis erat speciēs auri frondentis opacā
 ilice, sic lēnī crepitābat brattea ventō.

209

205

196. dubiis rēbus (sc. meis), *my wavering (uncertain) fortunes*. The dat. is one of interest (§ 131). dēfice, *fail not, be not false to*.

199-200. Pāscētēs . . . prōdire, *As they fed, they flew forward, o'er and o'er, only so far as, etc.* prōdire volandō, lit., 'made progress by flying.' The infinitive is historical (§ 172). The doves now stop to feed, now fly onward. quantum . . . possent, *as the eyes . . . by their vision could*; subj. of repeated action, a constr. found chiefly in post-classical prose. servāre: a fine expression for *keep in view*. As the doves moved on, Aeneas followed; the doves were always distant only the range of his eye. He was in a wood (186-187); hence quantum . . . sequentum denotes no great distance. sequentum = eōrum quī sequēbantur. Aeneas was not alone (§ 254).

201-204. grave: adv. acc. (§ 146). grave olentis = *noisome*. liquidum . . . āera: cf. the note on *ēnāvī*, 16. lapsae, *gliding* (§ 186). sēdibus optātis: abl. abs., *having chosen, etc.* geminā, *twain-natured*. The tree is 'double' because, besides its normal branches, it bears the Golden Bough. discolor:

freely, distinct in hue. aura, gleam, sheen; properly 'breeze,' then anything which exhales from a substance or is given off therefrom. For the confusion between the notions of light and air cf. hoc . . . lūmen, iii. 600, with note.

205-207. Quāle, *even as* (cf. iii. 679, iv. 69, etc.). solet . . . viscum . . . virēre: *freely, the mistletoe blooms, year by year*. brūmālī frigore: temporal abl., *in the days of winter's cold*. quod . . . arbōs: *freely, whose germ lies not in a tree of its own*. The ancients thought of the mistletoe as an animal product incapable of growth unless its germs had passed through the claw of birds. It is really a parasitic plant, whose seeds are eaten by birds and deposited by them in trees as they rub their beaks on the bark. fētū: *freely, growth*.

209. sic . . . ventō: the thought here ought to have been stated by a participial expression without sic: *et lēnī crepitantis bratteae ventō*. The tinkling of the branch is not really part of the comparison. ventō = instr. abl. with crepitābat (= 'was set tinkling'); see §§ 160, 222.

- 210 Corripit Aenēas extemplō, avidusque refringit
cūctantem, et vātis portat sub tēcta Sibyllae.
Nec minus intereā Mīsēnum in litore Teucrī
flēbant, et cinerī ingrātō suprēma ferēbant.
Principiō pinguem taedis et rōbore sectō
215 ingentem strūxere pyram, cui frondibus ātrīs
intexunt latera, et fērālis ante cupressōs
cōstituunt, decorantque super fulgentibus armīs.
Pars calidōs laticēs et aēna undantia flammīs
expediunt, corpusque lavant frīgēntis et unguunt.
220 Fit gemitus. Tum membra torō dēflēta repōnunt,
purpureāsque super vestīs, vėlāmina nōta,
coniciunt. Pars ingentī subiēre feretrō
(triste ministerium), et subiectam mōre parentum
āversī tenuēre facem. Congesta cremantur

211. *cūctantem* (sc. *eam*), in spite of its delay. The word has been condemned as inconsistent with *namque . . . sequētur*, 146. It really is a powerful word; to Aeneas, in his eagerness to pluck the Bough so important to him at this time, it would seem to linger, however rapidly it yielded to his grasp. See note on *tandem*, iii. 131. Aeneas has learned at last that he has the third of the three qualifications he needs to gain admission to the underworld and safe return therefrom (see note on *peragenda*, 136). *vātis . . . Sibyllae*: his return, from this second visit to the Sibyl, to the shore, where the ships are, is not described; it is indicated (§ 254) by 232-235.

213. *ingrātō*, *thankless*, incapable of returning thanks for attentions rendered.

214. *pinguem*: i.e. on account of the resin. *rōbore sectō*: cf. *sectā . . . abiete*, ii. 16, *ilice sectā*, iv. 505.

215-216. *ingentem*: the larger the *pyra*, the greater the honor it bestowed; cf. iii. 62-63. *cui . . . latera*,

whose sides (§ 132). *fērālis . . . cupressōs*: cf. iii. 64, with notes.

218-219. *undantia*: transferred epithet (§ 212); it suits the contents of the *aēna* rather than the vessels themselves. Vergil has boiling water in mind, water that dances as it boils. *frīgēntis*, of him who is cold in death.

220-225. *Fit gemitus*, *Wailing follows*. *membra . . . repōnunt*: freely, when full lament had been made over his body, they laid it on, etc. *torō*: here the bier. *dēflēta*: the use of the pass. part. here implies a transitive use of *dēflere*; cf., then, *Mīsēnum . . . flēbant*, 212-213. *nōta* (sc. *Mīsēnō*): freely, his usual; the word is a compliment to Misenus. Vergil is thinking of the part purple (crimson) played in Roman life as a color used only in garments worn by the great (e.g. an emperor), or on great occasions (e.g. a triumph). *ingentī* points to the stature of Misenus; cf. *ingēns*, i. 99, with note. *subiēre*, *stepped beneath*; cf. *subibō*, ii. 708. *subiectam*, (*set*) *beneath*; sc. *pyrae*. *mōre parentum āversī*: see § 73. *āversī*, with faces

tūrea dōna, dapēs, fūsō crātēres olīvō. 225
 Postquam conlāpsī cinerēs et flamma quiēvit,
 rēliquiās vīnō et bibulam lāvēre favillam,
 ossaque lēcta cadō tēxit Corynaeus aēnō.
 Īdem ter sociōs pūrā circumtulit undā,
 spargēns rōre levī, et rāmō fēlicis olivae 230
 lūstrāvitque virōs dixitque novissima verba.
 At pius Aenēās ingentī mōle sepulcrum
 impōnit, suaque arma virō, rēmumque tubamque,
 monte sub āeriō, quī nunc Mīsēnus ab illō
 dicitur, aeternumque tenet per saecula nōmen. 235
 Hīs āctīs, properē exsequitur praecepta Sibyllae.

turned away. **Congesta**, *The high-heaped*. **dapēs**: for offerings to the dead cf. iii. 66-67, iii. 301-305, v. 77-79, v. 92. **fūsō . . . olīvō**: abl. of char., oil-yielding (lit., 'of outpoured oil'). Cf. **merō . . . carchēsia Bacchō**, v. 77. **crātēres**: nom. pl. of a Greek word; for kindred forms see § 101.

226-227. conlāpsī (sunt) cinerēs, the embers had collapsed, = *Postquam ardens corpus in cinerēs conlāpsum est*.

229. Īdem, He likewise (cf. 116, iii. 158, iii. 564). **sociōs . . . undā**, circled with, etc., i.e. to purify them (cf. 150). Vergil, thinking that the 'circling' brought purification, ventures to use *circumtulit* as equivalent to *lūstrāvit*; see also §§ 224-225. The natural expression would be *ter circum sociōs pūram aquam tulit* (or *sociōs aquam circumtulit*). Vergil uses *lūstrāvit* in 231.

230-231. rōre . . . et rāmō: i.e. with (dewy =) light drops scattered by a branch. **fēlicis**, fruitful, i.e. auspicious. **novissima verba**: for these last words see notes on ii. 644. Most of the matters mentioned in 213-231 were regular parts of Roman funerals, at least of the more elaborate.

232-235. At pius Aeneas: see note on *vātis . . . Sibyllae*, 211. **ingenti mōle**: the size is an added honor; cf.

note on *ingentem*, 215. **impōnit . . . virō**: i.e. sets over the place where his ashes now lie. **sua**: freely, his familiar; the word = *nōta*, 221. **virō**: dat. of interest; in prose we should have a genitive (see § 132). The weapons, the trumpet, the oar symbolize all the phases of Misenus's life as fighter, as trumpeter, and as wanderer after the fall of Troy. **rēmum**: many of Aeneas's comrades, it is clear, themselves row the ships; hence the oar here is typical of the last seven years of Misenus's life. **quī . . . dicitur** (is named): the ref. is to the promontory of Misenum on the Campanian coast, northwest of Naples, not far from Cumae. **aeternum** = an adv., forever. **nōmen**: it is now called Punta di Miseno.

236-267. Aeneas sacrifices to the gods of the underworld. Hecate comes to open the way to that world, and Aeneas and the Sibyl descend into it. The poet prays the powers of the underworld to suffer him to tell what Aeneas saw.

236. praecepta Sibyllae: the ref. is to 153 (see notes on *nigrās pecudēs*). We infer (§ 254) that a third time Aeneas goes to the Sibyl at the Temple of Apollo and Diana; he had taken the Golden Bough to her there, at 211 (see note on *vātis . . . Sibyllae*).

Spēlunca alta fuit vāstōque immānis hiātū,
 scrūpea, tūta lacū nigrō nemorumque tenebrīs,
 quam super haud ūllae poterant impūne volantēs
 240 tendere iter pinnīs: tālis sēsē hālitus ātrīs
 faucibus effundēns supera ad convexa ferēbat,
 unde locum Grāi dīxērunt nōmine Aornon.
 Quattuor hīc prīmum nigrantīs terga iuencōs
 cōstituit, frontīque invergit vīna sacerdōs,
 245 et summās carpēns media inter cornua saetās
 ignibus impōnit sacrīs, libāmina prīma,
 vōce vocāns Hecatēn, caelōque Ereboque potentem.
 Suppōnunt aliī cultrōs, tepidumque cruōrem
 suscipiunt paterīs. Ipse ātrī velleris agnam
 250 Aenēās mātī Eumenidum magnaeque sorōrī
 ēnse ferit, sterilemque tībī, Prōserpina, vaccam.

237. alta, deep. vāstō . . . hiātū, a giant grot, with yawning throat; abl. of char., huge-throated (see note on praestantī corpore, i. 71). Vergil is vague about the location of the spēlunca; it was somewhere near Lake Avernus (237-242).

238-241. tūta: the part., protected, guarded; cf. tūtōs, i. 571. **volantēs** = arēs, volucrēs; cf. note on venientum, i. 434. **tālis . . . ferēbat** gives the reason for *quam . . . pinnīs*: so deadly was the exhalation that, etc. This form of parataxis (§ 247) is common even in prose. **convexa**, vaults, vaulted heavens. For the adj. as noun see § 216, 2. **ferēbat**, made its way; sc. sē, out of sēsē, 240.

243-247. nigrantīs terga, black of frame; for case of *terga* see § 147. **iuencōs** is not inconsistent with *pecudēs* (153), since *pecudēs* = 'victims,' sheep or cattle. **cōstituit**: cf. *taurum . . . ārās*, v. 236-237. **frontī . . . vīna**: cf. *pateram . . . media inter cornua fundit*, iv. 60-61. **sacerdōs**: for the position of the common subject of the verbs see § 235. **summās**: freely, (of =) from the crown. **carpēns**

. . . **impōnit**: cf. *nōndum . . . Orcō*, iv. 698-699, and see § 336. **libāmina prīma**, as the first fruits of worship. **Hecatēn . . . potentem**: she had power in heaven as the moon goddess. See also § 318. **-que . . . -que**, both . . . and.

248-251. Suppōnunt: sc. *cervīcibus iuencōrum*. **suscipiunt**, catch. For bowls of blood as offerings cf. iii. 66-67, v. 78. **mātī Eumenidum**: Nox. For case of *mātī*, in honor of, etc., see § 131. **sorōrī**: Earth, sister of Nox; both were daughters of Chaos, according to a story differing somewhat from that given in §§ 308-309. **sterilem . . . vaccam**: such an animal, as without life-giving power, is naturally sacrificed to Proserpina. **tībī, Prōserpina**: for the apostrophe as the result of rising emotion, natural when mention is made of Proserpina, mightiest of the deities whom Aeneas must propitiate (142-143) to win entrance to the underworld, see note on *sineret dolor*, 31. Note, too, that *Prōserpinae*, dative, would be unmetrical; cf., then, *tībī . . . Apollo*, iii. 119, with note.

Tum Stygiō rēgī nocturnās incohat ārās,
 et solida impōnit taurōrum viscera flammīs,
 pingue super oleum infundēns ārdentibus extīs.
 Ecce autem primī sub lūmina sōlis et ortūs 255
 sub pedibus mūgīre solum et iuga coepta movērī
 silvārum, vīsaēque canēs ululāre per umbram,
 adventante deā. "Procul ō, procul este, profānī,
 conclāmat vātēs, "tōtōque absistite lūcō,
 tuque invāde viam, vāgīnāque ēripe ferrum: 260
 nunc animīs opus, Aenēā, nunc pectore firmō."
 Tantum effāta, furēns antrō sē immisit apertō;
 ille ducem haud timidīs vādentem passibus aequat.
 Dī, quibus imperium est animārum, umbraeque silentēs,
 et Chaos, et Phlegethōn, loca nocte tacentia lātē, 265
 sit mihi fās audīta loquī, sit nūmine vestrō
 pandere rēs altā terrā et cālīgine mersās.

252-254. Stygiō rēgī = Iovī Stygiō, iv. 638. nocturnās: as in iv. 303; sacrifices to the gods of the underworld were performed by night. incohat, begins to rear (see incohō in Vocabulary); the sacrifices are interrupted by the coming of Hecate (256-258). solida . . . viscera, the frames entire. In sacrifices to the dī inferī the entire victim was burned. super: the final syllable must be counted heavy (§ 258). No explanation is forthcoming.

255-257. primī belongs in thought with lūmina; prima would have been unmetrical. sub, just before. solum, the earth. Sc. coeptum est, out of coepta (est). iuga . . . silvārum, the wooded ridges; literally, 'the ridges that belong to the woods.' canēs: of Hecate.

258-263. adventante deā, as the goddess drew near, to open the way into the spēlunca, 237. Procul . . . profānī, Depart, depart, etc., a formula common at sacrifices and mysteries; here it is addressed to Aeneas's companions (248-249), who may no longer go with him. lūcō = nemorum, 238. Aeneas and the Sibyl are not yet in

the spēlunca. tū: Aeneas. vāgīnā . . . ferrum: we shall see presently that his sword is of no real use to Aeneas; the warlike attitude which the Sibyl advises serves, however, to keep his courage steadfast. animīs: sc. firmīs, out of firmō. furēns: cf. rabiē . . . tument, 49, furentī, 100, furor, 102, rabida ōra, 102. The coming of Hecate has brought back the prophetic exaltation (frenzy). antrō = spēlunca, 237. apertō, now opened, as the result of Hecate's coming. antrō apertō is abl. of the route (§ 159). aequat, keeps pace with.

265. loca . . . lātē, the broad realms in which the silence of night reigns. nocte is instr. abl., with tacentia, which = kept silent; see §§ 160, 215.

266-267. audīta (sc. mihi): in what follows Vergil professes to rely on tradition. sit (sc. mihi) . . . vestrō, may it be mine through your divine sanction. altā terrā, depths of earth; the emphasis is on the adj. (§ 214). mersās, o'erwhelmed. It is clear from 255 that Aeneas entered the underworld shortly after daybreak.

Ibant obscūrī, sōlā sub nocte, per umbram
 perque domōs Dītis vacuās, et inānia rēgna,
 270 quāle per incertam lūnam sub lūce malignā
 est iter in silvīs, ubi caelum condidit umbrā
 Iuppiter, et rēbus nox abstulit ātra colōrem.
 Vēstibulum ante ipsum primisque in faucibus Orci
 Lūctus et ultricēs posuēre cubilia Cūrae,
 275 pallentēsque habitant Morbī, tristisque Senectūs,
 et Metus, et malesuāda Famēs, ac turpis Egestās,
 terribilēs vīsū fōrmae, Lētumque Labōsque,
 tum cōnsanguineus Lēti Sopor, et mala mentis
 Gaudia, mortiferūmque adversō in limine Bellum,
 280 ferreīque Eumenidum thalamī, et Discordia dēmēns,
 vipereum crīnem vittīs innexa cruentīs.
 In mediō rāmōs annōsaque bracchia pandit
 ulmus opāca, ingēns, quam sēdem Somnia vulgō

268-294. The entrance to the under-world is now described.

268-272. *obscuri*: freely, shrouded (by) in gloom (the gloom of the under-world). *sōlā*, lonely. *vacuās* . . . *inānia*: because inhabited only by *umbrae*. *quāle* . . . *iter*: freely, as one goes; lit., 'with such progress as is vouchsafed.' Sc. *tale iter*, in part with *ībant* (268: § 144, and Note), in part as antecedent of *quāle*. *per* . . . *malignā*: a strained expression, due to the desire to secure a balance, in form at least, to *sōlā* . . . *umbram*, 268. It merely = *incertae lūnae per lūcem malignam*. *malignā*, niggardly. *condidit*, has hidden (lit., 'has put away'). *rēbus* . . . *colōrem*: i.e. all things are alike indistinguishable. Render *rēbus* by the world.

273-277. *Vēstibulum ante ipsum*: as in ii. 469. *primis* . . . *faucibus*, the approach to the jaws; for *primis* = 'the first part of,' see notes on *summā* . . . *undā*, i. 127, and on *primā* . . . *terrā*, i. 541. *ultricēs* . . . *Cūrae*: the stings of conscience, remorse. *Cūrae*,

Agonies. *pallentēs*: the *Morbī* are described in terms of their effects on their victims (§ 212). *turpis*, loathly. *Labōs*, Hardship.

278-279. *cōnsanguineus*: Death and Sleep are often represented as twin brothers. Elsewhere (ii. 253, iv. 522-530) Vergil speaks of sleep as a blessing. Both views are intelligible. A dreamless sleep is a natural type of death, esp. if one assumes that there is no life beyond the grave. *mala* . . . *Gaudia* = *Voluptātēs*, *Sensual Indulgences*. *adversō in limine*, full in the doorway; cf. *adversā*, i. 166, *adversī*, v. 477, with notes.

280-281. *ferreī*: for scansion see § 281. *vipereum* . . . *cruentis*, binding fast her viper locks, etc., or, her viper locks fast bound, etc. See § 148. Cf. note on *facibus* . . . *ātris*, iv. 472. 273-281 sum up the various ills that flesh is heir to.

282-283. *In mediō (vēstibulō)*, deeper in (the *vēstibulum*, 273), beyond. See note on *in foribus*, 286. *opāca*: as in 136. *vulgō*, everywhere, as in iii. 643.

vāna tenēre ferunt, foliisque sub omnibus haerent,
 multaue praetereā variārum mōnstra ferārum
 Centaurī in foribus stabulant, Scyllaeque bifōrmēs,
 et centumgeminus Briareus, ac bēlua Lerna
 horrendum strīdēs, flammisque armāta Chimaera,
 Gorgones, Harpyīaeque, et fōrma trīcorporis umbrae.
 Corripit hīc subitā trepidus formīdine ferrum
 Aenēās, strictamque aciem venientibus offert,
 et, nī docta comes tenuis sine corpore vitās
 admoneat volitāre cavā sub imāgine fōrmae,
 inruat, et frūstrā ferrō dīverberet umbrās.

285

290

Hinc via Tartarei quae fert Acherontis ad undās.
 Turbidus hīc caenō vāstāque vorāgine gurgēs
 aestuat, atque omnem Cōcŷtō ērūctat harēnam.

295

284. ferunt: render by a parenthetical clause, *tradition says*; cf. *audita*, 266. **foliis . . . omnibus:** cf. iv. 181-183, said of the eyes, etc., of Fama. For *haerent* we should have in prose *haerentia*, and *-que* (with *foliis*) would be omitted. See note on *cantūs . . . dedere*, i. 398. The words *foliis . . . omnibus* attest the number of the Somnia.

285-289. variārum . . . ferārum, *strange forms of divers creatures*; for case of *ferārum* see § 122. **in foribus:** these words show that *In mediō*, 282, indicates a point not very far beyond that meant in 273. **bifōrmēs, dual-bodied,** is explained by iii. 426-428. **bēlua Lerna:** the Hydra, a great serpent killed by Hercules (see *Lerna* in Vocabulary). **horrendum:** for case see § 142. **Gorgones:** for form cf. *crāteres*, 225, with note. **Harpyīae:** see iii. 212-262. Scan as in iii. 212, 226, 249. **fōrma . . . umbrae:** the ref. is to Gerion, a Spanish giant with three bodies, slain by Hercules. The words emphasize the unsubstantial character of the dwellers in the underworld; cf. 269.

290-291. trepidus, aquiver. strictam . . . aciem: cf. ii. 333-334.

292-294. nī . . . admoneat . . . , inruat: for the constr. and the tenses cf. *sī . . . supersint, . . . relinquat*, v. 325-326, with note. **docta, wise;** lit., 'trained,' i.e. in the affairs of the underworld. **cavā . . . fōrmae,** *under the hollow semblance of substance*. **frūstrā:** his experience would have been a counterpart of that with the Harpies, described in iii. 242-243. **dīverberet,** *would have tried to lash asunder*; conative pres. (see note on *nē . . . arcēret*, i. 299-300).

295-336. At Acheron's bank they see Charon ferrying some souls across the stream (the Styx), but driving others from the bank. The Sibyl explains Charon's action.

295-297. Hinc, From this point, i.e. after one has passed through the *vēstibulum* and the *faucēs*, 273, and the place meant by *In mediō*, 282, *in foribus*, 286. **vāstā . . . vorāgine,** *deep-gulfed, deep*; abl. of characteristic (see note on *praestanti corpore*, i. 71). The words are joined by *-que* to *Turbidus*; see note on i. 694. **omnem . . . harēnam,** *every grain of sand*. **Cōcŷtō = in Cōcŷtum:** § 134. **harēnam = caenō,** 296.

- Portitor hās horrendus aquās et flūmina servat
 terribili squālōre Charōn, cui plūrima mentō
 300 cānitiēs inculta iacet, stant lūmina flammā,
 sordidus ex umerīs nōdō dēpendet amictus.
 Ipse ratem contō subigit, vēlisque ministrat,
 et ferrūgineā subvectat corpora cūmbā,
 iam senior, sed crūda deō viridisque senectūs.
 305 Hūc omnis turba ad rīpās effūsa ruēbat,
 mātērēs, atque virī, dēfūnctaque corpora vitā
 magnanimum hērōum, puerī innūptaeque puellae,
 impositique rogīs iuvenēs ante ōra parentum,
 quam multa in silvīs autumnī frīgore prīmō
 310 lāpsa cadunt folia, aut ad terram gurgite ab altō
 quam multae glomerantur avēs, ubi frigidus annus
 trāns pontum fugat, et terrīs immittit apricīs.
 Stābant ōrantēs primī trāsmittere cursum,
 tendēbantque manūs rīpae ulteriōris amōre,

298-301. Portitor, As warder. Charon admits souls to his skiff, or rejects them, as a harbor-master (customs inspector) grants or refuses admission. *horrendus, grisly. servat, keeps watch over. cui . . . mentō, on whose chin; cf. cui . . . latera, 215-216, with note. plūrima . . . cānitiēs, a mass of white hair. stant . . . flammā, his staring eyes are aflame with fire. flammā is instr. abl. with stant, which gives the result, not the process, arrectae sunt; we had lūminibus . . . arrectis, ii. 173. See §§ 160, 222. Charon's eyes are said to be uplifted by the fire that flashes from them. nōdō: Charon wears a pilot's costume, a chlamys (iii. 484), fastened on his left shoulder by a knot instead of by a brooch (fibula, iv. 139).*

302. Ipse: i.e. without help, old though he was (304). *ministrat, serves; sc. eam = ratem. vēlis is instr. ablative.*

304. crūda, fresh, sturdy. Crūdus is

applied to things which retain their natural juices, animal or vegetable, and so is opposed to 'dried up,' 'shrivelled.'

305. Hūc = Ad hunc. effūsa, wildly; lit., 'pouring out' (sc. undique). Cf. *effūsī carcere, v. 145.*

306-307. dēfūncta . . . vitā: cf. *dēfūncte periclis, 83. magnanimum:* gen. pl. (§ 100).

308-310. impositi . . . parentum: the Romans saw something peculiarly sad in the death of children before that of their parents. *iuvenēs, men in the prime of life; see note on pūbēs . . . tuōrum, i. 399. quam multa . . . folia, as many in number as the leaves that, etc. Cf. quam multā grandine . . . crepitant, v. 458-459.*

313. ōrantēs is construed here after the analogy of cupientēs. cursum, properly 'passage,' 'progress,' stands here, as the English word passage often does, for the medium of passage (here the stream, gurgēs, 296).

nāvita sed trīstis nunc hōs, nunc accipit illōs,
ast aliōs longē summōtōs arcet harēnā.

315

Aenēās (mīrātus enim mōtusque tumultū)

"Dīc," ait, "ō virgō, quid vult concursus ad amnem,
quidve petunt animae, vel quō discrimine rīpās
hae lincunt, illae rēmīs vada livida verrunt?"

320

Ollī sīc breviter fāta est longaeva sacerdos:

"Anchīsā generāte, deum certissima prōlēs,
Cōcētyī stāgna alta vidēs, Stygiamque palūdem,
dī cuius iūrāre timent et fallere nūmen.

Haec omnis, quam cernis, inops inhumātaque turba est; 325
portitor ille Charōn; hī, quōs vehit unda, sepultī,
nec rīpās datur horrendās et rauca fluenta
trānsportāre prius quam sēdibus ossa quiērunt.

Centum errant annōs, volitantque haec lītora circum;
tum dēmum admissī stāgna exoptāta revīsunt."

330

315-316. *nāvita*: old form of *nauta*, = *Portitor*, 298. *trīstis* = *horrendus*, 298. *ast*: see § 120. *harēnā*, *strand*, replaces *rīpās*, 305.

317-320. *miratus* . . . *mōtus*: sc. *est* twice. *quid vult* (sc. *sibi*) . . . ? : a common idiom for *what means* . . . ? , *what is the purpose* (of) . . . ? *quō discrimine* . . . ? : instr. abl., *through what distinction*. *vada*: here *waters*. 296 proves that the Styx is not shallow; it also explains *livida*, *dark-hued*. *verrunt* (cf. iii. 290, iii. 668) is hardly appropriate here, where there is no suggestion of vigorous motion. *illae* . . . *verrunt* tells us, indirectly (§ 254), that the *umbrae* aid Charon to propel the *ratīs* (302).

322-323. *certissima*, *undoubted*. Cf. the Sibyl's words, *Sate sanguine divum*, 125. Through Aeneas's successful quest of the Golden Bough the Sibyl has had further evidence that he is one of the privileged *dīs genitī*, 129-131 (see note on *peragenda*, 136).

323. *palūdem*, *marshy flood*. Vergil

shows his love of variety (§ 196) by giving two names in one verse to the same river.

324. *cuius* . . . *nūmen*, *by whose majesty*. Verbs of swearing are frequently used with an acc. denoting the god or the power by which the oath is taken. *iūrāre* . . . *et fallere*, *to swear and then to dupe* (that power). If the gods were to dupe the *nūmen*, they would dupe also those to whom they gave the oath by the *nūmen*.

325. *inops*, *poor*; they have no money with which to pay their way across Acheron. Among the Greeks and to some extent among the Romans it was the custom to put a small coin in the mouth of a person just dead, to serve as his fare across the Styx.

327-328. *datur*: sc. *Charontī*. *sēdibus*: as in 152. *quiērunt* (from *quiēs-cō*), *have come to rest*.

329-330. *errant*: i.e. unless they are, meanwhile, properly buried. *revisunt*: for their first visit, and for their banishment then, see 305-316.

Cōstitit Anchīsā satus, et vēstīgia pressit,
 multa putāns, sortemque animī miserātus inīquam.
 Cernit ibī maestōs et mortis honōre carentīs
 Leucaspim, et Lyciae ductōrem classis Orontēn,
 335 quōs simul ā Trōiā ventōsa per aequora vectōs
 obruit Auster, aquā involvēns nāvemque virōsque.

Ecce gubernātor sēsē Palinūrus agēbat,
 quī Libycō nūper cursū, dum sīdera servat,
 exciderat puppī mediūs effūsus in undīs.

340 Hunc ubi vix multā maestum cognōvit in umbrā,
 sic prior adloquitur: "Quis tē, Palinūre, deōrum
 ēripuit nōbīs, mediōque sub aequore mersit?
 Dic age, namque mihi, fallāx haud ante repertus,
 hōc ūnō respōnsō animum dēlūsit Apollō,
 345 quī fore tē pontō incolumem finisque canēbat
 ventūrum Ausoniōs. Ēn, haec prōmissa fidēs est!"
 Ille autem: "Neque tē Phoebī cortīna fecellit,
 dux Anchīsiadē, nec mē deus aequore mersit,

332. animī: for case see § 162. inīquam, *unkind* (not 'unjust'). In 129 *aecus* = 'friendly.'

333-336. maestōs: for the gender see note on *Quōs*, i. 348. mortis honōre: the honor that comes to a man as the result of death, the honor of burial (see 177-184, 212-235). Orontēn: for his fate see i. 113-119. quōs . . . vectōs . . . Auster, who sailed with him from . . . , but were overwhelmed by, etc.

337-383. Aeneas meets Palinurus and learns at last the manner of his death. The Sibyl promises Palinurus a tomb, and a name that will live forever.

337-339. sēsē . . . agēbat = *ibat*, was passing; cf. *sē* . . . *ferre* = *ire*, ii. 455-456. Libycō . . . cursū: i.e. on their way from Africa, a loose expression, since the fleet was really sailing from Sicily; see v. 827-871. mediūs . . . in undīs, out on the open main, in-

creases the pathos, by suggesting the hopelessness of rescue.

340. vix . . . umbrā: for a commentary on these words see 268-272. *vix* here has its basic sense (cf. *vīs*), with an effort.

343-346. fallāx . . . dēlūsit Apollō: in translating keep the word-order: *one whom I ne'er before found . . . cheated my heart, even Apollo's self. quī* (= *enim*). Ausoniōs: there is nothing in the *Aeneid* to explain the allusion. The ref. can not be to v. 813-815. There Neptune is speaking to Venus, and Palinurus is not named at all. See in general § 52. Ēn: see note on i. 461.

347-348. cortīna, *oracle*; see note on *adytis* . . . *reclūsīs*, iii. 92. nec . . . mersit answers 341-342. We shall see presently (358-361) that Palinurus was not drowned, and that he did come safely to Italy. The oracle referred to in 344-346 was thus ful-

namque gubernāclum multā vī forte revulsum, 350
 cui datus haerēbam custōs cursūsque regēbam,
 praecipitāns trāxī mēcum. Maria aspera iūro
 nōn ūllum prō mē tantum cēpisse timōrem
 quam tua nē spoliāta armīs, excussa magistrō,
 dēficeret tantīs nāvis surgentibus undīs.

Trīs Notus hibernās immēsa per aequora noctīs 355
 vexit mē violentus aquā; vix lūmine quārtō
 prōspexī Ītaliā summā sublīmīs ab undā.

Paulātim adnābam terrae; iam tūta tenēbam,
 nī gēns crūdēlis madidā cum veste gravātum 360
 prēnsantemque uncīs manibus capita aspera montis
 ferrō invāsisset, praedamque ignāra putāssset.

Nunc mē flūctus habet, versantque in litore ventī.

filled. Palinurus knows nothing of the part the sleep-god played in his undoing. He thinks that he accidentally slipped and fell.

349-352. gubernāclum . . . trāxī (351): for word-order see § 230. **revulsum**: though this is a part., render freely, thus: *the steering-paddle I wrenched loose . . . , and, as I flung headlong downward, I dragged it, etc.* **datus . . . custōs**: either (1) appointed (assigned) as its keeper, or (2) as its appointed keeper. **cursūs . . . regēbam**: sc. *quō*, 'and with which,' to introduce this clause, and see note on *et*, ii. 71. **praecipitāns**: sc. *mē* (§ 151). **maria**: for constr. see note on *cuius . . . nūmen*, 324. **mē** is object both of *prō* and of *cēpisse*. Note its position between *prō* and *cēpisse*. See note on *bene*, iv. 539.

353-354. tua: join with *nāvis*, 354. **armīs**: as in v. 15. **excussa magistrō**, shaken loose from, etc., an illogical inversion (§ 225) of *excutitur . . . magister*, i. 115, due to the desire to balance *spoliāta armīs*. **tantīs . . . undīs**, since the billows were rising so high. The verse is inconsistent (§ 52) with v. 848. Palinurus's love of Aeneas would

intensify his fears, and lead him to exaggerate. Cf. also 355-357.

355-357. hibernās: either *stormy*, or *long* (cf. i. 746). **violentus** = an adverb (§ 213). **aquā**: abl. of the route (§ 159). It emphasizes *per aequora*, 355, by suggesting that the waters repeatedly swept over him. **vix**: as in 340. **lūmine** = *diē*. **summā . . . ab undā** belongs in syntax with *prōspexī*, in thought also with *sublīmīs*: raised aloft by a wave, from its crest I saw in the distance (*prō*-).

358-361. tenēbam, nī . . . invāsisset (361): for constr. see note on *impulerat*, ii. 55. **madidā . . . prēnsantem** (sc. *mē*) shows a fusion of two constructions: (1) *madidā cum veste prēnsantem* (see § 161) and (2) *madidā veste gravātum prēnsantemque*. Render by *weighted down by . . . and trying to grip*, etc. **uncīs manibus**, talon-like fingers. **montis**: a cliff; he had crawled to its top from the sea. **madidā . . . montis** adds to the pathos (he was so near safety) and also explains why he was so easily killed. **praedam**, a rich find; they thought of him as a shipwrecked man with some of his property on his person.

365 *h d* Quod tē per caelī iūcundum lūmen et aurās,
 per genitōrem ōrō, per spēs surgentis Iūli,
 ēripe mē his, invicte, malis: aut tū mihi terram
 inice (namque potes) portūsque requirē Velinōs,
 aut tū, si qua via est, si quam tibi dīva creātrix
 ostendit (neque enim, crēdō, sine nūmine dīvum
 flūmina tanta parās Stygiamque innāre palūdem),
 370 dā dextram miserō et tēcum mē tolle per undās,
 sēdibus ut saltem placidis in morte quiēscam.”
 Tālia fātus erat, coepit cum tālia vātēs:
 “Unde haec, ō Palinūre, tibi tam dira cupīdō?
 Tū Stygiās inhumātus aquās amnemque sevērū
 375 Eumenidum aspiciēs, rīpamve iniussus adibis?
 Dēsine fāta deum flectī spērāre precandō,
 sed cape dicta memor, dūrī sōlācia cāsūs,
 nam tua finitimī longē lātēque per urbīs,
 prōdigiis āctī caelestibus, ossa piābunt,
 380 et statuent tumulum, et tumulō sollemnia mittent,

363-366. Quod: as in ii. 141; see note there. per . . . lūmen: cf. iii. 600. invicte, invincible hero, virtually = *potes enim tū mē ēripere*; cf. 366. For the sense here given to *invictus* see note on *indēprēnsus*, v. 591. terram inice: if but three handfuls of earth were cast upon a dead body, the dead man's shade would be admitted to Charon's skiff (315-316, 326). For scansion of *inice* see note on *disice*, i. 70. inice . . . require are parts of one act; the verse really = 'bury me by seeking,' etc. See also notes on *Referēs* and *ibis*, ii. 547. namque potes: Velia was not far from Cumae. Velinōs: see note on *Lavinia* . . . *litora*, i. 2-3.

367-368. creātrix, mother; Venus. neque . . . sine nūmine dīvum: cf. i. 387-388, ii. 777-778, v. 56. 366-370 = 'Enable me in some way or other to get across the Styx.'

371. saltem qualifies the whole contents of the verse, that I may at least

have the blessing of a quiet home in death. Palinurus had endured ten years of siege, and seven of wandering. His body is the sport of the waves (362), and Charon will not take him over the Styx to the quiet and rest beyond. Whether Aeneas did what Palinurus wished Vergil does not say.

374-375. Tū: emphatic, You alone of all men. inhumātus carries the thought back to 325-330. iniussus: sc. ā Charonte, and contrast *admissi* = *iussi*, 330.

377-379. sed introduces the comforting assurances of 377-381 as offset to 376, which must have seemed heartless to the shade of Palinurus. dicta: sc. haec or mea. āctī, plagued, scourged. ossa, dust. piābunt, will appease, i.e. for your murder.

380. Verse 380 gives the means and the manner of *piābunt*, 'by building,' etc. tumulō . . . mittent: cf. v. 605. sollemnia, recurrent offerings.

aeternumque locus Palinūri nōmen habēbit."

Hīs dictīs cūrae ēmōtae, pulsusque parumper
corde dolor trīstī; gaudet cognōmine terrae.

Ergō iter inceptum peragunt, fluviōque propinquant.

Nāvita quōs iam inde ut Stygiā prōspexit ab undā 385

per tacitum nemus ire pedemque advertere ripae,

sic prior adgreditur dictīs, atque inērēpat ultrō:

"Quisquis es, armātus quī nostra ad flūmina tendis,
fāre age quid veniās iam istinc, et cōmprime gressum.

Umbrārum hic locus est, somni noctisque sopōrae; 390

corpora vīva nefās Stygiā vectāre carinā.

Nec vērō Alcīdēn mē sum laetātus euntem

accēpisse lacū, nec Thēsea Pirithoūmque,

dīs quāquam genitī atque invictī viribus essent.

Tartareum ille manū custōdem in vincla petivit 395

381. aeternum . . . habēbit: cf. 235.

A certain promontory in Lower Italy is still called Punta di Palinuro.

384-416. Charon refuses to carry Aeneas over the Styx until he sees the Golden Bough.

384. Ergō: i.e. since Palinurus is content. inceptum = quod agere coeperant. peragunt, press through, complete.

385-386. quōs: see note on quem, v. 39; for position of ut, too, see § 236. iam is used much as in i. 623, to emphasize inde; it practically = etiam. iam inde thus = even from the (distant) place where they then were, and is to be taken with prōspexit. ibi, 'there,' would be more exact; inde is due in part to the influence of ab, in part to the influence of ire and advertere. The whole clause = 'when . . . he espied them even (from =) at that distance, and marked that they were coming thence,' etc.

387. ultrō: as in ii. 279, ii. 372.

389. iam istinc, even from the spot where now you stand (prosaically, 'without coming nearer'); cf. note on iam, 385. 390-391 = 'Because this is

no place now for living mortals.' 392-397 = 'Nor has it ever been a place for living mortals.'

392-394. Nec . . . laetātus . . . accēpisse, Nor did I rejoice (= have reason to rejoice) that I welcomed, etc. Alcīdēn . . . accēpisse: cf. 123. The inf. with verbs of emotion is common. euntem, when he came. accēpisse lacū: cf. caelō . . . accipiēs, i. 289-290, with note. lacū (meō, or hōc): the gorges of 296-297, the amnis of 318, the rauca fluentia of 327. dīs . . . essent: i.e. though they were of the favored few (129-131; see, too, the note on peragenda, 136). In classical prose quamquam is usually construed with the indicative. 391-394 = (1) 'the gods forbid me to do certain things,' (2) 'they punish me for disobeying orders.' Charon was chained for a year after conveying Hercules across the Styx (123).

395. ille: Hercules. manū, by strength of hand, by force. custōdem: Cerberus. in vincla petivit, sought, to chain him, a strained expression for petivit in vincula dūcere (or, ut dūceret).

ipsius ā soliō rēgis, trāxitque trementem;
hī dominam Dītis thalamō dēdūcere adortī."
Quae contrā breviter fāta est Amphrȳsia vātēs:
"Nūllae hīc īnsīdiae tālēs (absiste mōvēri),

- 400 nec vim tēla ferunt; licet ingēns iānitor antrō
aeternum lātrāns exsanguis terreat umbrās,
casta licet patrui sērvēt Prōserpina līmen.
Trōius Aenēās, pietāte īnsignis et armīs,
ad genitōrem imās Erebi dēscendit ad umbrās.
405 Sī tē nūlla movet tantae pietātis imāgō,
at rārum hunc" (aperit rārum, quī veste latēbat)
"agnōscās." Tumida ex irā tum corda residunt,
nec plūra hīs. Ille, admīrāns venerābile dōnum
fātālis virgae longō post tempore vīsum,
410 caeruleam advertit puppim, rīpaeque propinquat.

396-397. trementem, *all atremble*, pictures the complete success of Hercules. **hī, the others**, Theseus and Pirithoüs, closely grouped, in 393, by *-que. dominam, our mistress, our queen.*

400-402. ferunt = *inferunt* (§ 221), *proffer, give threat of. licet . . . terreat, may affright at his will; lit., 'let . . . affright: it is his privilege' (licet).* The constr. is like that in *sinite . . . revīsam*, ii. 669, *stringat sine*, v. 163, but the subj. clause came to be felt as one of result, 'permission is given so that as a result,' etc. **iānitor:** cf. *custōdem*, 395. **casta** = an adv., *chastely. patrui:* Pluto was brother to Jupiter, who was father of Proserpina. **servet, cling to.** Sc. *aeternum*, out of 401. Latin inscriptions which recount the virtues of a deceased wife often say, among other things, *Domī mānsit, lānam* ('wool') *fēcit.*

403. pietāte carries the emphasis; Aeneas is as distinguished for his *pietās* (§ 66) as for his prowess; his present errand proves that. *pietāte īnsignis . . . armīs* = 'renowned not only as warrior but as loving, dutiful

son.' Cf. the words of Helenus to Anchises, *O felix nātī pietāte*, iii. 480.

405. nūlla . . . imāgō, no conception; lit., 'no picture.' tantae pietātis: shown in Aeneas's errand (403-404).

406. rārum . . . rārum: for the metrical treatment see § 300. The Bough is the visible sign of heaven's approval of Aeneas and his errand. See note on *peragenda*, 136. **veste:** instr. abl. with *latēbat*, which gives the result, *was all the while (heretofore) hiding, not the process, 'had been kept hidden,' occultus erat;* see §§ 160, 222.

407. Tumida . . . residunt, His swelling heart subsides (out of =) from his wrath, a strange inversion (§ 225) of the natural expression, *tumidis ex cordibus tum ira residit.* Cf. Shakespeare, *Julius Caesar*, I. i, "His coward lips did from their color fly."

408-410. nec . . . hīs: sc. *dicta sunt. venerābile . . . virgae:* see § 122. *fātālis* is explained by 146-148. **longō . . . tempore, after a long interval; lit., 'a long time later' (than the last preceding occasion).** **caeruleam** = *fer-rūgineā*, 303.

Inde aliās animās, quae per iuga longa sedēbant,
dēturbat, laxatque forōs; simul accipit alveō
ingentem Aenēān. Gemuit sub pondere cumba
sūtilis, et multam accēpit rimōsa palūdeni.

Tandem trāns fluvium incolumis vātemque virumque 415
infōrmī līmō glāucāque expōnit in ulvā.

Cerberus haec ingēns lātrātū rēgna trifaucī
personat, adversō recubāns immānis in antrō.

Cui vātēs, horrēre vidēns iam colla colubrīs,
melle sopōrātā et mēdicātis frūgibus offam 420
obicit. Ille, famē ravidā tria guttura pandēns,
corripit obiectā atque immānia terga resolvit,
fūsus humī, tōtōque ingēns extenditur antrō.

Occupat Aenēās aditum, custōde sepultō,
ēvāditque celer rīpam inremeābilis undae. 425

411-414. aliās animās, *other souls* (sc. than Aeneas), is an incorrect expression, since Aeneas was not an *anima*. Render by *all the shades*. iuga = *trānstra*. accipit alveō: cf. accēpisse lacū, 393. alveō, *the hollow of his skiff*. For scansion of alveō see § 281. ingentem: see note on ingēns, i. 99. sūtilis: freely, *lightly-built*; the adj. = a causal clause. The skiff was built of skins sewn together; its usual freight was *exsanguēs umbrae*. multam . . . palūdem: cf. laxīs . . . imbrem, i. 122-123. Render multam by the flood-ing. rimōsa, *pierced by many a rent*.

415-416. incolumis: acc. pl., agreeing with vātem . . . virum. vātemque: in translating, disregard -que. in: for position see § 237, at the end.

417-425. The Sibyl overpowers Cerberus with a drugged cake, and Aeneas, having crossed the Styx, enters the underworld.

418. personat: as in 171. adversō . . . in antrō, *facing all, as he lay, a monstrous creature*, etc. For adversō cf. 279.

419-421. Cui . . . obicit (421), *Before him, when she sees his necks . . . , the priestess flings*, etc. For word-order see § 230. horrēre . . . colubrīs: the snakes form the hair or mane. sopōrātā: cf. rāmum . . . sopōrātum, v. 854-855. frūgibus, *meal*. The cake is of honey and meal; the whole is drugged. Cf. iv. 486, with notes.

422-423. obiectā (sc. offam), *the proffered morsel*. resolvit, *unstrings, relaxes*; see note on solvuntur, i. 92. The word marks a contrast with horrēre, 419. tōtō . . . antrō: cf. 418; for ingēns cf. 417. The repetition emphasizes the danger that confronted Aeneas till Cerberus was rendered powerless. extenditur, in the context (cf. esp. fūsus), = *is stretched out helpless, harmless*.

424-425. Occupat, *preëmits, seizes betimes*. Occupō often = *to do something before some one or something else can act*; here Aeneas acts before Cerberus ceases to feel the effects of the drug. sepultō = *sopōrātō*. ēvādit, *passes over (beyond)*. For ēvādō with acc. cf. ii. 731, iv. 685.

Continuō auditae vōcēs, vāgītus et ingēns,
infantumque animae flentēs in limine primō,
quōs dulcis vītae exsortīs et ab ūbere raptōs
abstulit ātra diēs, et fūnere mersit acerbō.

430 Hōs iūxtā falsō damnātī crīmine mortis.

Nec vērō hae sine sorte datae, sine iūdice sēdēs;
quaesitor Minōs urnam movet: ille silentum
conciliumque vocat vītāsque et crīmina discit.

Proxima deinde tenent maestī loca quī sibi lētum

435 īnsontēs peperēre manū, lūcemque perōsī

426-439. First Aeneas meets the souls of those who died before their time, i.e. those who died in infancy, or as victims of unjust sentences, or as suicides.

426-427. vōcēs, vāgītus: sc. *infantum*, out of 427. *animae flentēs*, the weeping of the souls; see § 214. in . . . primō, at the very threshold (of the underworld proper, the space beyond the Styx). Those who were cut off by an untimely death could gain admission only to the portals (the front part) of the underworld, in the true sense of that term.

428-429. *dulcis* . . . *exsortīs*, ere they had due (full) share in the sweets of life. For *dulcis* see § 214. *ātra*: as the day of their death. *mersit*, o'erwhelmed. 426-429 refer to those who died in infancy, by a premature, but natural, death. *acerbō*: this word is often used of premature death.

430. *damnātī* (*sunt*), are those who were condemned. *damnātī* = (*eī*) *quī damnātī sunt* (or *erant*).

431-433. 431-433 explain how those who were unjustly condemned and how suicides (434-436) find places in the same quarter with those who die in infancy. *sorte*, appeal to the lots; the appeal was in the selection of jurors to try anew the cases of those who are meant by 430. *iūdice*: coll. singular, *jurymen*, a jury. *quaesitor* . . . *movet* = *quaesitor enim*, etc. *urnam movet*: i.e. to select the *iūdicēs*, the jurymen who are to hear the case. Cf. also note

on *sortem*, v. 490. *silentum*, the dead, as often in the poets; it is inappropriate here after 426-427. *crīmina*: the charges which worked their death; cf. 430. We shall see presently that some souls are assigned to Elysium, others to Tartarus, according as their deeds done in the flesh were good or bad. The three classes here (427-436) are in a neutral region; since their lives were prematurely cut off, the record of their deeds was incomplete and there was no chance for a final assignment, either to a state of rewards and happiness, or to a state of punishments. In the case of those who were *falsō damnātī crīmine* Minos must hold trials to make sure that the *crīmina* ('charges') were, in fact, false. When that is proved, the soul of each person thus cleared of guilt is entitled to escape from Tartarus, the place of punishments. But such a soul is not entitled to a place in Elysium; by longer life the individual in whom such a soul had resided might have involved himself in dire sin.

435. *īnsontēs*, guiltless though they were (see note on *aeger*, i. 208), i.e. though they had done nothing to deserve death; it practically = 'needlessly.' *manū* contains two suggestions: (1) 'by violence' (cf. 395), (2) 'by their own hands.' *perōsī*: cf. note on *exōsus*, v. 687. Render by *because they hated*.

proiēcere animās. Quam vellent aethere in altō
nunc et pauperiem et dūrōs perferre labōrēs!
Fās obstat, trīstique palūs inamābilis undā
alligat, et noviēns Styx interfūsa coeracet.

Nēc procul hinc partem fūsi mōnstrantur in omnem 440
Lūgentēs Campī; sic illōs nōmine dīcunt.
Hīc, quōs dūrus amor crūdēli tābe perēdit
sēcŕētī cēlant callēs, et myrtea circum
silva tegit; cūrae nōn ipsā in morte relincunt.
His Phaedram Procrimque locīs maestamque Eriphylēn, 445
crūdēlis nātī mōnstrantem vulnera, cernit,
Euadnēnque, et Pāsiphaēn; hīs Lāodamīa
it comes, et iuvenis quondam, nunc fēmina Caeneus
rūrsus et in veterem Fātō revolūta figūram.
Inter quās Phoenissa recēns ā vulnere Didō 450
errābat silvā in magnā. Quam Trōiūs hērōs

436. Quam (*How = How eagerly*).
vellent: sc. 'if the chance were theirs.'

438-439. Fās: advers. asyndeton,
But heaven's will, etc. obstat: sc. *eis*.
So sc. *eōs* with *alligat* and with *coeracet*.
palūs and *Styx* denote the same thing.
interfūsa, *interposed*, i.e. between their present abode and the *altus aether*, 436. The account here is inconsistent with 295-297, and indeed with the whole narrative thus far. Aeneas crossed but one river or arm of a river. Vergil has assumed the poet's privilege of adopting the view which at the moment seems most picturesque and effective.

440-476. Next Aeneas sees the Mourning Fields, the abode of those who died for love.

440. fūsi = *effūsi* (§ 221), *spread-ing*, i.e. extensive, in order to give their occupants the solitude they love. mōnstrantur = *sē mōnstrant* (§ 167).

442-443. crūdēli . . . perēdit, *has devoured by cruel wasting*. sēcŕētī, *sequestered*. callēs, *paths, walks*. myrtea: cf. note on *silvam*, iii. 24.

445-449. Eriphylēn: Eriphyle (see Vocabulary) does not belong here, since she did not die of love. Nor did she kill herself. Vergil is following a Homeric passage describing the visit of Ulysses to the world of shades (*Odyssey* XI. 225-332); there Homer dwells on heroines in general. nātī . . . vulnera: cf. *vulnere* . . . *Ulixī*, ii. 436, with notes. Pāsiphaēn: cf. 24-26. hīs: dat., with *comes* (§ 138). iuvenis . . . figūram, *Caeneus, once a warrior youth*, etc. He was first a woman named Caenis, then a man called Caeneus, then once more a woman. Stages two and three are fully described, in *iuvenis* and in *fēmina* (indeed, stage three is twice described, in *fēmina* . . . *revolūta*, 448-449). The first is to be inferred from *veterem*, 449, which here = *antīquam*, *old-time* (i.e. original). In translating, we may omit *et*, 449.

450-451. vulnere: see iv. 663-665. silvā in magnā suggests solitude; see note on *fūsi*, 440, and cf. sēcŕētī . . . *tegit*, 443-444. Quam: with *iūxtā*, 452; cf. *Hōs iūxtā*, 430.

- ut primum iūxtā stetit agnōvitque per umbram
 obscūram, quālem primō quī surgere mēse
 aut videt aut vīdisse putat per nūbila lūnam,
 455 dēmisit lacrimās, dulcīque adfātus amōre est:
 “Infēlix Dīdō, vērus mihi nūntius ergō
 vēnerat exstīctam ferrōque extrēma secūtā?
 Fūneris heu tibi causa fui? Per sīdera iūrō,
 per superōs, et sī qua fidēs tellūre sub imā est,
 460 invītus, rēgīna, tuō dē litore cessī,
 sed mē iussa deum, quae nunc hās ire per umbrās,
 per loca senta sitū cōgunt noctemque profundam,
 imperiīs ēgēre suis; nec crēdere quīvī
 hunc tantum tibi mē discessū ferre dolōrem.
 465 Siste gradum, tēque aspēctū nē subtrahe nostrō.
 Quem fugis? Extrēmum fātō, quod tē adloquor, hoc est.”

453-455. *obscuram*, (but) *dimly outlined*, agrees with *eam* = *Didōnem*, to be supplied. *quālem . . . quī . . . videt* = *tālem quālem lūnam videt primō quā . . . videt*, even as the moon is (but *dimly outlined*) to one who sees it, etc. *primō*, the first days of; see note on *summā . . . undā*, i. 127. *mēse* here = *lunar* (not *calendar*) *month*. See the article “Month” in *The Century Dictionary and Cyclopædia*. *surgere* is incorrect; one sees the *new moon* as it is *setting*. *per nūbila* balances *per umbram*, 452. *dulcī . . . amōre*: these words prove again that Vergil meant his readers to understand that Aeneas loved Dido (cf. iv. 281, iv. 292, iv. 307, iv. 395, iv. 441-449, v. 5-6, with notes).

456-457. *nūntius . . . vēnerat . . . ?*, was it, then, a true message that had come . . . ? Vergil has given us no means of determining his exact meaning here. The blazing pyre (v. 3-4) could not tell Aeneas that Dido had died by the sword (457). The words in themselves imply an actual message brought to Aeneas from Carthage; see § 254. But *how* could such a

message have come to Aeneas? *extrēma secūtā*, went to all lengths. We should say, ‘stopped at naught.’

458-459. *Fūneris*: emphatic: *Was it death even that my coming brought to you? (per) sī . . . est*, by whatever honor (good faith) abides, etc.; cf. ii. 142-143, with note on *per*.

460. *invītus . . . cessī*: for proof of this statement see iv. 395-396.

461-464. *iussa deum*: cf. iv. 237, iv. 356-359. *loca . . . sitū*, these waste and moldering realms; lit., ‘regions squalid with scurf.’ *senta sitū* suggests the wild and rough appearance of a place long uncared for. See *situs* in Vocabulary. *ēgēre*: as subject *sc. dī*, out of *iussa deum*, 461. *mē . . . ferre*, that I was bringing; note the tense.

466. *Extrēmum . . . est*, These words are, by Fate’s decree, the very last I shall address to you. *fātō* is instr. abl. with *est*, which here virtually = *conceditur* (§§ 160, 222). Aeneas will never again while living visit the underworld; after death he will, of course, not dwell in the *Campi Lūgentēs*. *hoc*: scan as in v. 792.

Tālibus Aenēās ārdentem et torva tuentem
lēnibat dictis animum, lacrimāsque ciēbat.
Illa solō fixōs oculōs āversa tenēbat,
nec magis inceptō vultum sermōne movētur
quam sī dūra silex aut stet Marpēsia cautēs.
Tandem corripuit sēsē, atque inimīca refūgit
in nemus umbriferum, coniūnx ubi prīstinus illī
respondet cūris aequatque Sychaeus amōrem.
Nec minus Aenēās, cāsū concussus inīquō,
prōsequitur lacrimis longē, et miserātur euntem.

470

475

Inde datum mōlītur iter. Iamque arva tenēbant
ultima, quae bellō clārī sēcŕēta frequentant.
Hic illi occurrit Tȳdeus, hic inclutus armīs
Parthenopaeus, et Adrastī pallentis imāgō,

480

467-468. *ārdentem*: i.e. with wrath. *torva* is accusative. It may be explained by (1) § 146 (sc., then, *eam* with *tuentem*), or (2) as acc. of effect. (2) is better; see § 144. Cf., then, English 'looking daggers at him.' *tuentem* . . . *animum* is a bold expression, but natural enough since the mind looks out through the eyes. Render *ārdentem* . . . *animum* by *sought to soothe* . . . *her blazing, wild-eyed soul*. *lēnibat*: conative impf. (see note on *nē* . . . *arcēret*, i. 299-300). For form see § 114. *ciēbat*: cf. *ciēbat* . . . *flētūs*, iii. 344-345.

469 nearly = i. 482.

470-471. *inceptō* = *quem Aenēās facere coeperat*. *vultum*, in expression; for case see § 147. *quam sī* . . . *cautēs*, *than if she were unyielding flint or a crag* . . . *firm set*. *stet* adds to the idea of fixity suggested by *silex* and *cautēs*; *stō* is often, as here, picturesquely used where we might look for *sum*. *Marpēsia*: since Marpessus was a mountain of Paros, Vergil is comparing Dido to marble (cf. i. 593).

472-476. *corripuit sēsē*, *flung herself away*; sc. *ab Aenēā*. *illī* . . . *cūris*, *matches her with his own sorrows*, i.e. matches her sorrows with his own

(see note on *cum nāvibus*, i. 193). Vergil has done an effective thing in bringing Sychaeus and Dido together in the underworld. The shade of Sychaeus belongs in the first part of the space beyond the Styx, because he died prematurely (cases such as his are, however, not specifically named in 426-430). Nor does his shade belong with those meant in 440-451). *Nec minus* = *Nihilōminus* = *Tamen*. *cāsū*: sc. *eius*. *longē*, *from afar*, gives the result of *corripuit sēsē*, 472.

477-547. Next Aeneas sees the place allotted to the souls of departed heroes. Among others he notes the souls of the champions of Greece and of Troy.

477-478. *datum*: sc. *ā Sibyllā*. *mōlītur*, *toils over*. *ultima*: i.e. in this neutral part of the underworld; see note on *crīmīna*, 433. *sēcŕēta* belongs in thought with *arva*; for its position see note on *ignōtum*, ii. 59.

479-480. *Hic* . . . *occurrit*, *Here he is met by*, etc. *Tȳdeus* . . . *Adrastī*: Vergil is thinking of the expedition of The Seven against Thebes, the most famous event of Greek story before the siege of Troy. See Gayley (§ 362), pages 265-268. *pallentis*: cf. i. 354.

hīc multum fletī ad superōs bellōque cadūcī
 Dardanidae, quōs ille omnīs longō ōrdine cernēns
 ingemuit, Glaucumque, Medontaque, Thersilochumque,
 trīs Antēnoridās, Cererique sacrum Polyboetē,
 485 Īdaeumque, etiam currūs, etiam arma tenentem.
 Circumstant animae dextrā laevāque frequentēs.
 Nec vidisse semel satis est; iuvat usque morārī
 et cōferre gradum et veniendī discere causās.
 At Danaūm procerēs Agamemnoniaequē phalanges,
 490 ut vidēre virum fulgentiaque arma per umbrās,
 ingentī trepidāre metū; pars vertere terga,
 ceu quondam petiēre ratis, pars tollere vōcem
 exiguam; inceptus clāmōr frūstrātur hiantīs.
 Atque hīc Prīamidēn laniātum corpore tōtō
 495 Dēiphobum videt et lacerum crūdēlīter ōra,
 ōra, manūsque ambās, populātaque tempora raptīs

481. ad superōs: i.e. among men on earth. *Ad*, more often *apud*, with pl. words denoting persons, = *among*. **cadūcī**, *fallen*; properly, 'liable to fall.' There is no part. of *cadō* available here. Logically, *bellō . . . cadūcī* = *quod bellō ceciderant*, with *multum fletī*.

484-485. Antēnoridās: see *Antēnoridēs* in Vocabulary. **Cererī . . . sacrum:** as her priest. **etiam . . . etiam**, *still . . . still*, the basic sense of the word. **tenentem**, *clinging to*. The reader of course realizes that the *currūs* and the *arma* were mere *umbrae*, as were Tydeus, Parthenopaeus, etc., themselves. Vergil reminds us of all this by writing *animae* in 486.

486-488. Circumstant: sc. *eum* = *Aenēan*. **frequentēs**, *in throngs*. Cf. *frequentant*, 478. **usque**, *persistently*. **cōferre gradum:** sc. *eius gradū* (dat.), *to match their pace with his*. It is to be noted that everywhere in Book VI Vergil describes the *animae mortuōrum* as possessing to the full the intelligence, knowledge, etc., of the mortals whose bodies they had inhabited.

489-493. Danaūm . . . phalanges: only one Greek who fought against Troy is named (Tydeus, 479). **phalanges:** cf. *crātēres*, 225, with note. **virum**, *his heroic figure*. **ingentī . . . metū** is a tribute to Aeneas's prowess. Cf. note on *nōtis*, 499. **vertere . . . tollere:** for inf. see § 172. **ceu:** in a comparison involving a fact. **quondam . . . ratis:** for a similar picture cf. ii. 276, with notes. **tollere vōcem exiguam**, *to raise their voices, voices all too feeble*, in a war cry in defiance of Aeneas. **exiguam** is emphatic by position (§ 232). The voices of the dead were but shadows of their former selves, even as their bodies were. **clāmōr**, *battle-cry*. **frūstrātur hiantīs** (sc. *eōs*), *mocks their wide-open mouths*.

495-496. ōra, ōra: for the pathetic repetition cf. *lūmina . . . lūmina*, ii. 405-406. For the accusatives in 495-497 see § 147. **lacerum** gives the result, not the process (*lacerātum*; cf. the part. *laniātum*, 494). See § 215. **populāta** is a strengthened *privāta*, *robbed of*. **raptīs**, *severed*.

auribus, et truncās inhonestō vulnere nārīs.

Vix adeō agnōvit pavitantem ac dīra tegentem
supplicia et nōtīs compellat vōcibus ultrō:

“Dēiphobe armipotēns, genus altō ā sanguine Teucrī, 500
quis tam crūdēlīs optāvit sūmere poenās?

Cui tantum dē tē licuit? Mihi fāma suprēmā
nocte tulit fessum vāstā tē caede Pelasgum
prōcubuisse super cōnfūsae strāgis acervum.

Tunc egomet tumulum Rhoetēō in lītore inānem 505
cōstituī, et magnā Mānīs ter vōce vocāvī.

Nōmen et arma locum servant; tē, amīce, nequīvī
cōspicere et patriā dēcēdēns pōnere terrā.”

Ad quae Priamidēs: “Nihil ō tibi, amīce, relictum;
omnia Dēiphobō solvistī et fūneris umbrīs. 510

498-499. *Vix*, With difficulty (see 340). *pavitantem*, him, sore distressed (not 'frightened'). *tegentem*, trying to hide. *nōtīs*: sc. *eī*; the inference is that Aeneas and Deiphobus *armipotēns* (500) had been intimate friends. Cf. note on *ingenti* . . . *metū*, 491.

500-501. *armipotēns*: a fine complement here, and balm to the sore heart of Deiphobus. Aeneas declares, at the outset, his conviction that Deiphobus, though *laniātus*, lacer (494-495), had played to the full a true warrior's part. See also note on *strāgis*, 504. *genus*, descendant of; see iv. 12. *optāvit*, willed, chose, i.e. had the hardihood.

502-504. *Cui* . . . *licuit?*, Who has had so free a hand concerning you? *tantum*: object of *sūmere*, to be supplied out of 501. *fāma*, men's talk. *tulit* = *adtulit*, nārrāvit; cf. the common *ferunt* = *dicunt*. *Pelasgum*: obj. genitive. For form see § 100. *strāgis*: the abstract, carnage, for the concrete, *corporum* or *cadāverum*. *fessum* . . . *prōcubuisse* logically = 'you fell, but not till you were exhausted by slaying Greeks.' This story was a compliment to Deiphobus; Aeneas had of course expected to see him wounded, but not

to see him shockingly mutilated. See note on *armipotēns*, 500.

505-506. *tumulum* . . . *inānem*: as in iii. 304. *magnā* . . . *vocāvī*: cf. *dixit* . . . *verba*, 231, and *magnā* . . . *ciēmus*, iii. 68, with notes.

507-508. *servant*, guard, preserve, keep watch and ward over, i.e. by preventing it from being forgotten. There is perhaps another suggestion: so long as men remember that Deiphobus is buried there, they will not desecrate the place. For the ref. in *Nōmen* cf. 234-235, 381, with notes. The *arma* were put on the *tumulus*; cf. 233. *tē*, *amīce*: for scansion see § 295. *tē* = *tuum corpus*. *patriā* . . . *terrā* are important words here, to be joined both with *dēcēdēns* and with *pōnere*; a grave in the fatherland was a blessing. Cf. notes on *condidimus terrā*, v. 48, *nūdus*, v. 871. *pōnere terrā*: i.e. to bury.

509-510. *relictum*, left undone. *Dēiphobō*: emphatic substitute for *mihī*; cf. *Nīsō*, v. 354, and see note on *Iūnōnis*, i. 48. *fūneris*, his dead body, is really a substitute for *meī* or *meīs*. Render *fūneris umbrīs* by *your dead friend's spirit*.

Sed mē fāta mea et scelus exitiāle Lacaenae
hīs mersēre malīs; illa haec monumenta reliquit.
Namque ut suprēmam falsa inter gaudia noctem
ēgerimus nōstī, et nimium meminisse necesse est.

515 Cum fātālis ecus saltū super ardua vēnit
Pergama, et armātum peditem gravis attulit alvō,
illa, chorum simulāns, euhantīs orgia circum
dūcēbat Phrygiās; flammam media ipsa tenēbat
ingentem, et summā Danaōs ex arce vocābat.

520 Tum mē, cōfectum cūrīs somnōque gravātum,
infēlix habuit thalamus, pressitque iacentem
dulcis et alta quiēs placidaeque simillima mortī.
Ēgregia intereā coniūnx arma omnia tēctīs
āmovet, et fidum capitī subdūxerat ēnsem;

525 intrā tēcta vocat Menelāum et limina pandit,
scīlicet id magnum spērāns fore mūnus amanti,

511-512. **Lacaenae**: scornful, *the woman from Sparta*: Helen. **illa**: nom. singular; *see this wondrous woman it was that*, etc. For *ille*, 'glorious,' in good sense, see 27, i. 617, ii. 274.

513-514. **Namque** logically introduces 515-530 as a whole. **ut**: as in i. 667. **suprēmam** . . . **ēgerimus**: the ref. is to ii. 248-249, ii. 265. **nimium**, *all too well*.

515-516. **saltū**, *by leaps and bounds*. The word is inconsistent (§ 52) with *quater* . . . *substitit*, ii. 242-243. **alvō**: abl. of spec. with *gravis*. Render freely by (*with* =) *in its heavily weighted womb*.

517-518. **illa**: as in 512. **chorum**: i.e. a dance of thanksgiving for deliverance from the Greeks; the dance was often an expression of public joy. **euhantīs** is here transitive (§ 142), *celebrating with the (Bacchic) cry euhoe*. **circum**: i.e. from temple to temple, the usual custom. **flammam**: no doubt all the dancers, as usual, carried torches. To the Trojans Helen's torch thus seemed

innocent enough; to the Greeks it was a signal (519). Its size was therefore important. With this reference to a fire-signal cf. *flammās* . . . *extulerat*, ii. 256-257, with note there on *flammās*.

520-524. **cūrīs**: i.e. those of the siege. **infēlix**, *ill-omened*, because it caused, in a sense, his death. **thalamus**: after the death of Paris Deiphobus had married Helen. **dulcis** . . . **mortī**: see note on *cōsanguineus*, 278. **placidae** . . . **mortī**, *the calm of death*; see § 214. Deiphobus was done to death just when, he fancied, he could get relief from toils and anguish; his effort to win that relief rendered him powerless to avert any new danger. **Ēgregia**: sarcastic; cf. *illa*, 512, 517. **et** . . . **subdūxerat**, *nay, she had even filched*, etc. For the prefix *sub-*, see note on *falsā sub prōditiōne*, ii. 83.

526. **scīlicet**: as in ii. 577; see note there. **amantī**, *her lover*, a scornful designation of Helen's former husband.

et fāmam exstinguī veterum sic posse malōrum.
 Quid moror? Inrumpunt thalamō; comes additur ūnā
 hortātor scelerum Aeolidēs. Dī, tālia Grāis
 instaurāte, piō sī poenās ōre reposcō.

530

Sed tē quī vīvum cāsūs, age, fāre vicissim
 attulerint. Pelagīne venīs errōribus āctus
 an monitū dīvum, an quae tē fortūna fatīgat,
 ut trīstis sine sōle domōs, loca turbida, adīrēs?"

Hāc vice sermōnum roseīs Aurōra quadrigīs
 iam medium aetheriō cursū trāiēcerat axem,
 et fors omne datum traherent per tālia tempus,
 sed comes admonuit breviterque adfāta Sibylla est:
 "Nox ruit, Aenēā; nōs flendō dūcimus hōrās.

535

527. fāmam, the infamy. veterum
 ... malōrum, long-standing wickedness,
 i.e. her long array of evil deeds. This
 whole account (515-527) is inconsis-
 tent (§ 52) with ii. 254-267, as well
 as with ii. 567-587; in the latter
 passage Helen is pictured as crouch-
 ing in Vesta's temple, hated by Greeks
 and by Trojans both.

529-530. hortātor scelerum: Ulysses
 is *scelerum* . . . *inventor*, ii. 164.
Aeolidēs: in Homer Ulysses is son of
 Laërtes. Later gossip made him the
 son of the Corinthian Sisyphus by
 the wife of Laërtes. Sisyphus was
 notorious for his trickery. **tālia** . . .
instaurāte, lit., 'renew such agonies,'
 is briefly put for 'once again deal out
 such a fate, but deal it to the Greeks.'
 See note on *instaurāmus*, iii. 62. **piō**
 carries the emphasis, *if holy are the*
lips with which, etc.; cf. *sī pietāte*
merēmur, ii. 690.

532-533. vīvum makes us recall
 the Sibyl's words in 125-131. **cāsūs**,
mischances, hazards. **Pelagī** . . .
dīvum: the underworld, as Vergil has
 pictured it hitherto, could not be
 reached by ship. Here, however, in
 his own thoughts, Vergil has identified
 the underworld with Cumae. *Pelagī*

. . . *āctus* suggests an accidental com-
 ing, like the coming of the Trojans
 to Carthage (i. 527-538); *monitū*
dīvum suggests intentional coming,
 in obedience to divine command.
Pelagī is obj. gen., with *errōribus*,
wanderings o'er, etc.; see § 130, with
 Note.

534. loca turbida, land of confusion.
 Cf. *loca senta sitū*, 462. **adīrēs:**
fatīgat, 533, really = *fatīgāvit et fatīgat*;
 hence the tense of *adīrēs* is correct.

534-536. Hāc vice, During this in-
terchange; for case see § 161. **aetheriō**
 = *per aethera*. **trāiēcerat:** sc. *sē* (§ 151).
axem, heavens. It was now past noon.
 They had entered the underworld at
 daybreak; see note on 267, at the end.

537-538. traherent, would have
wasted; lit., 'would have dragged out.'
 For the mood and the tense see note
 on *sineret dolor*, 31. For the natural
 protasis, *nī comes admonēret*, the more
 effective statement of fact in 538 is
 substituted. **breviter:** the Sibyl's
 speeches are like the oracles she
 delivers; cf. 321, 398, and the brevity
 of the oracle, 83-97.

539. ruit: i.e. is rushing up from
 the ocean. Contrast *nox* . . . *praeci-*
pitat, ii. 8-9, with note.

- 540 Hic locus est, partis ubi sē via findit in ambās:
 dextera quae Ditis magni sub moenia tendit,
 hāc iter Elysium nobis, at laeva malorum
 exercet poenās et ad impia Tartara mittit.”
 Deiphobus contrā: “Nē saevi, magna sacerdos;
 545 discēdam, explēbō numerum, reddarque tenebris.
 I decus, i, nostrum; melioribus ūtere fātis.”
 Tantum effātus, et in verbō vēstīgia pressit.
 Respicit Aenēās subitō, et sub rūpe sinistrā
 moenia lāta videt triplici circumdata mūrō,
 550 quae rapidus flammis ambit torrentibus amnis,
 Tartareūs Phlegethōn, torquetque sonantia saxa.
 Porta adversa ingēns solidōque adamante columnae,
 vīs ut nūlla virum, nōn ipsi excindere ferrō
 caelicolae valeant; stat ferrea turris ad aurās,
 555 Tisiphonēque sedēns, pallā succincta cruentā,
 vēstibulum exsomnis servat noctisque diēsque.
 Hinc exaudiri gemitūs, et saeva sonāre
 verbera, tum stridor ferrī tractaeque catēnae.

540-543. Hic . . . ambās: we have reached the end of the neutral region (see note on *crimina*, 433, and cf. 477-478). *ambās* here = *duās*. *dextera* = an adv., on the right. *quae*: sc. *via*. *iter* (way, route) . . . *nobis* (sc. *est*) in effect = *nobis eundum*. For case of *Elysium* see § 139. *exercet*, sets in train, puts in motion; lit., ‘plies.’ *et* . . . *mittit* gives the means and manner of *exercet*, ‘by sending them,’ i.e. those that deserve punishment.

545. *numerus*: sc. *animarum*. *reddar* is a reflexive middle (§ 167).

547. *in verbō* . . . *pressit*: cf. *mediā* . . . *in vōce resistit*, iv. 76.

548-627. Aeneas sees a huge fortress surrounded by a fiery stream; from the fortress come sounds of woe. The Sibyl explains that this is Tartarus, the place of the guilty, and describes some of its horrors.

549-551. *moenia*, buildings, stronghold (cf. i. 264, ii. 234). *flammis* . . . *amnis*: the river serves as a moat, outside the *mūrus*. *ambit*, encircles. *torquet*, spins, i.e. carries along, making them whirl about as they go. *torquet* . . . *saxa* throws light on *rapidus*, 550.

552. *Porta adversa*: freely, *The frowning gate*. Sc. *est* or *stat*. For *adversa* cf. 279, with note on *adversō*.

554. *stat*, rises high, gives the result rather than the process (§ 222); we should have looked for *ērēcta est*.

556. *vēstibulum* belongs in thought with *sedēns*, 555, as well as with *servat*. Render by *seated at the entrance, keeps ward over it*.

557-558. *exaudiri*: there are three historical infinitives in 557-558. *ferrī* and *catēnae* describe the same thing. *tractae*, dragging; lit., ‘dragged,’ as those wearing the chains move about.

Cōstitit Aenēās, strepitūque exterritus haesit.
 “Quae scelerum faciēs, ō virgō, effāre, quibusve
 urgentur poenīs? Quis tantus plangor ad aurās?”

560

Tum vātēs sic ōrsa loquī: “Dux inclute Teucrum,
 nūlli fās castō scelerātum insistere līmen,
 sed mē, cum lūcīs Hecatē praefēcit Avernīs,
 ipsa deum poenās docuit perque omnia dūxit.

565

Gnōsius haec Rhadamanthus habet dūrissima rēgna
 castīgatque, auditque dolōs subigitque fatērī
 quae quīs apud superōs, fūrtō laetātus inānī,
 distulit in sēram commissa piācula mortem.

Continuō sontīs ultrīx accīneta flagellō

570

Tīsiphonē quatit insultāns, torvōsque sinistrā

560-561. faciēs, types. Aeneas naturally associates the groans and the clanking chains with guilt and punishment. Besides, he has had a hint from the Sibyl, 543. **Quis . . . aurās?** *What is this dire mourning that . . . ?* **ad aurās:** sc. *it, oritur*, or the like.

563-565. scelerātum . . . līmen: cf. *impia Tartara*, 543. 563 = ‘These things you can not see for yourself.’ 564-565 = ‘but I can describe them to you.’ **per . . . omnia (Tartara) dūxit**, and *guided me everywhere (through Tartarus)*. By the device employed in 564-565 Vergil is free to describe matters about which, otherwise, he would have to be silent; he could not picture Aeneas as actually going through Tartarus.

567. castīgatque belongs with what precedes. **rēgna . . . castīgat** strikingly describes the function of Rhadamanthus; he is jailer and executioner, not judge. The judge in the underworld, according to Vergil, is Minos; see 431-433. We infer now (§ 254) that *all* who cross the Styx must face Minos’s court. **audit . . . fatērī:** Rhadamanthus knows that all who are delivered to him after the trials referred to in 431-433 are guilty, but he must know the

facts in each case to administer fitting punishment. *audit . . . subigitque* logically = ‘after he hears the story of their crafty crimes and compels them,’ etc. **dolōs:** *dolus* is a technical term of law for intentional wrong-doing.

568-569. quae = quaecumque; join with *commissa piācula*, 569. **quis:** the indefinite pron.; see note on *quī*, 141. **apud superōs = ad superōs**, 481. **fūrtō**, *stealthy trickery*, refers to the attempt to escape punishment (569). **inānī:** because escape is impossible. **distulit . . . mortem** contains two thoughts: (1) the commission of crimes, (2) the atonement for crimes committed. The latter thought predominates. The double sense of *piācula*, usually ‘atonements,’ sometimes ‘sins,’ has made this condensation possible. Render 568-569 by *whatever each man has done (and hidden), joying in his idle trickery, and postponing atonement to a far-off day, aye, even to his death*.

570-571. Continuō: i.e. as soon as the full measure of their guilt is known. **quatit**, a strong expression; cf. *versat*, v. 460. **insultāns**, *springing upon* (them); sc. *eīs = sontibus* (see, then, § 138).

- intentāns anguīs vocat agmina saeva sorōrum.
 Tum dēmum horriſonō ſtridentēs cardine ſacrae
 panduntur portae. Cernis cuſtōdia quālis
 575 vēſtibulō ſedeat, faciēs quae limina ſervet?
 Quinquāgintā ātrīs immānis hiātibus hydra
 ſaeuior intus habet ſēdem. Tum Tartarus ipſe
 bis patet in praeceps tantum tenditque ſub umbrās
 quantus ad aetherium caelī ſuſpectus Olympum.
 580 Hīc genus anticum Terrae, Tītānia pūbēs,
 fulmine dēiectī fundō volvuntur in imō.
 Hīc et Alōidās geminōs immānia vīdī
 corpora, quī manibus magnum reſcindere caelum
 adgreſſī, ſuperīsque Iovem dētrūdere rēgnīs.
 585 Vīdī et crūdēlīs dantem Salmōnea poenās,
 dum flammās Iovis et ſonitūs imitātur Olympī.
 Quattuor hic inuectus equīs et lampada quassāns,
 per Grāium populōs mediaeque per Ēlidis urbem

572. *agmina*: Vergil talks as if there were many Furies. The number is usually given as three. See note on *aliae*, iii. 212, ſaid of the Harpies.

573-575. *Tum . . . portae* tells us indirectly (§ 254) that the ſcenes of 567-572 have all taken place in the *vēſtibulum* (556), i.e. before the doors of Tartarus (*Porta aduerſa*, 552). *sacrae*: i.e. to the powers of the underworld; render freely by *awful*. *Cernis . . . ſervet?* refers to Tisiphone; ſee 555-556. *quālis . . . ſervet*, how grim ſhe looks as ſhe ſits . . . , how awful her guiſe is as ſhe guards, etc.

578-579. in *praeceps*, sheer downward. *praeceps* is here a noun meaning merely 'the perpendicular'; hence the definition *tendit . . . umbrās* is needed. *caelī*: obj. gen. with *ſuſpectus* (§ 130). Vergil may be thinking (1) of the view from earth upward to heaven, or (2) of the longer ſtretch from the place where Aeneas now is up to heaven. With 578-579 cf. iv. 445-446.

580-581. *Tītānia pūbēs*: for the Titans ſee §§ 309, 311. *pūbēs*, brood, but with a ſuggeſtion of ſize and power (ſee note on *pūbēs . . . tuōrum*, i. 399). In ſpite of their ſize and might the Titans are undergoing ſufferings deſtined never to end, as the *Alōidae* (582) are.

582. *Alōidās*: for the attack of the giants on Jupiter ſee § 310. *immānia* ſtrengthens *pūbēs*, 580.

585-586. *dantem . . . dum . . . imitātur*, who ſuffered . . . even while he was trying to imitate. The nature of that puniſhment appears from 592-594. See *Salmōneus* in Vocabulary. The preſent puniſhment of Salmoneus is not deſcribed.

587-588. *hic*: ſcan as in v. 308. *quassāns*: to make it give more light. *mediae . . . urbem* may refer to the city of Elis itſelf, ſpecially ſacred to Jupiter, or may looſely deſcribe Olympia, the *diſtrict* in which the great Olympian Games were held; Salmoneus defied Jupiter on his own ground.

ibat, ovāns, divumque sibī poscēbat honōrem,
 dēmēns, quī nimbōs et nōn imitābile fulmen
 aere et cornipedum pulsū simulāret equōrum,
 at pater omnipotēns dēnsa inter nūbila tēlum
 contorsit, nōn ille facēs nec fūmea taedīs
 lūmina, praecipitemque immānī turbine adēgit.
 Nec nōn et Tityon, Terrae omniparentis alumnum,
 cernere erat, per tōta novem cui iūgera corpus
 porrigitur, rōstrōque immānis vultur obuncō
 immortāle iecur tondēns fēcundaque poenīs
 viscera rīmāturque epulīs habitatque sub altō
 pectore, nec fibrīs requiēs datur ūlla renātīs.
 Quid memorem Lapithās, Ixīona, Pīrithoūmque,
 quōs super ātra silex iam iam lāpsūra cadentique
 imminet adsimilis? Lūcent geniālibus altīs
 aurea fulcra torīs, epulaeque ante ōra parātae

590

595

600

589. *divum* = an adj., *divinum*; render by *paid to gods*. For form see § 100.

590-591. *quī . . . simulāret* gives the reason for the exclamation *dēmēns*. *aere* = *aereō currū*. Salmoneus drove a brazen car over a brazen bridge. This verse describes the mock thunder, as 587 described the mock lightning. *simulāret*, conative impf., *sought to counterfeit* (see note on *nē . . . arcēret*, i. 299-300). Cf. *imitātur*, 586.

592-594. *tēlum* = *rapidum* . . . *ignem*, i. 42. *ille*: as in i. 3, v. 186, etc. Render *nōn . . . lūmina* by *no (mere) torches, no fires smoky . . . flung* *HE*. *fūmea*: an important word, implying that, with all his efforts, Salmoneus could not produce a bright flame; the word thus strengthens *nōn imitābile fulmen . . . simulāret*, 590-591. *praecipitem . . . adēgit*: cf. *turbine corripuit*, i. 45. *turbine* might also be taken of the 'whirl' or furious force of the thunderbolt.

596. *erat*, *it was possible*; a rare meaning. *cui . . . corpus*, *whose body* (§ 132). For position of *cui* see § 236.

598. *fēcunda . . . poenīs*: because ever renewed (cf. *immortāle iecur*; also 600) and so ever supplying materials whereby the vulture can torture Tityos.

599-600. *rīmātur*, *delves into*; sc. *ea* = *viscera*. *epulīs (sibī)*: for case see § 135. *rīmātur . . . epulīs* effectively pictures the grievous pain endured by Tityos; the *iecur* and the *viscera* are renewed over and over just as the vulture's supply of food seems exhausted. *renātīs*, *reborn*.

601-604. *Quid memorem . . . ?*: as in 123. *ātra*: the color adds to the horror. *iam iam lāpsūra*, *on the very verge of falling*. See note on *iam iamque*, ii. 530. *cadentique* (sc. *silicī*) *adsimilis*, *aye, seeming already in the midst of its fall*. Cf. *anhēlantī similis*, v. 254. For scansion see § 291. *fulcra*, *rests, supports*, the ends of the framework which supported the cushions of the couch; they corresponded to the head of a modern sofa. *torīs* = *dat.* (§ 131). We should say 'on the couches.'

- 605 *rēgificō lūxū*; *Furiārum maxima iūxtā*
accubat, et manibus prohibet contingere mēnsās,
exsurgitque facem attollēns, atque intonat ōre.
Hic, quibus invīsī frātrēs, dum vīta manēbat,
pulsātusve parēns, et fraus innexa clientī,
 610 *aut quī dīvitiīs sōlī incubuēre repertīs*
nec partem posuēre suīs, quae maxima turba est,
quīque ob adulterium caesī, quīque arma secūtī
impia nec veritī dominōrum fallere dextrās,
inclūsī poenam exspectant. Nē quaere docērī
 615 *quam poenam, aut quae fōrma virōs fortūnavē merset.*
Saxum ingēns volvunt aliī, radiisque rotārum

605-606. *rēgificō lūxū*: cf. *rēgālī* . . . *lūxū*, i. 637. The punishment described in 602-607 is usually represented in ancient stories as having befallen Tantalus, not Ixion and Pirithoūs. The splendor of the feast and of all that is connected with it emphasizes the agony Ixion and Pirithoūs suffer through the act of Tisiphone (605-607). *accubat*: a grim word; *accubō* is often used of guests lying at table. Cf. *discumbitur*, i. 700, with note.

608-609. *quibus* belongs with *pulsātus* and *innexa (est)* as with *invīsī (erant)*; see §§ 137, 133. To keep the word-order render thus: *who hated their brothers (and sisters), . . . or beat . . . , or wove guile against, etc. pulsātusve parēns*: old Roman law punished this offense with death. *fraus . . . clientī*: the *patrōnus* was bound to protect his *clientēs* to the very utmost.

610-611. *incubuēre*, *flung themselves on*, is from *incumbō*; sc. *sē* (§ 151). The word denotes the eagerness with which they devoted all their powers and faculties to their treasures. *suīs, their kin. quae*: for the gender see note on *hoc*, i. 17. We should say, —*they are (form) the largest host*—.

612-613. *quī . . . caesī*: the law allowed an outraged husband to put to

death an adulterer caught in the act. *arma . . . impia*: civil war. *nec . . . dextrās*: the reference is to uprisings of slaves. *dextrās*: properly the pledge of faith, but here, by metonymy (§ 201), that faith itself, *confidence*.

614. *inclūsī*: sc. *in Tartarum*. *poenam exspectant* is inconsistent (§ 52) with 570-575, from which we should suppose that the entrance into Tartarus proper marked the beginning of punishment. Vergil's picture here, however, is very effective, dwelling as it does on the agony of waiting in the sight of spectacles like those of 602-607.

615. *poenam*: sc. *exspectant*. *fōrma*: sc. *poenae*. *merset* has future force, *is to overwhelm*, and so fits *exspectant*, 614. Note the parallelism (§ 251) in this verse. In *Nē . . . merset* the Sibyl (= Vergil) effectively refuses to give details; see note on *quōs ego*—!, i. 135.

616-617. *Saxum . . . aliī*: they fare as Sisyphus did, who was condemned to roll up hill a stone which always rolled down again when he got it to the top of the hill. *radiīs . . . pendent*: this is Ixion's fate as pictured by other writers; contrast 601-607. For —*que* we should say 'or'; see note on *subiectisque*, ii. 37.

districti pendent; sedet aeternumque sedēbit
infelix Thēseus, Phlegyāsque miserrimus omnīs
admonet, et magnā testātur vōce per umbrās:

“Discite iūstitiam monitī et nōn temnere divōs.”

620

Vēndidit hic aurō patriam dominumque potentem
imposuit, fixit lēgēs pretiō atque refixit;
hic thalamum invāsīt nātae vetitōsque hymenaeōs:
ausī omnēs immāne nefās ausōque potitī.

Nōn, mihi sī linguae centum sint ōraque centum,
ferrea vōx, omnīs scelerum comprēndere fōrmās,
omnia poenārum percurrere nōmina possim.”

625

Haec ubi dicta dedit Phoebī longaeva sacerdos,
“Sed iam age, carpe viam, et susceptum perface mūnus;
accelerēmus,” ait; “Cyclōpum ēducta camīnīs
moenia cōspiciō atque adversō fornice portās,
haec ubi nōs praecepta iubent dēpōnere dōna.”

630

617. districti, *stretched asunder*, i.e. with arms and legs fastened to the spokes. **sedet**: i.e. chained to a rock, as story said, by way of punishment for his attempt to carry off Proserpina (122, 397). Other writers say that Hercules rescued him; this is implied in Aeneas's words, 122, interpreted in the light of 119-123 as a whole.

618. infelix belongs to the pred., *in misery*. **Phlegyās . . . umbrās**: Vergil does not describe his punishment, but leaves its severity to be inferred from his doleful warning, 620. That warning would, of course, be useless to the condemned shades in Tartarus, but Vergil has his mind on the human readers of his poem.

621-622. hic: scan as in 587. **fixit . . . atque refixit**, *fastened and unfastened*, i.e. made and unmade. At Rome, laws, when enacted, were inscribed on bronze tablets and set up in a public place; Cicero, *Cat. III. 19*, speaks of the *aera lēgum*. When laws were annulled, the tablets containing them were taken down. For *fixit* cf. i. 248, iii. 287; for *refixit* cf. v. 360, v. 527.

624. omnēs includes all the types of sinners listed in 621-623. **ausō . . . potitī**, *gained their venture*. **ausō = eō quod ausi erant**. In itself the expression is a compliment, but in this setting it is an added justification of their punishment.

625-627. Nōn . . . possim, *not if a hundred tongues were to be mine . . . , would I have the power*. This is not a contrary to fact condition.

628-678. Aeneas deposits the Golden Bough in Pluto's palace, and passes on to Elysium, the place of the blessed. He inquires the way to Anchises.

629-632. mūnus: in part 'duty,' i.e. of carrying the Bough to Proserpina (cf. 632, 142-143), in part 'gift.' **Cyclōpum . . . camīnīs**: see §§ 320, 336. The palace is of metal. **moenia** is used as in 549. Sc. *Ditis* or *Plūtōnis*. **adversō fornice**, *in the arched entrance before us*. **praecepta**, *the injunctions* (of Proserpina), the rules governing the use of the Golden Bough. For these *praecepta* see *Hoc . . . instituit*, 142-143.

Dixerat, et pariter gressī per opāca viārum
corripiunt spatium medium, foribusque propinquant.

635 Occupat Aenēās aditum, corpusque recentī
spargit aquā, rāmunque adversō in limine figit.

Hīs dēmum exāctīs, perfectō mūnere dīvae,
dēvēnēre locōs laetōs, et amoena virecta
fortūnātōrum nemorum sēdisque beātās.

640 Largior hīc campōs aethēr et lūmine vestit
purpureō, sōlemque suum, sua sīdera nōrunt.
Pars in grāmineīs exercent membra palaestris,
contendunt lūdō, et fulvā luctantur harēnā;
pars pedibus plaudunt choreās et carmina dicunt;

645 nec nōn Thrēicius longā cum veste sacerdōs
obloquitur numerīs septem discrimina vōcum,
iamque eadem digitīs, iam pectine pulsat eburnō.
Hīc genus antīcum Teucrī, pulcherrima prōlēs,

633-634. opāca viārum: see § 217.
corripiunt spatium: cf. v. 316. medi-
um, intervening.

635-636. Occupat . . . aditum: as
in 424. See note there. recentī: i.e.
pure. Cf. ii. 719-720, with note on
vivō, and iv. 635, with notes. Aeneas
purifies himself before he enters Ely-
sium. Vergil had in mind the custom
whereby vessels of lustral ('holy')
water were set at the doors of temples
to be used by entering worshipers.
adversō in limine, in the fronting
portal, or, in the portal before him.

637. mūnere, gift; contrast mūnus,
629.

640-641. Largior = an adv., in richer
measure (sc. than on earth), and may
thus be coupled by et with lūmine . . .
purpureō. For the latter expression
see i. 590-591. For the use of et see
note on dulcī adspirāns . . . umbrā, i.
694. aethēr: pure, dazzling air. With
the brightness of Elysium contrast the
gloom elsewhere in the underworld,
noted e.g. in 268-272, 340, 452-454.
suum . . . sua: i.e. distinct from those
of earth.

642. palaestris: here the place of
the wrestling contests; in iii. 281 the
word denotes the contest itself (the
usual meaning).

643. lūdō, in sport; see § 158.

644. choreās: acc. of effect (§ 140).

645-647. Thrēicius . . . sacerdōs:
Orpheus; cf. 119-120. longā . . .
veste: a long robe and long hair (see
note on crīnītus, i. 740) were charac-
teristic of ancient musicians. obloqui-
tur . . . vōcum, sounds forth, in unison
with (ob-) their strains, the seven chang-
ing notes (of his lyre). numerīs: the
strains of the dance and the song of
644. discrimina: for case see § 142.
Vergil is thinking of the seven-
stringed lyre, or heptachord, of the
Greeks. iamque . . . eburno: we
should say, 'striking them now with,'
etc.; see note on cantus . . . dedere, i.
398. digitīs: i.e. of the left hand, used
in producing the lighter notes. pec-
tine, quill, held in the right hand. Cf.
the quills or picks used nowadays
with mandolin or with zither.

648-649. genus . . . prōlēs: cf. 580,
which begins the description of the

magnanimī hērōes, nātī meliōribus annīs,
 Īlusque, Assaracusque, et Trōiae Dardanus auctor. 650
 Arma procul currūsque virum mīrātur inānīs;
 stant terrā dēfixae hastae, passimque solūtī
 per campum pāscuntur equī: quae grātia currum
 armōrumque fuit vivīs, quae cūra nitentīs
 pāscere equōs, eadem sequitur tellūre repostōs. 655
 Cōnspicit ecce aliōs dextrā laevāque per herbam
 vēscentis, laetumque chorō paeāna canentīs
 inter odōrātum laurī nemus, unde supernē
 plūrimus Ēridanī per silvam volvitur amnis.
 Hīc manus ob patriam pugnandō vulnera passī, 660
 quīque sacerdōtēs castī, dum vīta manēbat,
 quīque piī vātēs et Phoebō digna locūtī,
 inventās aut quī vītam excoluēre per artis,

dwellers in Tartarus. For the one group (580) high lineage was no bar to sin; for the other (648) it was a spur to fine action. *meliōribus*, *kindlier*, i.e. than those of the fall of Troy, etc.

651-655. *Arma procul*: *Ilus*, etc., no longer engage in war (*Bella, horrida bella*, 86). *mīrātur*: sc. *Aenēās*. *inānīs*, *empty*, i.e. no longer in use. *terrā dēfixae*: a common, because natural, way of taking care of a spear not in use. *grātia*: freely, *pleasure*; lit., 'charm,' 'loveliness.' *currum*: a subjective gen.; for the form see § 102. *vivīs*: sc. *eīs*. *quae . . . vivīs* = 'what charm, supplied by their chariots, was theirs in life.' We should say 'what pleasure in their lifetime they found (took) in,' etc. *pāscere*: join with *cūra*, *care in pasturing* (§ 185). *repostōs* (*eōs*): freely, the heroes, now that they are laid at rest. For the form *repostōs* see § 118.

656-657. *dextrā . . . vēscentis*: so in i. 214-215 the Trojans feast simply but pleasantly. Contrast the elaboration of the tantalizing banquet of 603-607.

658-659. *unde supernē . . . volvitur* is much condensed; it = *whence*

comes the *Eridanus*, which in the world above in full volume, etc. *Ēridanī*: see *Ēridanus* in Vocabulary. Vergil was perhaps thinking of the Po, which he knew well. Near its source it flows underground for a time, and so it was naturally fabled to issue forth from the underworld. *per silvam*: i.e. between wooded banks.

660. *manus . . . passī*: for the pl. masc. part. cf. *pars . . . parātī*, v. 108, with note. *passī* = *quī passī sunt*. *ob*, (*over against* =) *before, on behalf of*.

661-662. *castī*: sc. *erant*, as also with *vātēs*, 662. The latter word here includes prophets and poets. *Phoebō digna*: i.e. worthy of the god who inspired them: § 317.

663. *inventās . . . artis*, *fostered life, through the high arts which they developed*, etc. *vītam* (*hominum*), *the higher (finer) life of mankind*. *excoluēre* suggests the thought of helping the advance of civilization, of uplifting the race. This verse accounts for the presence of Anchises in Elysium; so, too, would 664. 660-665 correspond closely in form to 608-613; cf. 661 esp. with 608.

- quique suī memorēs aliquōs fēcēre merendō;
 665 omnibus hīs niveā cinguntur tempora vittā.
 Quōs circumfūsōs sic est adfāta Sibylla,
 Mūsaecum ante omnīs (medium nam plūrima turba
 hunc habet, atque umerīs exstantem suspicit altīs):
 "Dicite, fēlicēs animae, tūque, optime vātēs,
 670 quae regiō Anchīsēn, quis habet locus? Illius ergō
 vēnimus et magnōs Erebi trānāvimus amnis."
 Atque huic respōsum paucīs ita reddidit hērōs:
 "Nullī certa domus; lūcis habitāmus opācīs,
 ripārumque torōs et prāta recentia rīvīs
 675 incolimus. Sed vōs, sī fert ita corde voluntās,
 hoc superāte iugum, et facilī iam trāmite sistam."
 Dixit, et ante tulit gressum, campōsque nitentis
 dēsUPER ostentat; dehinc summa cacūmina lincunt.
 At pater Anchīsēs penitus convalle virentī
 680 inclūsās animās superumque ad lūmen itūrās
 lūstrābat studiō recolēns, omnemque suōrum
 forte recēnsēbat numerum cārōsque nepōtēs,

664. suī . . . merendō, by their deserv-
 ing (deserts) made men remember
 them. suī is objective gen. with
 memorēs (§ 128).

666. Quōs . . . Sibylla, As they
 streamed round, the Sibyl, etc.

667-668. Mūsaecum: Musaeus and
 Orpheus (644-647) were pīi vātēs
 (662). medium: i.e. in the place of
 honor. nam . . . altīs: he is most
 conspicuous.

669-670. vātēs: Musaeus (667).
 ergō: a prep., =causā, it is for his
 sake that, etc. This use of ergō belongs
 mainly to old Latin.

673. certa, fixed, definite. lūcis . . .
 opācīs, throughout (i.e. here and there
 in) shady groves.

674. ripārum . . . torōs, cushion-
 like banks. For the gen. ripārum see
 § 122. The banks are rounded as torī
 are, and soft with turf; cf. viridante

torō . . . herbae, v. 388. recentia,
 freshened, refreshed (§ 215).

676. superāte: sc. mēcum. facilī
 . . . (vōs) sistam, I will set you on,
 etc. For abl. with sistō cf. that with
 pōnō, 508.

679-702. Anchises is surveying the souls
 of the long line of his future descendants,
 the souls that are again to inhabit human
 forms—forms of famous Romans. He
 greets Aeneas warmly.

679-681. penitus convalle virentī,
 deep in, etc. The words belong in
 part with inclūsās, in part with
 lūstrābat, 681. itūrās, destined to go.
 See note on futurae, i. 712. Anchises
 is in a region distinct from that meant
 in 638-665 (note esp. 638-641), a re-
 gion farther from the Styx. studiō:
 modal abl. (§ 158), eagerly, lovingly.

682-683. forte recēnsēbat: Vergil
 dwells on the fact that Anchises's

fātaque fortūnāsque virum mōrēsque manūsque.
 Isque ubi tendentem adversum per grāmina vidit
 Aenēan, alacris palmās utrāsque tetendit, 685
 effūsaque genīs lacrimae, et vōx excidit ōre:
 “Vēnistī tandem, tuaque exspectāta parentī
 vīcit iter dūrum pietās? Datur ōra tuērī,
 nāte, tua, et nōtās audire et reddere vōcēs?
 Sic equidem dūcēbam animō rēbarque futūrum, 690
 tempora dīnumerāns, nec mē mea cūra fefellit.
 Quās ego tē terrās et quanta per aequora vectum
 accipiō, quantīs iactātum, nāte, periclis!
 Quam metuī, nē quid Libyae tibi rēgna nocērent!”
 Ille autem: “Tua mē, genitor, tua tristis imāgō 695
 saepius occurrēns haec līmina tendere adēgit.
 Stant sale Tyrrhēnō classēs. Dā iungere dextram,
 dā, genitor, tēque amplexū nē subtrahe nostrō.”
 Sic memorāns, largō flētū simul ōra rigābat.

present thoughts fit in with the purpose of Aeneas's coming. **manūs**, *exploits*; lit., 'handiwork,' a meaning akin to that borne by this word in i. 455. See note there.

684. adversum = an adv., toward him(self).

686. vōx (a cry) . . . **ōre** expresses eagerness; he does not wait to speak properly.

687-689. exspectāta parentī, so confidently awaited by, etc. For case of *parentī* see § 133. **iter dūrum**, the (hardness =) difficulty of the road; see § 214. **nōtās . . . vōcēs**: cf. *vērās audire et reddere vōcēs*, i. 409.

690-691. dūcēbam = *existimābam*. *Dūcō* (usually without *mente* or *animō*) often = 'to think.' **tempora**, days, hours. **cūra**, anxious hope, denotes the hope Anchises had entertained of his son's coming, which was after all coupled with a fear that something might hinder their reunion.

692-693. Quās . . . terrās: join

with *per*; see § 237, at the end. A literal rendering of this verse would be un-English. Render it by *Through what lands, through what mighty stretches of the deep you have come to my welcome, by what grievous perils you have been buffeted!*

694. Quam = *Quantopere*. **nē . . . nocērent**: cf. Venus's words, i. 671-672, and Juno's words to Venus, iv. 96-97, with notes.

695-698. Tua . . . imāgō: cf. iv. 351-353, and v. 722-739. **līmina**: for case see § 139. **tendere**: for the inf. see § 183. In 695-696 Aeneas is answering 687-691, by saying, 'I was sure to come, in answer to your bidding.' **Stant**: i.e. are at rest. In saying *Stant . . . classēs* Aeneas has 692-693 in mind. He means, 'My perils by the sea are over.' **tē . . . nostrō**: cf. 465.

699. largō . . . rigābat: cf. *largō . . . vultum*, i. 465. See also note on *lacrimās . . . cīebat*, 468.

700 Ter cōnātus ibī collō dare bracchia circum,
 ter frūstrā comprēnsa manūs effūgit imāgō,
 pār levibus ventīs volucrīque simillima somnō.

Intereā videt Aenēās in valle reductā
 sēclūsum nemus, et virgulta sonantia silvae,
 705 Lēthaeumque domōs placidās quī praeñatat amnem.
 Hunc circum innumerae gentēs populīque volābant,
 ac velut in prātīs ubi apēs aestāte serēnā
 flōribus insidunt variīs et candida circum
 lilia funduntur, strepit omnis murmure campus.

710 Horrēscit vīsū subitō, causāsque requirit
 inscius Aenēās, quae sint ea flūmina porrō,
 quīve virī tantō complērint agmine rīpās.
 Tum pater Anchīsēs: "Animae, quibus altera Fātō
 corpora dēbentur, Lēthaeī ad flūminis undam
 715 sēcūrōs laticēs et longa oblīvia pōtant.
 Hās equidem memorāre tibi atque ostendere cōram,
 iam prīdem hanc prōlem cupiō ēnumerāre meōrum,
 quō magis Italiā mēcum laetēre repertā."
 "Ō pater, anne aliquās ad caelum hinc ire putandum est

700-702 = ii. 792-794. See notes there.

703-723. Aeneas, seeing spirits crowding to the River Lethe, asks his father to tell him who and what they are. Anchises explains that these are spirits destined to live again in the upper world.

703-705. Intereā, *Presently*. valle reductā (*sequestered*): a special nook of the *convallis* of 679.

707. apēs: for a simile involving bees see i. 430-436. aestāte serēnā: see note on *sub sōle*, i. 431.

709. funduntur = *sē fundunt* (§ 167), *stream*. murmure, *humming*. The word is used of any indistinct noise, and so fits equally the hum of the crowd of spirits and the buzz of the bees. strepit . . . murmure = *hums and sings*.

710-711. Horrēscit, *is thrilled*. inscius, *since he understands them not*. porrō here = *procul*, *at a distance*. It repeats the thought of *valle . . . nemus*, 703-704.

713-715. altera . . . corpora, *a second body*. The pl. is natural, after *virī*, 712, *Animae*, 713. sēcūrōs, *careless*, a transferred epithet (§ 212); the waters are 'careless' because they remove all care.

716-718. Hās: sc. *animās*. hanc prōlem . . . meōrum, *these descendants of mine, this people*; cf. *pūbēs . . . tuōrum*, i. 399, with note.

719. Ō pater: this address sufficiently indicates the change of speaker; hence no words are used to introduce 719-721. The absence of such words helps to picture the emotion that leads Aeneas to utter 719-721. anne = *num*.

sublimis animās iterumque ad tarda reverti
corpora? Quae lūcis miseris tam dira cupīdō?" 720

"Dicam equidem, nec tē suspēsum, nāte, tenēbō,"
suscipit Anchīsēs, atque ōrdine singula pandit.

"Prīncipiō caelum ac terrās campōsque liquētis
lūcentemque globum lūnae Tītāniaque astra 725
spīritus intus alit, tōtamque infūsa per artūs
mēns agitat mōlem, et magnō sē corpore miscet.

Inde hominum pecudumque genus, vitaeque volantum,
et quae marmoreō fert mōnstra sub aequore pontus.

720. *sublimis* = an adv., *upward*, with *ire* (cf. *sublimem*, i. 259, *sublimis*, i. 415), and repeats the thought of *ad caelum*, 719.

721. *miseris* (*est*), *have these poor unfortunates*. In 719-721 we get a glimpse into the soul of Vergil, the poet that Tennyson apostrophized (see page 19) as "Thou majestic in thy sadness at the doubtful doom of human kind . . ." See also note on *merentis* . . . *poenās*, ii. 585-586.

723. *suscipit*: freely, *replies*; lit., 'takes up.' Sc. *Aenēan* or *sermōnem*.

724-751. Anchises explains the nature of the soul, how, when it resides in a living man, it is clogged by the body, how after death it must be purified, and how most souls are then sent back to the world to animate other bodies.

724-725. *Prīncipiō*: as in iii. 381. *caelum* . . . *alit* (726): in translating keep the word-order (§ 230): *the sky, the lands* . . . *are nurtured by a soul within*. *campōs* . . . *liquētis*: a picturesque substitute for *mare*. In *caelum, terrās, campos* . . . *liquētis, lūcentem* Vergil names the four elements (earth, air, fire, water) out of which, said ancient philosophy, the universe was made. *Tītānia* . . . *astra*, the Titan's star, the sun; see § 317, at the end. *caelum* . . . *astra* = 'the whole universe.'

726-727. *spīritus* . . . *alit*: Vergil has in mind a philosophical doctrine common in Greek and Roman writers, of the *anima mundi*, or quickening soul which pervades the whole universe. The souls of individuals are tiny portions of this world-soul. For Vergil's interest in philosophy see §§ 41, 46. *artūs*, and *corpore*, 727, personify the universe. *mēns*, an *intelligence*; freely, *powers of reason* (*thought*). This word is a further definition of *spīritus*. The *anima mundi* possesses consciousness, the power of thought; it is sometimes called *ratio*, 'reason.' *agitāt*, *sets in motion, animates*; motion is one sure sign of life. *mōlem* and *corpore* both denote the universe, described in 724-725. *sē corpore miscet*: *miscēō* and *iungere* sometimes (chiefly in verse) are used with an acc. and an abl.; the latter appears to be sometimes local, sometimes instr., sometimes one of accompaniment.

728-729. *Inde*: i.e. from this *spīritus* and this *mēns*, 726, 727. With the nouns in 728-729 sc. *est, sunt, spring*. *pecudum*, the four-footed creatures. *volantum*: cf. *volantēs*, 239. *quae* . . . *mōnstra*, the wondrous creatures that, etc. *marmoreō*, *marble, marble-like*, i.e. bright, flashing. *hominum* . . . *pontus* includes all living creatures on earth, in the air, or in the sea.

- 730 Igneus est ollis vigor et caelestis origō
 sēminibus, quantum nōn noxia corpora tardant
 terrēnique hebetant artūs moribundaque membra.
 Hinc metuunt cupiuntque, dolent gaudentque, neque aurās
 dispiciunt, clausae tenebris et carcere caecō.
- 735 Quīn et suprēmō cum lūmine vīta reliquit,
 nōn tamen omne malum miseris nec funditus omnēs
 corporeae excēdunt pestēs, penitusque necesse est
 multa diū concrēta modis inolēscere mīris.
 Ergō exercentur poenīs, veterumque malōrum
- 740 supplicia expendunt. Aliae panduntur inānīs

730-731. *ollis . . . sēminibus*, *These (seeds =) primal elements have (possess), etc.* *sēminibus* refers back to *spiritus* and *mēns*, 726, 727. For the form *ollis* see § 103, 1. *vigor*, *life, glow*. There is parallelism (§ 251) in this verse. The *anima mundi* (see notes on 726) was variously identified with air, fire, or the ether. To the ancients air and fire seemed very closely akin. See note on *hoc caelī spirābile lūmen*, iii. 600. Both rise heavenward; hence we have the phrase *caelestis origō*. *quantum nōn . . . tardant*, *in so far as . . . do not retard*, etc. We should say 'except in so far as they are made slow by . . . made dull by,' etc. *corpora tardant*: cf. *tarda . . . corpora*, 720-721. With *tardant* sc. *ea* = *vigōrem et originem* (cf. 730).

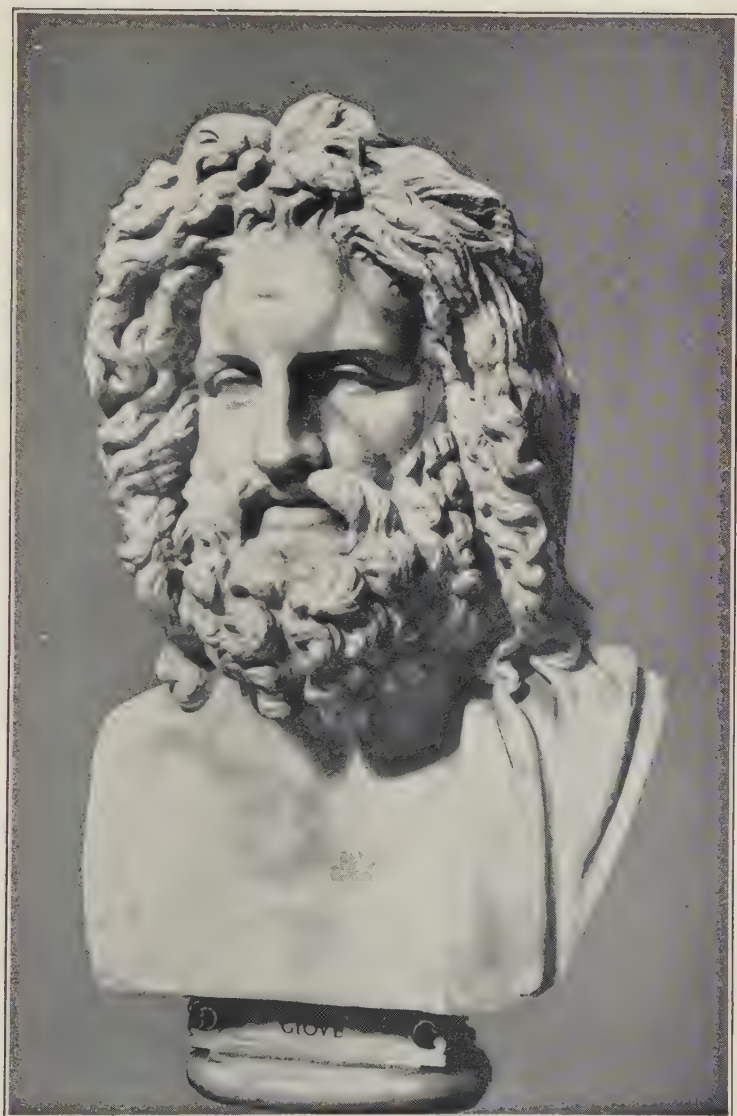
733-734. *Hinc . . . gaudent*, *This is why souls feel fear and desire, pain and joy*. *Hinc* refers to the clogging influence of the body. *metuunt . . . gaudent*: the subject is *illa sēmina*, to be derived from 730-731, but Vergil feels those words to be equivalent to *animae*; hence he writes *clausae*, 734. Ancient philosophers distinguished four kinds of reprehensible emotion: fear of future evil (*metus*), craving for future good (*cupido*), grief over present evil (*dolor*), joy over present good (*gaudium*). *neque . . . caecō*, *and, since they are penned in by darkness*

and by . . . , they descry not (through that darkness) the airs (of heaven). *aurās* carries us back to *Igneus . . . origō*, 730, and practically = 'their heavenly origin.' *tenebris . . . carcere*: i.e. of the body (see 731-732). *caecō*, *blind*; we should say 'blinding.'

735. *Quīn et* = *quīn etiam*, ii. 768. *cum* is the conjunction. *lūmine* = *diē*, *day of life*. *reliquit*: sc. *eōs*.

736-738. *miseris* (sc. *eīs*): for case see § 131. We should say 'from.' Vergil writes loosely here, talking of the persons whose life has quitted them rather than of those persons' souls. We should have looked for *miserōrum animis*. *omnēs corporeae . . . pestēs*, *every bodily plague-spot*, is defined by *metuunt . . . gaudent*, 733; see note there. *-que*: cf. note on *et*, ii. 94. *multa*, *many elements (taints, flaws)*. *diū concrēta* = *quae diū concrēverunt* (sc. with those souls; see note on *miseris*, 736). See also note on *crētus*, ii. 74. *inolēscere*, *become ingrained*; sc. *eīs* = *animis*.

739-742. *exercentur*, *are tried*. *poenīs . . . supplicia*: these penalties are intended simply as means of purifying the souls. *veterum*, *long-standing, inveterate*. *panduntur . . . suspēnsae*, *are hung up and opened wide*. *inānīs . . . ventōs*: the winds are empty because they are without substance. Cf. *tenuis . . . ventōs*, v. 526-527. *Aliae*



JUPITER

suspēnsae ad ventōs, aliis sub gurgite vāstō
infectum ēluitur scelus aut exūritur ignī.

Quisque suōs patimur Mānis. Exinde per amplum
mittimur Ēlysium, et pauci laeta arva tenēmus,
dōnec longa diēs perfectō temporis orbe
concrētam exēmit lābem, pūrumque relinquit
aetherium sēnsū atque aurāi simplicis ignem,

745

. . . *ventōs* means that some souls are purified by air. *aliis*, for others; dat. of interest (§ 131, or § 132). *aliis* . . . *scelus*: this purification is by water; *sub* . . . *vāstō* picturesquely suggests the thoroughness of the cleansing. *infectum*: a transferred epithet (§ 212); the word is properly applicable to the soul stained by guilt rather than to the guilt itself. *infectum* . . . *scelus* = the stain of guilt. Render *aliis* . . . *ignī* by others have the stain of guilt washed out . . . or burned out, etc.

743-744. *Quisque* . . . *Mānis* sums up 739-742: We undergo, each of us, his lot (= appointed experience) in the world of spirits. *Mānis*: properly the spirit that survives the death of the body, but here, by metonymy, the lot or experiences of that spirit, 'condition in the world below.' *Exinde*, Thereupon, i.e. after the penance described in detail in 739-742, and in summary by *Quisque* . . . *Mānis*, 743. *per*: in would be far more accurate. *per* is due to the thought of 748-751, already in Vergil's mind; most of these souls, after all, pass *per* *Ēlysium*, on their way back to our world. *mittimur*: the subject is *omnēs*, implied in *Quisque* . . . *Mānis*. All the souls that are capable of the purification described in *Ergō exercentur* . . . *Mānis*, 739-743, pass on to Elysium. *et* = *et tamen*, and yet (see iv. 390). *pauci* . . . *tenēmus*, only a few of us possess (i.e. are privileged, allowed to possess) and *hās omnīs* . . . *revertī*, 748-751, are sharply contrasted with each other. The sense is, *although (whereas) only a few of us . . . , all these others,*

when . . . , heaven calls out (from Elysium), etc. Sometimes in Latin (see note on *nunc* . . . *terrae*, 776), always in Greek, the idea expressed by 'although . . . yet' is set forth by coordinate expressions, contrasted, with adversative asyndeton. A prose writer, or Vergil himself, might have made *Exinde* . . . *revertī* (743-751) far simpler, by writing *Quamquam in amplum Ēlysium pauci mittimur eiusque laeta arva tenēmus, dōnec . . . ignem, hās omnīs*, etc., *Though a few of us are sent . . . , all these others, etc.* In 724-751 Anchises answers 719-721.

745-747. *longa* . . . *orbe*, long lapse of ages, through the completion of the cycle of time. *concrētam*, ingrained; cf. *diū concrēta*, 738, with note. *pūrum* . . . *sēnsū*, only intelligence, pure and undefiled, heavenly. *sēnsū* = *spīritus*, 726, and *mēns*, 727. *aetherium* = *caelestis*, 730. *aurāi* . . . *ignem*, airy fire (air and fire), unpolluted, i.e. unpolluted ether. For the form *aurāi* see § 99. *simplicis* = 'uncompounded,' and so free from any admixture of corruption, 'pure,' 'elemental.' In *pūrum* . . . *ignem* Vergil has restated, in different words (§ 196), his theory of the *anima mundi*; see notes on *spīritus* . . . *alit*, 726, and on *vigor*, 730. The expression thus = 'and has left nothing save those pure elements from which life is ultimately derived' (728-729). It is the glorious privilege of rare souls, such as that of Anchises, to be reabsorbed, ultimately, after inhabiting once, and once only, a mortal body, into the *anima mundi*.

hās omnīs, ubi mille rotam volvĕre per annōs,
 Lēthaeum ad fluvium deus ēvocat agmine magnō,
 750 scīlicet immemorēs supera ut convexa revīsant
 rūrsus, et incipiant in corpora velle revertī.”

Dixerat Anchīsēs, nātumque ūnāque Sibyllam
 conventūs trahit in mediōs turbamque sonantem,
 et tumultum capit, unde omnīs longō ōrdine posset
 755 adversōs legere et venientum discere vultūs.

“Nunc age, Dardaniā prōlem quae deinde sequātur
 glōria, quī maneant Italā dē gente nepōtēs,
 inlūstrīs animās nostrumque in nōmen itūrās
 expediam dictīs, et tē tua fāta docēbō.
 760 Ille—vidēs? —pūrā iuvenis quī nītitur hastā

748-749. *hās omnīs (animās), but all these other souls, i.e. all the souls that are allowed to enter Elysium at all, save only those meant by paucī, 744.* Note sharp adversative asyndeton at *hās*. The souls of which Anchises is now speaking are less perfect than the *paucī* of 744; their lot is, therefore, to be less glorious than that of the souls of the *paucī*, in that they must return to earth, to live in other bodies, *tarda . . . corpora*, 720-721. That lot is, it must be noted, less glorious than the lot of Anchises, even though the souls are to inhabit the bodies of the heroes of Rome! *mille . . . annōs*, only a thousand years, is manifestly a shorter period than *longa diēs*, 745. *rotam volvĕre per*: i.e. have completed the cycle of. The wheel is that of time. *deus*, heaven, as in iv. 440. *ēvocat*: sc. *ex Elysio*.

750. *scīlicet* emphasizes the thought of 750-751, but without the sarcastic or ironical force seen in 526, ii. 577, iv. 379. *supera . . . convexa*: as in 241.

752-787. Anchises shows Aeneas his future descendants, the Romans that are to be. First he points out the long line of Alban kings, ending in Romulus.

753-755. *sonantem*, murmuring, is explained by *strepit . . . campus*, 709. *adversōs*, as they faced him. *legere*, scan.

756. *deinde*, thereafter, i.e. after the reincarnation referred to in 748-751. It might be taken also as *thereafter*, in future days. *sequātur*, is to attend.

757-758. *Italā dē gente*, coming after *Dardaniā prōlem*, 756, reminds us of the Trojan origin of the Italian (i.e. Roman) race; cf. i. 19-22, etc. *animās*: object, as are the clauses in 756-757, of *expediam*, 759. We may say, also, that *animās* is in appos. with *prōlem*, 756. *nostrum . . . itūrās*, destined to enter into (become part of) our name, i.e. to be accounted Trojans, even as we are. With *itūrās* cf. *futūrae*, i. 712, with note. *nōmen*, glorious destiny; lit., 'name (and fame).'

760. *vidēs?*: sc. *eum*. *pūrā . . . hastā*: a spear without an iron head, given as a prize for bravery in war. Render either by repeating the Latin words, in the nominative case, or, freely, by a victor's spear. *Ille . . . pūrā . . . hastā* thus = 'Yonder gallant youth.' *nītitur*, supports himself by. With *pūrā . . . nītitur hastā* cf. *paribus nitens . . . ālis*, iv. 252.

proxima sorte tenet lūcis loca, primus ad aurās
aetheriās Italō commixtus sanguine surget,
Silvius, Albānum nōmen, tua postuma prōlē,
quem tibi longaeuō sērum Lāvīnia coniūnx
ēdūcet silvīs, rēgem rēgumque parentem,
unde genus Longā nostrum dominābitur Albā.

765

Proximus ille Procās, Trōiānae glōria gentis,
et Capys, et Numitōr, et quī tē nōmine reddet,
Silvius Aenēās, pariter pietāte vel armīs
ēgregius, sī umquam rēgnandam accēperit Albam.
Quī iuvenēs! Quantās ostentant, aspice, vīrīs
atque umbrāta gerunt civīli tempora quercū!

770

761-762. *proxima . . . loca*, has by lot the next approach to the light. *lūcis* and *aurās aetheriās* (cf. *superās . . . aurās*, 128) both stand for 'the upper world.' *Italō . . . sanguine*: freely, a Trojan with admixture of Italian blood; cf. 763-765. That all who are to be named by Anchises will be at once Trojans and Italians has been clearly stated by 756-757. For the constr. cf. *magnō sē corpore miscet*, 727, with note.

763. *Albānum nōmen*: *Silvius* is said to have been the cognomen of all the Alban kings. *Silvius* is explained by *quem . . . silvīs*, 764-765.

764-766. *quem*: in translating begin a new sentence, *Him*, etc. *sērum*, a late-born son. *Lāvīnia*: see note on *genus . . . Rōmae*, i. 6-7. Cf. also 93, and ii. 783. *rēgem . . . parentem*, to be, etc. For the expression of purpose by an appos. see note on *mūnera . . . dā*, i. 636. *unde = ā quō*. Render 766 by a race descended from him, our race, will be lord and master, etc. *genus . . . Albā*: in i. 267-272 Vergil connects the name of Ascanius most closely with Alba Longa. Again, in i. 265-266, iv. 618-620 (see notes) it is clearly implied that Aeneas's life is not to be a long one. Inconsistencies (§ 52) in such important matters constitute a

serious blemish. *dominābitur* is used as in i. 285; see note there.

767-770. *Procās . . . Silvius Aenēās*: Alban kings. Various legends give the order of their reigns quite differently. *Numitōr*: for scansion see § 275. *quī . . . reddet*, one who will reproduce you. Cf. the use of *referō* in iv. 329, v. 564. *pariter . . . ēgregius*, a hero without a peer, etc.; cf. *pietāte . . . armīs*, 403, said of Aeneas, and Ilioneus's description of Aeneas in i. 544-545. *vel*, or even, if you will. Aeneas Silvius is to reproduce Aeneas in more than name. *sī*: as in v. 64; see note there. *accēperit Albam*: tradition said that Aeneas Silvius was kept long from the throne of Alba Longa.

771-772. *Quī . . . !*, What glorious . . . ! *aspice* is parenthetical, in sense a strengthened *ecce*. *gerunt . . . tempora*: we should say, as they wear, etc. (see note on *cantūs . . . dedēre*, i. 398). Cf. *gestāmus pectora*, i. 567. *civīli . . . quercū*: an allusion to the *corōna civica*, of oak leaves, given to a Roman soldier who in battle saved the life of a fellow-citizen, at the same time killing that fellow-citizen's adversary. This honor was given to Augustus as the preserver of all the citizens of Rome.

- Hi tibi Nōmentum, et Gabiōs, urbemque Fidēnam,
 hī Collātīnās impōnent montibus arcīs,
 775 Pōmetiōs, Castrumque Inuī, Bōlamque, Coramque:
 haec tum nōmina erunt, nunc sunt sine nōmine terrae.
 Quīn et avō comitem sēsē Māvortius addet
 Rōmulus, Assaracī quem sanguinis Īlia māter
 ēdūcet. Viden, ut geminae stant vertice cristae,
 780 et pater ipse suō superum iam signat honōre?
 Ēn huius, nāte, auspiciis illa incluta Rōma
 imperium terrīs, animōs aequābit Olympō,
 septemque ūna sibi mūrō circumdabit arcīs,
 fēlix prōle virum, quālis Berecyntia māter
 785 invehitur currū Phrygiās turrīta per urbīs,
 laeta deum partū, centum complexa nepōtēs,
 omnīs caelicolās, omnīs supera alta tenentīs.

773. Fidēnam: the name is usually pl.; cf. the sing. *Mycēna*, v. 52.

776. *haec* refers back to the towns mentioned in 773-775. For its gender see note on *hoc*, i. 17. *nōmina*: a picturesque way of saying 'famous places.' *nunc . . . terrae* = *though today*, etc. See note on *pauci . . . tenēmus*, 744. *sine nōmine*: freely, nameless.

777. Quin et: as in 735. *avō*: Numitor, 768. *comitem sēsē . . . addet*: i.e. will join him in the upper world. *Māvortius*: Romulus was son of Mars. Cf. i. 274-277.

778-780. Assaracī . . . ēdūcet, a son of Assaracus's blood, to be mothered and reared by *Īlia*. *Īlia*: see Vocabulary. Only the barest reference to the story of Romulus would be necessary for a Roman reader. *Viden* in form = *Vidēsne*. In sense, it = *Nōnne vidēs?* *Viden, ut . . . stant*: Vergil felt *ut . . . stant* as an exclamation independent of *viden*; hence the indic. *stant*. We might punctuate thus: *Viden? Ut . . . stant . . . honōre! geminae . . . cristae*: a double-crested helmet was worn by Mars. *pater . . . superum*: Jupiter. For

superum, gen. pl., cf. i. 4, with note. *suō . . . honōre*, his own (i.e. his own peculiar, his own proper) distinction. The distinction was proper to Romulus as son of Mars. For this use of *suō* cf. that of *suum*, and *sua*, 641. 780 means that Romulus has the favor of Jupiter as well as of Mars.

781-783. auspiciis: the ref. is to the famous omen of the twelve vultures which gave Romulus the right to name the city, newly built by himself and Remus, and to be its ruler. *animōs*, her spirit, her courage. With this verse cf. i. 287. *ūna*, single city though she is. *sibi*, for her protection: dat. of interest (§ 131).

784-787. fēlix, blessed. *prōle virum*, her array of warrior sons. For *virum* see § 100. *quālis . . . currū*, aye, blessed as is . . . when she rides, etc. *Berecyntia māter*: Cybele; see §§ 309, 311. *turrīta*: i.e. wearing the *corōna mūrālīs*, a crown with decorations resembling battlements, given among the Romans to the soldier who first forced his way over an enemy's walls. Cybele wore this crown because she had taught men how to fortify cities.

Hūc geminās nunc flecte aciēs, hanc aspice gentem
Rōmānōsque tuōs; hīc Caesar, et omnis Iūli
prōgeniēs, magnum caeli ventūra sub axem.

790

Hīc vir, hic est tibi quem prōmittī saepius audis,
Augustus Caesar, divī genus, aurea condet
saecula quī rūsus Latiō rēgnāta per arva
Sāturnō quondam; super et Garamantas et Indōs
prōferet imperium (iacet extrā sidera tellūs,
extrā annī sōlisque viās, ubi caelifer Atlās
axem umerō torquet, stellīs ārdentibus aptum).

795

Huius in adventum iam nunc et Caspia rēgna

laeta . . . *partū*, *joying in her array of sons divine*, balances *fēlix* . . . *virum*, 784. *deum*: freely, *children divine*. *centum*: a round number, as in i. 416, but here it understates the total. *complexa* is of course to be taken freely, *fond mother of*; lit., 'with her arms about.' *supera* = *caelestia*. 784-787 = 'happy in her warrior brood, as Cybele is when she rides,' etc. The comparison is between *fēlix prōle virum*, 784, and *laeta deum partū*, 786. The *human* sons of Rome are complimented by being compared with the *divine* sons of Cybele.

788-807. Next Anchises points out the Julian family, especially Augustus.

788-790. *hanc . . . gentem*, *this gens (clan) of ours*. For this sense of *hic* see note on *hoc*, i. 78. *Rōmānōs* . . . *tuōs*, *your own kin, truest sons of Rome*. *tuōs*: as being directly descended from you. *Hic*: adv.; sc. *est*. *omnis* . . . *prōgeniēs*, *every member of the line of Iūlus*. *Iūli prōgeniēs*: cf. *Iūlius* . . . *Iūlō*, i. 288, with notes. *ventūra*, *destined to come*; cf. *itūrās*, 758. *axem*, *vault, dome*.

791-794. *vir, true hero. quem . . . audis*, *of whose promised coming you hear so often*. Cf. i. 286, etc. *divī* (sc. *Caesaris*): Julius Caesar, who after his death was solemnly enrolled among the gods. *rūsus*: the first Golden

Age was that of Saturn's rule (§§ 310-311, 329). *rēgnāta* . . . *Sāturnō*: cf. *rēgnāta Lycurgō*, iii. 14, with notes. *super* . . . *Indōs*, *beyond*, etc. The Garamantes were conquered in 19, but the Indi were never subdued by Augustus. In 20, however, the Parthians restored to Augustus the standards captured from Crassus in 53, and an embassy came to Rome from India. Vergil may be exaggerating these incidents into a formal conquest of the remote East. See also §§ 68-70. With this description of Augustus's achievements cf. i. 286-288.

795-797. *iacet . . . tellūs*, *there is (too) a land that lies*, etc. *sidera* denotes the constellations or signs of the zodiac. *annī* . . . *viās*, *the path the sun follows in his yearly course*, denotes the zodiac itself. *extrā sidera* . . . *viās* really = 'beyond the world of civilization'; cf. i. 567-568, with notes. *ubi* . . . *aptum* (cf. iv. 481-482) perhaps contains a ref. to Ethiopia, which was overrun in 22. Vergil does not say that the land to which he refers in 795-797 is to be conquered, but the context clearly suggests this thought.

798. *in, against*, i.e. at the prospect of. *et*: disregard this *et*. *iam nunc*, *even now*, so long in advance. Cf. *iam tum*, i. 18, with note. *rēgna*, *sovereignities, principalities*.

respōnsīs horrent dīvum, et Maeōtia tellūs,
 800 et septemgeminī turbant trepida ōstia Nīlī.
 Nec vērō Alcīdēs tantum tellūris obīvit,
 fixerit aeripedem cervam licet, atque Erymanthī
 pācārit nemora, et Lernam tremefēcerit arcū,
 nec quī pampineīs victor iuga flectit habēnīs,
 805 Līber, agēns celsō Nysae dē vertice tigrīs.
 Et dubitāmus adhūc virtūtem extendere factīs,
 aut metus Ausoniā prohibet cōnsistere terrā?

Quis procul ille autem rāmīs īnsignīs olīvae,
 sacra ferēns? Nōscō crīnīs incānaque menta
 810 rēgis Rōmānī, prīmam quī lēgibus urbem
 fundābit, Curibus parvīs et paupere terrā
 missus in imperium magnum. Cui deinde subībit
 ōtia quī rumpet patriae residīsque movēbit

799-800. respōnsīs . . . dīvum: i.e. by reason of oracles which have predicted the coming of Augustus. **turbant, are all astir.** This (apparently) intransitive use of *turbō* is very rare. See § 151.

801-805. Nec . . . obīvit, Verily, verily Alcides faced not so wide an expanse of lands, etc. fixerit . . . licet, granting that he pierced. Cf. licet . . . terreat, . . . licet . . . servet, 400-402, with notes. The position of licet after the subj. may be compared with that of sine in stringat sine, v. 163, and that of ōrō in ipsa canās ōrō, 76. nemora: they had been plagued by a wild boar. For these exploits see Gayley (§ 362), pages 216-221. **Lernam . . . arcū:** cf. *bēlua Lernae*, 287, with note. **nec, nor yet did he;** sc. *tantum tellūris obīvit*, from 801. **iuga, team. Nysae:** see § 323. Hercules freed the world from monsters, Bacchus taught men the cultivation of wine; both thus contributed to the advance of civilization. The labors of Augustus are to be like theirs in kind, but greater than theirs in degree.

806-807. Et, which = Et tamen (cf. 744), joins 806-807 closely to 791-805;

'And, though Augustus is to do so much, is it possible that we (you and I) are still hesitating?', i.e. shall we not play our parts? The exhortation, diplomatic in form (in the use of the pl.), is of course meant for Aeneas alone. **virtūtem:** sc. *nostram*. **extendere factīs, develop to the utmost through our deeds. prohibet:** sc. *nōs*.

808-835. Anchises now points out the kings of Rome, and some of the heroes of the Republic, especially Pompey and Caesar.

809-811. incāna belongs with both nouns. **menta:** the pl. in *incāna* . . . *menta* is metrically convenient (§ 189). **rēgis:** Numa, to whom the Romans ascribed the foundation of most of their sacred rites: **prīmam, newly-founded, infant;** lit., 'the first part of' (see notes on *summā* . . . *undā*, i. 127, and on *prīmā* . . . *terrā*, i. 541). **fundābit, will make firm and secure. Curibus:** Numa was a Sabine, native of Cures. Join *Curibus* with *missus* (812).

812-813. Cui . . . subībit, He will be followed by, etc. residīs . . . virōs . . . dēsuetā . . . agmina (815): cf. *residīs . . . corda*, i. 722.

Tullus in arma virōs et iam dēsuēta triumphīs
 agmina. Quem iūxtā sequitur iactantior Ancus, 815
 nunc quoque iam nimium gaudēns populāribus aurīs.
 Vis et Tarquiniōs rēgēs animamque superbam
 ultōris Brūtī fascisque vidēre receptōs?
 Cōsulis imperium hic prīmus saevāsque secūrīs
 accipiet, nātōsque pater nova bella moventīs 820
 ad poenam pulchrā prō libertāte vocābit,
 infēlix; utcumque ferent ea facta minōrēs,
 vincet amor patriae laudumque immēsa cupīdō.
 Quīn Deciōs, Drūsōsque procul, saevumque secūrī
 aspice Torquātum, et referentem signa Camillum. 825

814-816. Tullus: sc. *Hostilius*, a warlike king, who resembled Romulus rather than Numa; he destroyed Alba Longa. **nunc quoque**: i.e. even as he will when he comes again to earth. **populāribus aurīs**: we must say 'the winds of popular favor,' or the like. Roman writers do not usually picture Ancus as a demagogue.

817-818. **Vis . . . vidēre . . . ?**, *Would you see . . . ?* **Tarquiniōs** perhaps is meant to include Servius Tullius, who ruled between the two Tarquins. **ultōris**, *punisher*, or, freely, *who punished (them)*. The story of Brutus and Tarquinius Superbus was so well known that Vergil did not need to add *eōrum* (= *Tarquiniōrum*) to *ultōris*. **fascis**, *government, sovereignty*, of which the *fascēs* were the symbols. **receptōs**, *recovered*; sc. *ā* (by) *Brūtō ā* (from) *Tarquiniīs*. Cf. such expressions as *ex* (ab) *hoste recipere*. Brutus drove out the Tarquins and founded the Republic.

819-823. **Cōsulis**: join with both accusatives. **saevās**: because with them he put his own sons to death, when they plotted to restore the Tarquins; cf. 820-821. Brutus is to receive not only *cōsulis imperium*, but *cōsulis insignia*, the *fascēs*. **nātōs . . . pater**, *his sons, their father though he is*. **moventīs**, *when they set in motion*.

utcumque . . . minōrēs, *however after ages shall speak of this deed*. **Ferō** is often used of carrying things by word of mouth. This verse implies that in later times, perhaps in Vergil's day, the act of Brutus had been criticized; the act of the Liberators (§ 2) may well have caused, at least for a time, a reconsideration of the whole history of the Bruti. **vincet**, *will prevail*; lit., 'will conquer' every consideration that would, naturally, keep a father from putting his sons to death. **laudum . . . cupīdō** here denotes honorable ambition, which gives no heed to the talk of men (*fāma*; cf. 822, and iv. 173-197). With the words here cf. *laudumque arrēcta cupīdō*, v. 138.

824-825. **Quīn . . . aspice**: cf. *Quīn morere*, iv. 547, with note. **Drūsōs**: Vergil had in mind esp. Drusus, brother of Tiberius, and son of Livia Drusilla, wife of Augustus. There is thus a compliment to the imperial household. **saevum . . . secūrī . . . Torquātum**, *Torquatus, merciless wielder of the ax*; contrast the form of expression seen in *saevās . . . secūrīs* (sc. *Brūtī*), 819. For the name *Torquātus* see note on *pectōre summō*, v. 558. **signa**: those captured by the Gauls during their advance on Rome, at the Battle of the River Allia, in 387.

Illae autem, paribus quās fulgere cernis in armīs,
 concordēs animae nunc et dum nocte premuntur,
 heu! quantum inter sē bellum, sī lūmina vītae
 attigerint, quantās aciēs strāgemque ciēbunt,
 830 aggeribus socer Alpīnis atque arce Monoeci
 dēscendēns, gener adversīs instrūctus Eōis!
 Nē, puerī, nē tanta animīs adsuēscite bella,
 neu patriae validās in vīscera vertite vīrīs!
 Tūque prior, tū parce, genus quī dūcis Olympō,
 835 prōice tēla manū, sanguis meus!

Ille triumphātā Capitōlia ad alta Corinthō
 victor aget currum, caesis īnsignis Achīvīs;

826-829. *fulgēre*: for form see § 112. *paribus* . . . *armīs*: the ref. is to Pompey and Caesar, who for so long a time seemed equal in power. Since *arma* = defensive (body) armor, *in* is correct. *et* . . . *premuntur*, and (for yet more days to come), so long as, etc. *prementur*, the future, would be more natural. *nocte*: i.e. the lower world; contrast *lūcis*, 761, with note. *inter sē*, against each other. Their war is to be a *bellum cīvile*. *bellum* . . . *ciēbunt*: cf. i. 541, v. 585. *sī*: used as in 770.

830-831. *aggeribus*, ramparts. The Alps are thought of as a wall barring out invaders from Italy. *socer*: Caesar; Pompey had married Caesar's daughter Julia. Render *socer* . . . *gener* by father . . . son. See note on *gener*, ii. 344. *dēscendēns*: it was with his Gallic legions, legions that came from Gaul across the Alps, that Caesar conquered Pompey. *adversīs*: neuter plural, opposing (forces). *Eōis*: Pompey's forces were raised largely in Greece and Asia Minor.

832-833. *puerī*: Anchises thinks of them as warriors in their prime and so as younger than himself. They are his 'children,' too, as being his descendants. *nē* . . . *neu* . . . *vertite*:

for this form of prohibition in the second person see §§ 170-171. *patriae*: join with both accusatives. Note the alliteration (§ 252) in this verse.

834-835. *parce*: freely, show mercy. *genus* . . . *Olympō*: Caesar, descendant, through Iūlus, Aeneas, Anchises, and Venus, of Jupiter himself; see note on *genus invīsūm*, i. 28. The appeal to Caesar is a compliment; the greater can afford to take the initiative toward measures of peace. *sanguis meus*, blood of my blood.

836-853. Anchises now points out other heroes of the Republic, and declares in what the real greatness of Rome is to consist.

836-837. *Ille* . . . *currum*: the ref. is to Lucius Mummius Achaicus, who captured Corinth, in Greece, in 146. *triumphātā* . . . *Corinthō*: abl. abs., in part temporal, in part causal. Render freely by *for triumph over Corinth*. *Capitōlia* . . . *currum*: i.e. will celebrate a triumph. Triumphal processions came into the city from the Campus Martius, passed round to the Forum, and moved up to the Temple of Jupiter Capitolinus, on the Capitoline Hill.

ēruet ille Argōs, Agamemnoniāsque Mycēnās,
 ipsumque Aeacidēn, genus armipotentis Achilli,
 ultus avōs Trōiae, templa et temerāta Minervae. 840
 Quis tē, magne Catō, tacitum aut tē, Cosse, relinquat?
 Quis Gracchī genus, aut geminōs, duo fulmina bellī,
 Scīpiadās, clādem Libyae, parvōque potentem
 Fabricium, vel tē, sulcō, Serrāne, serentem?
 Quō fessum rapitis, Fabii? Tū Maximus ille es, 845
 ūnus quī nōbīs cūctandō restituis rem!

838-840. *ēruet* . . . *Mycēnās*: cf. i. 284-285, with notes. *ille*: some hero of Rome, distinct from Mummius (836-837); see notes on 839. For *Ille* . . . *ille* (836, 838) see note on *Tū*, 845. *Aeacidēn*: the ref. is not certain, but is probably to Perseus, King of Macedonia, defeated by Lucius Aemilius Paulus, in 168. In this view *ille*, 838, will refer to Paulus. This defeat did not, to be sure, involve the conquest of all Greece, for Corinth and the Peloponnesus were yet to be taken, but Aemilius's victory was a very famous success, and Vergil is writing as a poet rather than with strict historical accuracy. *genus* (son) . . . *Achilli*: other Latin writers agree with Vergil in calling Perseus a descendant of Achilles. *ultus*, *avenging*. *et*: for position see § 236. *temerāta*: by the act of Ajax (i. 41), and by the theft of the Palladium, ii. 165-175. *Minervae*: sc. *Trōiānae*, out of *Trōiae*.

841. *tacitum*, *unheralded*. In poetry *taceō* is often transitive, 'to keep silence about.'

842-844. *Quis*: sc. *tacitum relinquat*, out of 841. *Gracchī genus*, the *Gracchan line*, including not merely the two famous tribunes, but Tiberius Sempronius Gracchus, who distinguished himself in the Second Punic War. *fulmina*, *thunderbolts*. *Scīpiadās*: Africanus Maior and Africanus Minor. *clādem Libyae*: due to the victories

of the Scipios, at Zama in 202, at Carthage in 149. *parvō* . . . *potentem* may = (1) 'rich on little,' or (2) 'powerful by means of little,' i.e. powerful though he had but slight resources, nothing in fact save his own *virtūs*. In either view, *parvō* is instr. ablative. If (1) is the right view, then Vergil is praising, as other writers often do, the contented spirit of Fabricius and his incorruptibility. *sulcō* . . . *serentem*: Regulus was at work on his farm when the news came to him of his election as consul.

845-846. *Quō* . . . *rapitis* (*mē*), *Fabii?*, *Whither are you hurrying me—all wearied though I am, ye Fabii?*, i.e. 'Why do you crowd on me so and press me to sing your exploits?' This is an effective way of breaking off an enumeration before it becomes wearisome. *Tū*: Anchises points to the proper shade or spirit, as he had done when he said *ille*, 808, *Illae*, 826, *Ille*, 836, *ille*, 838. *Maximus*: Quintus Fabius Maximus Cunctator, Hannibal's famous opponent. Avoiding battle, he sought to wear Hannibal out by a policy of delay. *ūnus* . . . *rem*: a line modeled on a verse of Ennius (§ 77), which was very popular with the Romans. *ūnus*, *single-handed*, i.e. unaided. *restituis*: for the pres. after the fut. in 829, 837, 838, see note on *manēre*, ii. 194. *rem* = *rem publicam* (*nostram*), *our commonwealth*.

Excūdent aliī spīrantia mollius aera
 (crēdō equidem), vīvōs dūcent dē marmore vultūs,
 ōrābunt causās melius, caelīque meātūs
 850 dēscribent radiō, et surgentia sīdera dīcent:
 tū regere imperiō populōs, Rōmāne, mementō
 (hae tibi erunt artēs), pācisque impōnere mōrem,
 parcere subiectīs, et dēbellāre superbōs.”

Sic pater Anchīsēs, atque haec mīrantibus addit:
 855 “Aspice, ut īsignis spoliīs Mārcellus opīmīs
 ingreditur, victorque virōs superēminet omnīs.
 Hic rem Rōmānām magnō turbante tumultū

847-848. Excūdent (sc. *ex aere*): strictly a prophecy, but used here to concede for the sake of argument something which, being still in the future, is really debatable; in other words the fut. indic. here = *quamvis* or *licet* with a subj. (cf. 802-803). There are four examples of this use in 848-850. **aliī** refers, of course, to the Greeks. **spīrantia . . . aera**: i.e. statues that seem to be alive. **mollius**, more delicately; sc. *quam tū, Rōmāne*, comparing 851. **crēdō equidem**, *I believe this, in deed and in truth*. Vergil now grants, in point of fact, what, by the general form of 847-850, he had seemed to grant only for the sake of argument.

849-850. ōrābunt . . . melius: Cicero would not have granted this, but, in order to enforce his point in 851-853, Vergil admits the superiority of the Greeks even in the one department of literature in which the Romans specially distinguished themselves. **caeli**: here by metonymy for the heavenly bodies. **radiō, rods, pointers**.

851-852. tū: see notes on *Tū*, 845, and on *tū nē . . . timē*, ii. 606-607. **regere . . . mementō**: a forceful substitute for the fut. of positive statement which would naturally follow 847-850. **hae** gets its meaning in part from 851, in part from *pācis . . . super-*

bōs, 852-853. For its gender see note on *hoc*, i. 17. **artēs, accomplishments, graces**, is neatly used; skill in government is to be to the Romans what sculpture, oratory, and science are to the Greeks. With 851-853 cf. i. 263-264 (said of Aeneas), with notes. 847-853 are a splendid summing up of 756-846, embodying in brief the characteristics of Rome as seen in the deeds of its heroes. Cf. §§ 62-67.

854-901. Anchises now points out the Marcelli, especially the Younger Marcellus, son of Octavia, the sister of Augustus. He then tells Aeneas what awaits him in Italy, and finally sends him back to the upper world through one of the gates of dreams.

854. mīrantibus, for his astonished hearers; sc. *eīs = Aenēae et Sibyllae*.

855-856. Aspice, ut . . . superēminet: cf. *Viden, ut . . . stant*, 779, with note. **spoliīs . . . opīmīs**: see *opīmus* in Vocabulary. These spoils were taken thrice in Roman history. Marcellus (855) gained them from the Insubrian Gauls, in the year 222. **ingreditur, strides upon the scene (in-)**. **victor, in his hour of victory**. **virōs, true heroes though they are**. For the picture in *virōs . . . omnīs* cf. that of Diana, *gradiēns . . . omnīs*, i. 501.

857-859. rem Rōmānam: join with both *turbante* and *sistet*. For *rem* cf.

sistet, eques sternet Poenōs, Gallumque rebellem,
tertiaque arma patrī suspendet capta Quirīnō."

Atque hīc Aenēās (ūnā namque ire vidēbat 860
ēgregium fōrmā iuvenem et fulgentibus armīs,
sed frōns laeta parum et dēiectō lūmina vultū):
"Quis, pater, ille, virum quī sīc comitātur euntem?
Filius anne aliquis magnā dē stirpe nepōtum?
Quis strepitus circā comitum! Quantum īnstār in ipsō! 865
Sed nox ātra caput trīstī circumvolat umbrā."

846. *tumultū*: this word was used esp. of Gallic uprisings; the verse thus repeats the thought of 855-856. *eques sternet*, his horses' hoofs will trample under foot; lit., 'he, as horseman, will,' etc. Marcellus's battle with the Gauls was largely a cavalry fight; he may have won fame in like manner against the Carthaginians (he fought with distinction against Hannibal), but we have no certain evidence to that effect. *tertia . . . arma . . . capta*: i.e. the third set of *spolia opima*. The first two were dedicated to Jupiter Feretrius. *patrī . . . Quirīnō*, in honor of, etc., as gift to, etc. For dat. see § 131.

860. *Aenēās*: sc. *ait* or *exclāmat*. *ūnā*: sc. *cum Mārcellō* (855). Render *ūnā . . . vidēbat* by he saw moving side by side (with Marcellus).

861. *iuvenem*: the younger Marcellus, son of Octavia, sister of Augustus; cf. § 45. In 25 he married Julia, daughter of Augustus, and was marked out as the latter's successor, but he died in 23, at the age of 20. This event caused universal sorrow.

862. *laeta parum*: a good example of litotes; see note on *nōn similī*, i. 136. The words belong also with *lūmina*. Render 862 by but his brow, his eyes, and his downcast look all alike lacked joy. *dēiectō . . . vultū* is a loose abl. of char., = 'downcast in look,' with *lūmina*. See note on *præstantī corpore*, i. 71. His sorrow was

due to a premonition of his early death. Marcellus displays already the characteristics which belong rather to his destined life in the world above. Cf. what is said in 815-816 of Ancus Martius. Cf., also, the use of the present tense in *restituis*, 846, with note there.

863-864. *virum*: i.e. the Marcellus of 855-859. *anne* for the simple *an* is not very common in the best prose; it occurs, however, in both independent and dependent questions. *nepōtum*: sc. *nostrōrum*. The alternatives in 864 are (1) son, (2) some remoter descendant.

865-866. *Quis . . . comitum (est)!* What plaudits of attendants ring about him! We should have expected the adj. *quī*. In 141 *quī* is used for *quis* (indef. pronoun). *comitum*: Marcellus has his admiring attendants now, even as the great on earth have them. In Vergil's day *comes* was practically a technical term for a member of the suite of a prince of the ruling house. *strepitus* points to the number of the *comitēs*; cf. *strepit . . . campus*, 709. *īnstār* has occurred in ii. 15, iii. 637, but with different meaning and construction. Here it = true greatness, ideal worth. *ipsō*: i.e. in him independently of his great ancestor (855, 863), in whose company he is, or of the *comitēs*. With 866 cf. ii. 360. The verse has ref. to Marcellus's early death.

Tum pater Anchīsēs lacrimīs ingressus obortīs:

"Ō gnāte, ingentem lūctum nē quaere tuōrum.

Ostendent terrīs hunc tantum Fāta, neque ultrā

870 esse sinent. Nīmium vōbīs Rōmāna propāgō
vīsa potēns, superī, propria haec sī dōna fuissent.
Quantōs ille virum magnam Māvortis ad urbem
Campus aget gemitūs, vel quae, Tiberīne, vidēbis
fūnera, cum tumulum praeterlābēre recentem!

875 Nec puer Īliacā quisquam dē gente Latīnōs
in tantum spē tollet avōs, nec Rōmula quondam
ūllō sē tantum tellūs iactābit alumnō.

Heu! pietās! heu! prīscā fidēs invictaque bellō
dextera! Nōn illī sē quisquam impūne tulisset

868-871. *quaere* here=*inquire, search into, probe*. *tuōrum*, your descendants. *Ostendent . . . tantum*, will merely give a glimpse of. *ultrā esse*, to live longer. *propāgō*, race, line. *vīsa*: sc. est. *propria*, securely its own, refers back to *Rōmāna*, 870; see note on *propria*, i. 73. *haec . . . dōna*, such a gift as he. *sī . . . fuissent*: not a contrary to fact condition, but a condition in O. O., dependent on *vōbīs . . . vīsa* (est), which = *putāstis* or *existimāstis*. The protasis is contained in *Nīmium . . . potēns*. In O. R. we should have *nīmium Rōmāna propāgō sit potēns, propria sī haec dōna fuerint. Nīmium . . . fuissent* is a fine tribute to the might of Rome and its sons. Even the gods were jealous of that might!

872-874. *magnam . . . urbem*: cf. *Māvortia . . . moenia*, i. 276-277, also said of Rome. *Māvortis*: join both with *urbem* and with *Campus*. *Campus*: the Campus Martius, in which stood the mausoleum built by Augustus; in this Marcellus was buried. *aget, will drive, will send*. *vel*: for *vel* with a question (exclamation; see note on i. 11) cf. note on *aut . . . ve*, i. 369-370. In translating, disregard *vel*. *Tiberīne*: the address is

to the god of the river. *fūnera*: for the pl. see §§ 189-190. *tumulum . . . recentem*: the mausoleum of Augustus, built, for himself and his family, in 27, only four years before the death of Marcellus.

875. *quisquam* = *quisquam alius* (alter).

876-877. *spē*, by the hopes he inspires, concerning his future greatness. *avōs*, sires, his dead ancestors, who are looking forward with pride to his future greatness, even as Anchises himself has been dwelling on that greatness. *quondam*, ever; the word is rarely used of the future. *ūllō* = *ūllō aliō* (alterō). *sē tantum . . . iactābit*, take such pride in.

878-879. *Heu! . . . dextera!*: we should say something like *Alas for his devotion to duty, for his honor, honor of the olden days*, etc. *pietās . . . dextera* is a rhetorical and forceful way of intimating that Marcellus possessed all these qualities. *tulisset*: Vergil effectively makes Anchises overleap the years that are to elapse before Marcellus comes to life, and speak of him as if he were already dead. In fact, of course, Vergil is giving his own feelings as he looks back on Marcellus's early death.

obvius armātō, seu cum pedes īret in hostem,
 seu spūmantis equī foderet calcāribus armōs.
 Heu! miserande puer, sī quā fāta aspera rumpās!
 Tū Mārcellus eris! Manibus date lilia plēnīs
 purpureōs spargam flōrēs, animamque nepōtis
 hīs saltem accumulem dōnīs, et fungar inānī
 mūnere.” 885

Sic tōtā passim regiōne vagantur
 āēris in campīs lātīs, atque omnia lūstrant.
 Quae postquam Anchīsēs nātum per singula dūxit,
 incenditque animum fāmae venientis amōre,
 exin bella virō memorat quae deinde gerenda,
 Laurentisque docet populōs, urbemque Latīnī,
 et quō quemque modō fugiatque feratque labōrem. 890

882. sī . . . rumpās, *mayest thou in some way*, etc. For this form of wish or prayer cf. *Sī . . . ostendat*, 187-188, with note. This prayer forms the protasis to *Tū . . . eris*, 883; see note there.

883-885. *Tū . . . eris!*, *True Marcellus will you be!* ('if my prayer, *sī . . . rumpās*, shall be answered'). *date . . . fungar* (885): for the constr. cf. *Date . . . abluam . . . legam*, iv. 683-685, with note on *Date*. Render thus: *Give me lilies, bright-hued flowers! Let me scatter them with full hands and . . . heap high . . . and discharge*, etc. *purpureōs . . . flōrēs*, *bright-hued flowers*, is in appos. with *lilia*. See note on *lūmen . . . purpureum*, i. 590-591. *animam, shade, spirit*; Anchises fancies himself at the grave of Marcellus, rendering the proper offerings. *hīs saltem, these at least*, and *inānī, empty, idle*, strengthen each other.

886. *mūnere* is explained by *Manibus . . . dōnīs*, 883-885. *Sic*: i.e. marking the various shades and holding converse as to their future. *vagantur*: sc. *Anchīsēs et Aenēās et Sibylla*. It may be noted that, since 752, there has been no mention of the Sibyl.

In iii. 441-460, verses spoken by Helenus, Vergil declared that the Sibyl was to reveal to Aeneas his fortunes, etc. In Book VI, however, Vergil, using a far better and more effective plan, puts the great prophecy to Aeneas into the mouth of the spirit of Anchises, one of the favored *pauci*, 744. The prophecy in 756-805, 808-885, and that on the shield (viii. 626-728) are the greatest revelations made to Aeneas. See §§ 63, 72, 86.

887. *āēris* = an adj., *misty*.

888-889. *per singula dūxit*: cf. *perque omnia dūxit*, 565. *venientis*: mark the tense; *fāmae venientis* = *the glorious destiny already drawing near*.

890-892. *virō, his hero son. Laurentis . . . populōs*: cf. *Laurentem . . . Thybrim*, v. 797. Note that no details are given of Aeneas's personal fortunes (cf. *tua fāta*, 759). It would have been grievously inartistic to prophesy Aeneas's fortunes in detail, and then to describe them in detail. The speech of the Sibyl, 83-97, contained little, if anything, not already known to Aeneas. For like artistry see note on *verba . . . singula*, iii. 348, at the end.

Sunt geminae somnī portae, quārum altera fertur
 cornea, quā vērīs facilis datur exitus umbrīs,
 895 altera candentī perfecta nitēns elephantō,
 sed falsa ad caelum mittunt insomnia Mānēs.
 His ubi tum nātum Anchīsēs ūnāque Sibyllam
 prōsequitur dictis, portāque ēmittit eburnā,
 ille viam secat ad nāvīs sociōsque revīsīt.
 900 Tum sē ad Cāiētae rēctō fert lītore portum.
 Ancora dē prōrā iacitur; stant lītore puppēs.

893-894. *somnī* stands for *somniōrum*, which would here be unmetrical. *fertur* = *dicatur*, is represented as. For the mention of tradition here cf. *audita*, 266. *exitus*, egress. *umbrīs*: the shades are thought of here as bringing messages to sleeping mortals. Cf. 695-696, with notes.

895-896. *perfecta nitēns*, fashioned in shining splendor. *sed*: sc. *per hanc*. *falsa* . . . *insomnia*, false are the visions that by it the Manes, etc. We may compare with 894-896 the delusiveness of the gold and the silver caskets in Shakespeare, *The Merchant of Venice*.

897-898. *Sibyllam*: Vergil now rightly recalls the Sibyl sharply to our thought (see note on *vagantur*, 886). *prōsequitur*, escorts. This verse, meter apart, would run, correctly, and more

simply, thus: *dictis ad portam eburnam prōsequitur eāque ēmittit. portā* . . . *eburnā*: for case see § 159. Dreams after midnight were accounted true both by the Greeks and by the Romans (see notes on v. 738-739). Vergil, in making Aeneas issue by the gate of false dreams, is indicating that Aeneas comes forth from the underworld before midnight. For hints concerning the time of Aeneas's stay in the lower world see 255, 535-539, with notes. See also notes on 266-267, at the end. Aeneas is in the land of the shades from dawn till nearly midnight.

900. *rēctō* . . . *lītore*, straight along the shore; cf. *adversō flūmine*, etc., and see § 159. The Sibyl's return to her temple is taken for granted (§ 254).

901. Cf. iii. 277.

LIBER SEPTIMUS

<p>Maior rērum mihi nāscitur ōrdō, maius opus moveō. Rēx arva Latīnus et urbīs iam senior longā placidās in pāce regēbat.</p>	<p>44 46</p>
<p>Filius huic fātō dīvum prōlēsque virilis nūlla fuit, primāque oriēns ērepta iuventā est; sōla domum et tantās servābat filia sēdis, iam mātūra virō, iam plēnīs nūbilis annīs. Multī illam magnō ē Latiō tōtāque petēbant Ausoniā; petit ante aliōs pulcherrimus omnīs Turnus, avīs atavisque potēns, quem rēgia coniūnx adiungī generum mīrō properābat amōre. Sed variīs portenta deum terrōribus obstant.</p>	<p>50 55</p>

44-106. In 1-36 Vergil told how Aeneas came to the promised land; he now describes the condition of Latium at that time. Certain portents had prepared King Latinus for the coming of a foreign host.

44-45. *Maior . . . maius*: Vergil regarded the second part of the *Aeneid* (see note on *Arma . . . canō*, i. 1) as the more important, probably because it had a more intimate connection with the founding of Rome (cf. i. 5-7, and see §§ 62-67, esp. 63-65, 67). Modern critics view the earlier half as the greater. Books II, IV, and VI are, on the whole, the greatest parts of the *Aeneid*. *rērum . . . ōrdō*, *series* (sequence) of events. *opus*: that of describing Aeneas's wars. *moveō*, *I am setting in motion, I am essaying*. *arva*, *countryside, country districts*: sc. *Lati* (genitive).

50-51. *Filius . . . fuit*, *Son . . . and male descendant had he none*. *primā . . . iuventā*, *in his early prime*; see notes on *summā . . . undā*, i. 127, and

on *primā . . . terrā*, i. 541. *-que*: we should say 'for,' i.e. we should regard this clause as subordinate to *Filius . . . fuit*. *oriēns* (*filius*), *the son that was rising* (to manhood); freely, 'that gave such promise.'

52-53. *sōla . . . servābat*, *the sole warder . . . was*; she alone prevented the extinction of the royal line. *plēnīs . . . annis*, *a full-year, marriageable maiden*. *plēnīs . . . annis* is abl. of char. (see note on *praestantī corpore*, i. 71).

54-57. *petēbant*, in view of 53, = *in mātrimonium petēbant*, *were wooing her*. *ante . . . omnīs*: as in iv. 141; see note there. *avis . . . potēns*, (*made*) *strong by sires and by grand-sires*; see §§ 160, 215. *rēgia* = *rēgis*: § 209. Her name was Amata. *adiungī*: sc. *sibi*. Join with *properābat*, which here = *cupīēbat*; see § 177. Render *quem . . . amōre* by a separate sentence, *His alliance with herself as her daughter's husband the wife of the king craved with astounding passion*.

- Laurus erat tēctī mediō in penetrālibus altīs,
 60 sacra comam, multōsque metū servāta per annōs,
 quam pater inventam, primās cum cōderet arcīs,
 ipse ferēbātur Phoebō sacrāsse Latinus,
 Laurentisque ab eā nōmen posuisse colōnīs.
 Huius apēs summum dēnsae (mīrābile dictū),
 65 strīdōre ingentī liquidum trāns aethera vectae,
 obsēdēre apicem, et pedibus per mūtua nexīs
 exāmen subitum rāmō frondente pependit.
 Continuō vātēs "Externum cernimus" inquit,
 "adventāre virum, et partīs petere agmen eāsdem
 70 partibus ex īsdem, et summā dominārier arce."
 Praetereā, castīs adolet dum altāria taedīs
 et iūxtā genitōrem astat Lāvīnia virgō,
 vīsa (nefās!) longīs comprēndere crīnibus ignem

59-60. *Laurus* . . . *altis*: cf. *Aedibus* . . . *laurus*, ii. 512-513, with note. *tēctī mediō*: cf. *aulāi mediō*, iii. 354, with note. *sacra*: i.e. undesecrated, untouched. *comam*: for case see § 147. *metū*, through religious awe, = *rēligiōne*, ii. 715. Cf. that whole verse.

61-62. *pater* . . . *Latinus*: for word-order see § 230.

63. *Laurentis* . . . *nōmen posuisse*: cf. *Aeneadās* . . . *nōmen* . . . *figō*, iii. 18. Vergil interprets *Laurentis* as 'The men of the laurel,' 'The men of Laurelton.'

64-67. *summum* . . . *apicem* (66): for word-order see § 230. *dēnsae*, thick-clustering. *vectae*, sailing: § 186. *obsēdēre*, beset, a military word, purposely chosen. *pedibus* . . . *nexīs*, with feet intertwined; instr. abl., or abl. of attendant circumstance (§ 161). *per mūtua* = an adv.; in sense it = *inter sē*. *rāmō*: of the laurel (59-60).

68-70. *vātēs*: specially summoned to explain the omen; see § 254. *Externum* . . . *agmen*, A stranger column. The *agmen* corresponds to the

bees, who were *externi* to the *laurus* (59) in the *penetrālia* of Latinus's palace. *virum* = *virōrum*, warriors. See § 100. *eāsdem*: sc. *quās apēs petiērunt*; so with *īsdem* sc. *ex quibus apēs vēnērunt*. Since we know that the Trojans had come by sea, we infer (§ 254) that the bees had come from the seaward side of Latinus's palace. *summā* . . . *arce* balances *summum* . . . *apicem*, 64-66. Latinus's palace was in the *arx* (cf. 61), as Priam's was. The Romans always saw an omen of strife in the swarming of bees in an unusual place. *dominārier*: for form see § 113; for meaning see note on *dominābitur*, i. 285. For juxtaposition of *dominārier arce* see § 240.

71-72. *adolet*, is kindling; cf. *incendimus ārās*, iii. 279, with note. *Lāvīnia virgō*: subject both of *adolet* and of *astat*; render *adolet* . . . *virgō* by . . . *was kindling as she stood*, etc. For the position see § 235. In 72 we might omit *et*, and write *astāns*; see note on *cantūs* . . . *dedēre*, i. 398.

73-77. *vīsa* (*est*) . . . *comprēndere*: lit., 'was seen to lay hold on,' etc.;

atque omnem ōrnātum flammā crepitante cremārī
 rēgālisque accēnsa comās, accēnsa corōnam, 75
 insignem gemmīs, tum fūmida lūmine fulvō
 involvī, ac tōtis Vuleānum spargere tēctīs.
 Id vērō horrendum ac vīsū mirābile ferri,
 namque fore inlūstrem fāmā fātisque canēbant
 ipsam, sed populō magnum portendere bellum. 80
 At rēx, sollicitus mōnstrīs, ōrācula Faunī,
 fātidici genitōris, adit, lūcōsque sub altā
 cōnsulit Albuneā, nemorum quae maxima sacrō
 fonte sonat saevamque exhālat opāca mephītīm.
 Hinc Italae gentēs omnisque Oenōtria tellūs 85
 in dubiīs respōnsa petunt; hūc dōna sacerdos
 cum tulit, et caesārū ovium sub nocte silentī
 pellibus incubuit strātīs somnōsque petīvit,
 multa modis simulācra videt volitantia mīrīs,

freely, in the sight of all laid hold on. The infinitives in 74-77 all depend on *vīsa* (est). Cf. ii. 682-684, with notes. For the shift of voices in 73-77 see note on *linquī*, iii. 61. **omnem . . . cremārī**, all that decked her was, before men's eyes, consumed by, etc. 75 shows that *ornātum* = 'headgear.' For its case see note on *comam*, 60. **rēgālīs . . . involvī** (77), her royal tresses ablaze, her coronet . . . ablaze . . . was wrapped, etc. -**que** (75) joins the infinitives of 77 to those of 73-74. **comās . . . corōnam**: for case see § 147 or § 150. **tum** repeats the thought of the participles in 75. **fūmida** modifies *virgō*, 72. It is a transferred epithet (§ 212); it really belongs with *lūmine*. Render *fūmida* . . . *fulvō* by with (in) smoke and tawny light. Vergil is thinking of thick smoke illuminated by flashes of flame. **fulvō**: a fine word here; study *fulvus* well in Vocabulary.

78. horrendum . . . mirābile: in the pred. to *ferri*, was recounted (was noised abroad), as a happening of shuddering import, etc. Logically, the

order should be *mirābile vīsū et horrendum*.

79-80. namque is elliptical, (and naturally, too), for, etc. **inlūstrem . . . ipsam**: for the omen in 73-77 cf. ii. 681-686, with notes on *levis* . . . *apex*, 682-683. **canēbant**: sc. *vātēs*; cf. 68. **populō . . . bellum**: this was foreshadowed by the circumstance noted in *tōtis* . . . *tēctīs*, 77. The omen in ii. 681-686 was not thus marred.

82-84. lūcōs . . . Albuneā: we are to think of a wooded hill, with a grove also at its foot. *lūcōs* stands for the powers of the grove; for the pl. see §§ 190, 192. **nemorum . . . maxima** really belongs with *Albuneā*; for its position see note on *ignōtum*, ii. 59. **sacrō . . . sonat**, is set echoing by; see §§ 160, 222. The ref. is to a waterfall. **opāca**, from its dark depths; see note on *fūmida*, 76.

88. incubuit: from *incumbō*; sc. *sē* (§ 151). Sleeping in a temple, to gain guidance from the gods, through vision or dream, was common in ancient days.

- 90 et variās audit vōcēs, fruiturque deōrum
conloquiō, atque imīs Acheronta adfātur Avernis.
Hic et tum pater ipse, petēns respōnsa, Latinus
centum lānigerās mactābat rīte bidentis,
atque hārum effultus tergō strātisque iacēbat
95 velleribus; subita ex altō vōx reddita lūcō est:
“Nē pete cōnubiīs nātam sociāre Latīnis,
ō mea prōgeniēs, thalamīs neu crēde parātīs;
externī venient generī, quī sanguine nostrum
nōmen in astra ferant, quōrumque ab stirpe nepōtēs
100 omnia sub pedibus, quā Sōl utrumque recurrēns
aspicit Ōceanum, vertīque regīque vidēbunt.”
Haec respōnsa patris Faunī monitūsque silentī
nocte datōs nōn ipse suō premit ōre Latinus,
sed circum lātē volitāns iam Fāma per urbīs
Ausoniās tulerat, cum Lāomedontia pūbēs
106 grāmineō rīpae religāvit ab aggere classem.

90-91. deōrum conloquiō, *converse with*, etc. (§ 130). imīs . . . Avernis, *in the deeps of Avernus* (§ 214). Acheronta: i.e. the powers of the underworld, regarded as having the gift of prophecy. The sacerdos, 86, fancies himself transported to the lower world, and talking to its powers face to face.

92. Hic et tum, *There at this time, too*. 85-91 give the general practice; 92-101 give a specific instance of the practice. pater ipse: Latinus was priest as well as king; cf. rex . . . sacerdos, iii. 80, with note.

94. tergō: the sing. is striking after 93, esp. since tergīs is metrically possible in 94. iacēbat, in the light of the context (esp. 87-88), = *was lying asleep*.

96-97. Nē pete . . . neu crēde: see §§ 170-171. cōnubiīs = *coniugī*; see note on *coniugium*, ii. 579. For case see § 136; for the ref. cf. 56-57.

98-101. externī repeats *Externum*, 68. quī . . . ferant: cf. note on *quae*

verteret arcis, i. 20. quōrum . . . vidēbunt (101): note the mood. A prediction takes the place of the purpose clause one would expect after *quī . . . ferant*. Render by *From their stock future generations will see*, etc. quā = *quācumque*. quā . . . Ōceanum = *ab Ōceanō usque ad Ōceanum*. vertī: i.e. turned about at will, *controlled*. quōrum . . . vidēbunt, 99-101, refers to the Romans, as descendants of the Trojans.

103. ipse: one might have expected the king to keep these prophecies to himself; the Latins were none too ready to welcome foreigners. suō . . . ōre: instr. abl.; freely, *within*, etc.

104-105. sed . . . tulerat is condensed: *but (he told them to many, and so) Rumor*, etc. iam . . . cum, (*by* =) *before the day on which*. Fāma: cf. iv. 173-188.

106. religāvit ab: for constr. see § 153.—The Trojans now land at the Tiber's mouth, and partake of a meal during which Celaeno's prophecy

Tandem laetus ait: "Dī nostra incepta secundent 259
 auguriumque suum! · Dabitur, Trōiāne, quod optās,
 mūnera nec spernō; nōn vōbīs rēge Latīnō
 divitis ūber agrī Trōiaeve opulētia dēerit.
 Ipse modo Aenēās, nostrī sī tanta cupīdō est,
 sī iungī hospitīō properat sociusque vocārī,
 adveniat, vultūs nēve exhorrēscat amīcōs; 265
 pars mihi pācis erit dextram tetigisse tyrannī.
 Vōs contrā rēgī mea nunc mandāta referte.
 Est mihi nāta, virō gentis quam iungere nostrae
 nōn patriō ex adytō sortēs, nōn plūrima caelō
 mōnstra sinunt; generōs externīs adfore ab ōrīs, 270
 (hoc Latiō restāre canunt), quī sanguine nostrum

(iii. 253-257) is harmlessly fulfilled (107-147). Next day Aeneas, having learned to whose realm he is come, sends an embassy with rich presents to King Latinus (148-258).

259-273. Latinus welcomes the Trojans, and proffers his daughter in marriage to Aeneas.

259-262. ait: sc. *Latīnus*. *incepta* . . . *augurium* is explained in 268-273. Latinus means, 'May the gods prosper what I am beginning in obedience to the omens sent by them.' *Dabitur* . . . *spernō* logically = 'I accept your gifts and grant your prayer.' *Trōiāne*: Ilioneus, who here, as in i. 521-560, had been spokesman for the Trojans. *vōbīs*: see note on *vestrās*, i. 140. *rēge Latīnō*: abl. abs., = *dum rēx Latīnus erit*. *ūber*: as in i. 531. *opulētia*: Ilioneus had emphasized the past glory and wealth of the Trojans. *dēerit*: fut. from *dēsum* (for scansion see *dēsum* in Vocabulary).

263-266. *Ipse modo* . . . *adveniat*, *Only let* . . . *come*. Logically, *Dabitur* . . . *adveniat* (260-265) = 'What you ask for I will give you on one condition, that Aeneas himself shall come.' This meeting, on which King Latinus lays such stress, is prevented by the

interference of Juno (286-340), and the war that results from this interference (§ 60). *nostrī*: objective gen. with *cupīdō* (*eī*) *est* (§ 130); *nostrī* . . . *est* = *sī nōs tantopere cupit*. *iungī* . . . *properat*: cf. *adiungī* . . . *properābat*, 57, with note on *adiungī*. Sc. *tantopere* with *properat*, out of *tanta*, 263. *pars*, an essential part (lit., 'half'); cf. *parte*, v. 277, *pars*, v. 278. *tyrannī*: here an honorable title, because it suggests that Aeneas had unlimited power over his people.

267. *Vōs*: Latinus courteously addresses the whole delegation that Aeneas had sent (see note on *vestrās*, i. 140). For such courtesy see note on *genus Aeneadum*, i. 565.

268-270. *virō*, husband (cf. *virō*, iv. 192, *virī*, iv. 461). *iungere*: as subject sc. *mē*. The inf. depends on *sinunt*, 270. *patriō* . . . *sortēs*: cf. 81-101. *plūrima* . . . *mōnstra*: cf. 58-67, 71-77. *caelō*: sc. *ex*, out of *ex adytō*. *externīs* repeats *externī*, 98, *Externum*, 68. *adfore*: in O. O., dependent on a verb of speech implied in *sinunt*: *they warn me that sons are to come*, etc.

271. *hoc* . . . *canunt*, *that this is the settled destiny (for =) of Latium they prophesy*. *Latiō*: dat. (§ 131). *quī* . . . *ferant* (272): cf. 98-99.

nōmen in astra ferant. Hunc illum poscere Fāta
273 et reor et, sī quid vērī mēns augurat, optō."

286 Ecce autem Īnachiīs sēsē referēbat ab Argīs
saeva Iovis coniūnx, aurāsque invecta tenēbat,
et laetum Aenēān classemque ex aethere longē
Dardaniā Siculō prōspexit ab usque Pachŷnō;
290 mōlirī iam tēcta videt, iam fidere terrae,
dēseruisse ratīs. Stetit ācrī fixa dolōre;
tum quassāns caput haec effundit pectore dicta:
"Heu stirpem invīsam, et fātīs contrāria nostrīs
fāta Phrygum! Num Sīgēis occumbere campīs,
295 num captī potuēre capī? Num incēnsa cremāvit

272-273. Hunc . . . Fāta: render freely by *That this (stranger) is the man the Fates demand*; cf. *haec illa Charybdis*, iii. 558. Hunc = Aeneas. sī . . . optō: Latinus had been favorably impressed by the appearance of Aeneas's messengers, by Ilioneus's speech, and by Aeneas's gifts. optō contains also a suggestion like that in *nec . . . abnuī*, v. 530-531; see note there.—In making Latinus thus offer his daughter to Aeneas Vergil has his eye on a Homeric passage, *Odyssey* VII. 309-315, in which King Alcinoūs offers his daughter, Nausicāā, to Ulysses, newly come to his land. King Latinus gives presents to Ilioneus and his associates, and sends by them a special present to Aeneas. Ilioneus and the others return *pācemque reportant* (274-285).

286-340. Juno appeals to Allecto, one of the Furies, for help against the Trojans.

286-289. sēsē referēbat, *was on her progress back*. aurās . . . tenēbat, *was mastering the breezes through which she was riding* (Juno was moving against the wind); lit., 'was mastering the breezes, upborne by them.' invecta, *upborne*; sc. *eīs* = *aurīs*, or *currū* (cf. i. 17). et: see §§ 220, 250.

286-289 = 'As Juno was on her progress . . . , she saw in the distance,' etc. Siculō . . . Pachŷnō: Juno was on her way from Argos (i. 24) to Carthage (i. 12-18). Cf. the picture of Apollo in iv. 143-149. ab usque = the prose *usque ab*. Siculō . . . ab usque Pachŷnō gives definiteness to longē. Render by *from afar, aye from far-distant Sicilian Pachynus*.

290-292. mōlirī, *that they are laboring at*; as subject sc., out of 288-289, *eōs* = *Aenēān sociōsque*. Stetit: from *sistō*; sc. *sē* (§ 151). Render by *she checked her course*. quassāns caput: here a sign of gloom and wrath.

293. stirpem invīsam: cf. *genus invīsum*, i. 28, with note. For the acc. of exclamation see A. 397, d; B. 183; Bu. 501; D. 436; G. 343, 1; H. 421; H. B. 399. Cf. the familiar *Ō tempora, ō mōrēs*, Cicero, *Cat. I. 2*. Render 293 by *Curses on a hated race*, etc.

294-298. Phrygum: see note on *servire*, iv. 103. For fātīs . . . Phrygum see i. 19-22. Num . . . , num . . . potuēre capī?, *COULD they, (though slain), lie in death . . . , COULD they, though captured, stay captured?* The English rendering implies, 'exactly as the Latin words do, that a negative answer is expected. Juno



JUNO

Trōia virōs? Mediās aciēs mediōsque per ignīs
invenēre viam. At, crēdō, mea nūmina tandem
fessa iacent, odiīs aut exsaturāta quiēvi.

Quīn etiam patriā excussōs īnfesta per undās
ausa sequi et profugīs tōtō mē oppōnere pontō! 300

Absūmptae in Teucrōs vīrēs caelīque marisque.
Quid Syrtēs aut Scylla mihi, quid vāsta Charybdis
prōfuit? Optātō conduntur Thybridis alveō,
sēcūrī pelagī atque mei. Mārs perdere gentem
immānem Lapithum valuit, concessit in irās 305
ipse deum antiquam genitor Calydōna Diānae,
quod scelus aut Lapithās tantum aut Calydōna merentem?

has a habit of doubting the evidence of her own memory: cf. *Pallasne* . . . *Oilei*, i. 39-41, with notes, at the end. With *occumbere* we must supply *occisi*, or the like, to balance *capti*, 295. *potu-ēre*: sc. *Trōiānī*. *Mediās* . . . *viam*: Juno answers her own questions. *At* . . . *quiēvi*: ironical: it means, therefore, just the opposite of what it seems to say. *fessa iacent*, lie exhausted (dead; see note on *iacuit*, iii. 631). *exsaturāta*: cf. *Iūnōnis* . . . *nec exsaturābile pectus*, v. 781. *quiēvi* (from *quiēscō*), I have come to rest. *At* . . . *quiēvi* means, 'Either I have no power to work the Trojans harm, or I am no longer trying to harm them.'

299-300. *Quīn* . . . *ausa* (*sum*), *Ho!* *ho!* I have ventured (have brought myself), contradicts *quiēvi*, 298. *patriā excussōs*: words purposely rough, after they had been flung out of, etc. *īnfesta*: adj. = adv., with my enmity, or, in deadly hostility. *profugīs* . . . *pontō*, everywhere (*tōtō*) on the main to set myself in the path of—runaways! *profugīs* and *tōtō* are the important words. Juno might well have expected to destroy, by a single effort, *profugī*. Cf. her words in i. 46-48, with notes there.

301-303. *Absūmptae* (*sunt*), has been utterly exhausted. *Quid* . . . *prōfuit?* What profit found I in . . . ?

Since the expected answer is, plainly, negative, these words constitute a vigorous *frustrā*, or *sed frustrā*. *Syrtēs*: cf. i. 111-112, i. 146. *Scylla* . . . *Charybdis*: cf. i. 200, iii. 420-432, iii. 684-686. *alveō*: see § 281.

304-307. *sēcūrī*, careless of, unconcerned about; with gen., as in i. 350. *Mārs* . . . *valuit*: cf. *Ipsa* . . . *acūtō*, i. 42-45. The usual story is that Bacchus caused the fight between the Centaurs and the Lapithae. *immānem*, mighty though it was. *Lapithum*: for form see § 99. *concessit in irās*, surrendered to the wrath. *antiquam*, long though it had existed, balances *immānem*, 305. *veterem* would be more exact. Diana caused a great boar to ravage Calydon because its king, Oeneus, forgot to sacrifice to her. *quod scelus* . . . *merentem?* = *cuius tantī sceleris poenās merentem?* A lit. rendering of these words, 'though deserving the penalty of what crime so grievous?', would not be English. The case of *Lapithās* and *Calydōna* (307) is due to that of *gentem*, 304, and to that of *Calydōna*, 306. Render by an independent question, *And yet what crime comparable (to that of the Trojans) did . . . commit?* *scelus* . . . *merentem*: cf. *scelus expendisse merentem*, ii. 229, with notes. The interrogative is seldom used with a participle.

- Ast ego, magna Iovis coniūnx, nil linquere inausum
 quae potui infelix, quae memet in omnia verti,
 310 vincor ab Aenēā. Quod si mea numina non sunt [est:
 magna satis, dubitem haud equidem implorare, quod usquam
 flectere si nequeo superos, Acheronta movēbō.
 Non dabitur regnis, estō, prohibere Latinis,
 atque immota manet Fatis Lavinia coniūnx;
 315 at trahere atque moras tantis licet addere rebus,
 at licet amborum populos exscindere regum.
 Hae gener atque socer coeant mercede suorum;
 sanguine Troiano et Rutulo dotabere, virgo,
 et Bellona manet te pronuba. Nec face tantum
 320 Cisseis praegnans ignis enixa iugalis;
 quin idem Veneri partus suus et Paris alter,
 funestaeque iterum recidiva in Pergama taedae.”

308-312. Ast . . . coniūnx: cf. *ast* . . . *coniūnx*, i. 46-47. *in omnia verti*, have shifted into every shape, i.e. have tried every way of opposing the Trojans. *vincor*, I am being vanquished. The struggle is not yet over; Juno has one more plan to try, her appeal to Acheron (311-312). With 304-310 cf. i. 39-48. *Aenēā* corresponds to *ūnā* . . . *gente*, i. 47. *dubitem*, I should not hesitate, I ought not to hesitate. For the subjunctive of obligation see notes on *Quid . . . dicam* . . . ?, iv. 43, and on *vocassēs*, iv. 678. For Juno's apologies here cf. Dido's apologies for her appeal to magic (see iv. 492-493, with notes). *Acheronta movēbō*: see § 337.

313-315. *estō*: as in iv. 35; see note there. The logical subject of *estō* is the possibility suggested in *Non dabitur regnis . . . prohibere Latinis*. *coniūnx*: in the pred. with *immota manet*, which together = *is immovably fixed (ordained)*. *at* is used as in i. 543, since 313-314 really = 'if,' etc. See also § 342. *trahere* = *prōtrahere* (§ 221), drag out; sc. *tantās rēs*, out of *tantis* . . . *rebus*.

317. *Hae . . . mercede suorum*, At this cost, a cost of their peoples' lives; for case of *suorum* see § 122.

319-320. *Bellona . . . pronuba*, the bride's matron that awaits you is Bellona herself! See note on *pronuba*, iv. 166. *Nec . . . iugalis*, Hecuba is not the only mother that was pregnant with a firebrand, and that gave birth, in wedlock (*iugalis*), to fires. Before Paris was born, Hecuba dreamed that she was to bear a firebrand which would cause the ruin of Troy. By his marriage with Helen Paris caused the fulfillment of this dream. Hence Vergil, by a strained metaphor, calls Paris *ignis* . . . *iugalis*.

321-322. *quin . . . Veneri . . . suus*, ho! ho! Venus has a son of her own (*suus*), a son as fatal (*idem*). For *quin* see note on *Quin*, i. 279. *Veneri* is possessive dat. with *est*, to be supplied. *idem*, the same sort of, or, a like. *partus* is here a noun. *Paris alter* explains *idem* . . . *partus suus*; there is parallelism (§ 251). Cf. *ille Paris*, iv. 215, said of Aeneas. *funestae (sunt Veneri)* . . . *taedae*, and

Haec ubi dicta dedit, terrās horrenda petivit;
 lūctificam Allēctō dīrārū ab sēde deārū
 infēnīsq̄ ciet tenebrīs, cui trīstia bella 325
 īraeq̄ īnsīdiaeq̄ et crīmīna noxia cordī:
 ōdit et ipse pater Plūtōn, ōdēre sorōrēs
 Tartareae mōnstrum; tot sēsē vertit in ōra,
 tam saevae faciēs, tot pullulat ātra colubrīs.
 Quam Iūnō hīs acuit verbīs ac tālia fātur: 330
 “Hunc mihi dā proprium, virgō sata Nocte, labōrem,
 hanc operam, nē noster honōs īnfāctave cēdat
 fāma locō, neu cōnubiīs ambīre Latīnum
 Aeneadae possint Italōsve obsīdere finīs.
 Tū potes ūnanimōs armāre in proelia frātēr 335
 atque odiīs versāre domōs, tū verbera tēctīs
 fūnereāsque īnferre facēs, tibi nōmīna mīlle,

bridal torches a second time pregnant with death (for =) against a resurrected Pergamus. iterum, a second time, balances alter, 321. recidiva . . . Pergama: as in iv. 344. Cf. the Sibyl's words, vi. 93-94. Troy is recidiva in the welcome given by Latinus to Aeneas (259-273). Juno admitted, in 313-314, that she could not prevent the restoration of Troy (i.e. Rome) in Italy.—fūnestae . . . tuedae describes Aeneas as ignīs . . . iugālīs, 320, described Paris. The torches are to be both wedding torches (iv. 18) and funeral torches (vi. 214, vi. 224).

323. *horrenda* = an adjective. Render by an ominous figure.

325-326. *infēnīs . . . tenebrīs* explains *dīrārū . . . deārū*; cf. vi. 548-558. Juno does not go down to the underworld. She must, however, come down from the skies (287) to earth, since the Fury, she declares presently, may not rise to heaven (vii. 557-558). *cui . . . cordī* (*sunt*), *whose heart is set on*, may (1) involve the constr. seen in *excidiō Libyae*, i. 22, or (2) *cordī* may be a locative,

in whose heart are, etc. In either event, *cordī* has become practically an indeclinable adj. = *dulce*.

327-329. *pater . . . sorōrēs*: sc. *eius* = *Allēctōnis*. *sorōrēs*: the other Furies. *tōt sēsē . . . colubrīs*, *so many are the guises into which she transforms herself, so fell the forms, so many are the snakes wherewith she sprouts black*. *ātra* is proleptic. The snakes form Allecto's hair and are in her wings.

331. *proprium* is in the pred., (*to be*) *wholly mine*, i.e. to be wholly to my profit.

332-334. *nē . . . cēdat . . . neu . . . possint*, *to keep my honor and my good fame from yielding, broken things, and to keep the sons of Aeneas from having the power*, etc. For this way of rendering a neg. purpose clause see note on *nē . . . arcēret*, i. 299-300. On this passage see § 234. *ambīre*: as in iv. 283.

336-338. *verbera . . . facēs* stand, by metonymy, for conduct which merits punishment by the Furies; cf. vi. 570-572, vi. 605-607. *nōmīna*

mille nocendī artēs; fēcundum concute pectus,
disice compositam pācem, sere crīmina bellī;
340 arma velit nōscatque simul rapiatque iuventūs.”

406 Postquam vīsa satis primōs acuisse furōrēs
cōnsiliumque omnemque domum vertisse Latīnī,
prōtinus hinc fuscis trīstis dea tollitur ālis
audācis Rutulī ad mūrōs, quam dicitur urbem
410 Ācrisiōnēis Danaē fundāsse colōnīs,
praecipitī dēlāta Notō. Locus Ardea quondam
dictus avīs; et nunc magnum manet Ardea nōmen,
sed fortūna fuit. Tēctīs hīc Turnus in altīs
iam mediam nigrā carpēbat nocte quiētem.
415 Allēctō torvam faciem et furiālia membra
exuit, in vultūs sēsē trānsfōrmat anīlis,
et frontem obscēnam rūgīs arat, induit albōs

. . . artēs: parallelism (§ 251); each name is a tribute to some special power of working harm. artēs, crafty ways; cf. artēs, vi. 852, with note, marking the difference in tone. fēcundum: sc. nocendī artibus. concute, search thoroughly, contains a figure from shaking out a robe to see what is contained or concealed therein.

339. disice: for scansion see note on i. 70. pācem: cf. 263-266, 285 (see the note on 272-273, at the end).—Allecto now sets out on her mission; she inspires in Amata, the queen, wife of Latinus, and, through her, in other Latin women, a Bacchic frenzy (341-405).

406-474. Allecto sets Turnus aflame against the Trojans.

406-407. Postquam vīsa (est sibi Allēctō), After she (Allecto) felt assured. primōs . . . furōrēs: those inspired in Amata (see notes on 339). omnem, everywhere; see note on omnis, ii. 26. vertisse = ēvertisse (§ 221), that she had overturned.

408-411. tollitur = sē tollit (§ 167). quam . . . urbem . . . fundāsse, the city which, so story says, Danaē stablished, etc. colōnīs: instr. ablative, with the aid of, etc. The story here hinted at may have arisen from the similarity of the names Danaē and Daunia; the latter was applied to a part of Apulia, in Southeastern Italy. dēlāta: sc. hūc; cf. iii. 154.

412-414. avīs, by the sires, by the men of old; dat. (§ 133). fuit, is no more; cf. ii. 325. et . . . fuit is a splendid summary of the history of many a town which came into collision with (Trojan =) Roman power. See § 67. mediam . . . quiētem suggests (1) its natural meaning, akin to that seen in prima quiēs, ii. 268, (2) the thought of midnight. Render by at deep of night was in the midst of his sleep. With carpēbat . . . quiētem cf. carpēbant . . . sopōrem, iv. 522.

417. obscēnam is proleptic (§ 212), into loathliness.

cum vittā crīnīs, tum rārum innectit olivae;
 fit Calybē, Iūnōnis anus templique sacerdos,
 et iuvenī ante oculōs hīs sē cum vōcibus offert: 420
 "Turne, tot incassum fūsōs patiēre labōrēs
 et tua Dardaniīs trāscribī scēptra colōnīs?
 Rēx tibi coniugium et quaesītās sanguine dōtēs
 abnegat, externusque in rēgnum quaeritur hērēs.
 Ī nunc, ingrātis offer tē, inrīse, periclis! 425
 Tyrrhēnās, ī, sterne aciēs, tege pāce Latīnōs!
 Haec adeō tibi mē, placidā cum nocte iacērēs,
 ipsa palam fārī omnipotēns Sātūrnia iussit.
 Quārē age, et armārī pūbem portisque movērī
 laetus in arma iubē, et Phrygiōs, quī flūmine pulchrō 430

418-420. cum vittā = an adj., *vittātōs*. innectit: sc. *crīnibus*. olivae: this she wears as priestess; cf. 419. Iūnōnis . . . sacerdos: cf. *arcis* . . . sacerdos, ii. 319. anus = an adj.; so *rēgīna*, i. 273. iuvenī (§ 132): *iuvenis* was possible in syntax, but not in meter. We may also join *iuvenī* with *sē* . . . offert (§ 138).

421-422. fūsōs = *effūsōs* (*esse*). We may, however, say that *esse* is not to be supplied, and that *fūsōs* . . . labōrēs = the pouring out of (= the free bestowal of) your toils. See, then, § 214. patiēre . . . ? : a taunting word, *will you supinely suffer . . . ?* (prosaically, 'will you tamely allow?'). labōrēs: the thought is that Turnus had helped to fight the battles of the Latins; see 423, 425, 426. This suggestion seems inconsistent with *longā* . . . *regēbat*, 46 (Turnus was evidently in the prime of life). trāscribī: see note on *Trāscribunt*, v. 750. The tense is important; the transfer of sovereignty is in progress. Render by *and the transfer of YOUR scepter to Trojan settlers (newcomers)?* colōnīs: see note on *colōnōs*, iv. 626.

423. Rēx: Latinus. coniugium:

as in ii. 579. quaesītās . . . dōtēs = *tua* . . . *scēptra*, 422. The Fury means that Turnus had earned the hand of Lavinia, which would in time give him also succession to Latinus's throne.

425. Ī nunc often, as here, ironically paves the way for another imperative. Cf. English 'Go to, now.' The Fury of course does not desire Turnus to help the Latins further.

427. Haec adeō, *These words, These very words*. placidā . . . nocte: instr. abl. with *iacērēs*, which gives the result, *lay prostrate*, not the process, 'were laid low,' *prōstrātus essēs*. See §§ 160, 222. cum . . . iacērēs: join with *fārī*. *iacērēs* contains a reproach. Turnus is virtually dead (see note on *iacuit*, iii. 631). He ought to be vigorously astir in order (1) to destroy the Trojans (429-431), (2) to punish Latinus (432-434) for his perfidy and ingratitude (421-425).

430. in arma is so placed that it may influence *laetus* as well as *movērī*, 429. flūmine pulchrō: the beauty of the thing appropriated adds to the affront involved in its wrongful appropriation.

cōnsēdere, ducēs pictāsque exūre carinās.
Caelestum vīs magna iubet. Rēx ipse Latinus,
nī dare coniugium et dictō pārēre fatētur,
sentiat et tandem Turnum experiātur in armīs.”

435 Hīc iuvenis, vātem inridēns, sīc ōrsa vicissim
ōre refert: “Classis invectās Thybridis undam
nōn, ut rēre, meās effūgit nūntius aurīs;
nē tantōs mihi finge metūs; nec rēgia Iūnō
immemor est nostrī.

440 Sed tē victa sitū vērīque effēta senectūs,
ō māter, cūrīs nēquīquam exercet, et arma
rēgum inter falsā vātem formīdine lūdit.
Cūra tibi dīvum effigiēs et templa tuērī;
bella virī pācemque gerant, quīs bella gerenda.”

431. *pictās . . . carinās*: cf. *pictās . . . puppis*, v. 663. Here, perhaps, the epithet is sarcastic, as when Horace (§ 31) says, ‘In times of danger the sailor puts no faith in painted ships.’

433. *dare . . . fatētur*: for constr. see § 176. *dictō*, his promise.

434. *sentiat*, let him feel it (i.e. the result of his perfidy); *sentio* often = ‘to feel to one’s sorrow.’ in *armīs*, in the context = *in armīs hostilibus* (*hostium*). Latinus knew well (426) what Turnus was *in armīs amīcis*.

435. *vātem*: in 421-424 Allecto had virtually prophesied that Turnus was to lose Lavinia and Latinus’s throne. *vātem inridēns*: on this act, as indicative of Vergil’s conception of Turnus’s character, see § 67. *ōrsa*, words; lit., ‘beginnings of a speech.’ Render *ōrsa . . . refert* by *begins his answer*. Cf. the use of *ōrdior* in i. 325, ii. 2.

436-439. *Classis . . . aurīs*, The tidings that fleets have sailed . . . have not, as you fancy, escaped my ears. *invectās* (*esse*) depends on *nūntius*, 437.

nē . . . nostrī = (1) there is no ground for fear, (2) if there were, Juno is my helper. The scornful tone of *Nē . . . finge* can be given by *Conjure me not up*, etc. For *mihi* see § 131. *nostrī* = *meī*. The pl. here is arrogant. For the gen. see § 128.

440-442. *sitū*, the wastage (of years). *vērī . . . effēta*, empty of the truth. For the gen. see § 127; *effēta* in effect = *inops*. See *effētus* in Vocabulary. *māter*: here sarcastic. *vātem . . . lūdit*, mocks your priestess’s soul. The thought is: ‘You are only a priestess; hence you know nothing of war, and are afraid—needlessly—of war.’

443-444. *Cūra tibi* (*est*) . . . *tuērī*, Your proper concern it is, etc. For the inf. *tuērī* see § 185. *gerant* fits *bella* better than it does *pācem*; see note on *legunt*, i. 426. Render by *conduct*, *control*. *quīs* = *quibus* = *eis enim*. See § 103, 2.—Turnus’s whole speech (436-444) is an insult to a woman who, in appearance, is *Iūnōnis anus templique sacerdos* (419). Roman feeling strongly prescribed re-

Tālibus Allēctō dictīs exārsit in īrās.

445

At iuvenī ōrantī subitus tremor occupat artūs,
dēriguēre oculi: tot Erīnys sībilat hydris,
tantaque sē faciēs aperit; tum flammea torquēns
lūmina cūctantem et quaerentem dicere plūra
reppulit, et geminōs ērēxit crīnibus anguīs,
verberaque īnsonuit, rabidōque haec addidit ōre:

450

“Ēn ego victa sitū, quam vērī effēta senectūs
arma inter rēgum falsā formīdine lūdit.

Respice ad haec; adsum dīrārū ab sēde sorōrum:
bella manū lētumque gerō.”

455

Sic effāta, facem iuvenī conīecit, et ātrō
lūmine fūmantis fixit sub pectore taedās.

Ollī somnum ingēns rumpit pavor, ossaque et artūs
perfūdit tōtō prōruptus corpore sūdor.

Arma āmēns fremit, arma torō tēctisque requīrit;

460

spect for the aged. The climax of Turnus's insults is in 444: 'You are only a woman; you never fight in war; hold your tongue, therefore, about war.' Turnus should not have talked thus even to an ordinary *anus*. See § 67.

445. *exārsit* gives the result, not the process (*incēnsa est*); see § 222.

446. *ōrantī*, while he yet spake. For case see § 132. *Ōrō* has here its original meaning.

450. *geminōs . . . anguīs*: these serpents, standing out as horns stand out, add to the horror of Allecto's appearance. *crīnibus*: i.e. from her snaky tresses; see note on *tot sēsē . . . cohūbrīs*, 328-329.

451. *verbera . . . īnsonuit*, made her lashes snap (crack). For the lash of the Furies cf. 336, with note. See § 142. Cf., too, the striking expression, *personat aequora*, vi. 171, with note. Contrast *īnsonuit . . . flagellō*, v. 579.

452-453. Cf. 440-442. *Ēn ego . . . sitū . . .*, See, here I am, mastered by, etc. See note on *Ēn Priamus!*, i. 461.

454-455. *haec*: i.e. the proofs of my identity; see 447-451. *bella . . . gerō* answers the taunt of 441-444. Allecto says, 'I have something—much—to do with war.'

457. *taedās* repeats *facem*, 456; it is a picturesque substitute for *eam*.

458-459. *pavor*: the panic was inspired especially by *lētum* (455). That word must have seemed to Turnus to imply his own death. *perfūdit . . . sūdor*: cf. iii. 175. *prōruptus*: as in i. 246.

460. *Arma . . . fremit*: *arma* is the cry Turnus raises; for case see § 142. Render by "Arms! Arms!" is the wild cry he raises in his frenzy. For the metrical treatment in *Arma . . . arma* see § 300. *torō*: the warrior kept his sword by his couch or under his pillow; cf. *arma . . . ēnsem*, vi. 523-524.

- saevit amor ferrī et scelerāta īnsānia bellī,
 ira super, magnō velutī cum flamma sonōre
 virgea suggeritur costīs undantis aēnī,
 exsultantque aestū laticēs; furit intus aquāī
 465 fūmidus, atque altē spūmīs exūberat amnis;
 nec iam sē capit unda; volat vapor āter ad aurās.
 Ergō iter ad rēgem pollūtā pāce Latīnum
 indicit primīs iuvenum, et iubet arma parārī,
 tūtārī Ītaliā, dētrūdere finibus hostem;
 470 sē satis ambōbus Teucrīsque venīre Latīnīsque.
 Haec ubi dicta dedit dīvōsque in vōta vocāvit,
 certātim sēsē Rutulī exhortantur in arma;
 hunc decus ēgregium fōrmae movet atque iuventae,
 474 hunc atavī rēgēs, hunc clārīs dextera factis.

461-466. *scelerāta*, *accursed*, pictures Vergil's own abhorrence of war. *īnsānia bellī*, *craze for war*. *bellī* is obj. gen. (§ 130); *īnsānīre* in with acc. = 'to be mad with love of.' *īnsānia* thus = *īnsāna cupidō*. *flamma* . . . *suggestitur*, *fiery (blazing) fagots are heaped high beneath*, etc. *undantis*, *seething*; a transferred epithet (§ 212), belonging properly to the water. *aquāī*: see § 99. *fūmidus* . . . *amnis*, *the steaming flood*. For position of *amnis* see § 235. *sē capit*, *contain itself*, i.e. keep its identity as water. *volat* . . . *āter*, *but flies off as dark vapor*. The point of the simile in 460-466 lies in the wild (vigorous) movements of Turnus in his frenzy and the vigorous movement of the boiling water. The point would stand out more clearly if 461 ran thus: *saevit Turnus amōre ferrī et scelerātā īnsāniā bellī*.

467-470. *iter ad*, *a march against*. Cf. note on *cum* . . . *iacerēs*, 427, and Turnus's boast in 470. *pollūtā pāce*: a strong expression, which shows, in express terms, Vergil's estimate of Turnus's conduct; see § 67. For the language cf. *amōre* . . . *pollūtō*, v. 5-6,

with note. *primīs iuvenum*, *his leading warriors*. See note on *pūbēs* . . . *tuōrum*, i. 399. *parārī* . . . *dētrūdere*: for the change of voice cf. 73-77, iii. 60-61, v. 773, with notes. In rendering 469 use the passive voice. *sē* . . . *venīre*: O. O., *he himself is coming, he tells them, a match for*, etc. Vergil is telling us indirectly (§ 254) that Turnus sends a force on at once; he remains for a while at Ardea, doubtless to make further preparations.

471-472. *dīvōs* . . . *vocāvit*: cf. *dīvōs* . . . *vocāssēt*, v. 234, with note. Turnus's appeal to the gods for favor is interesting in view of his insults to Allecto, apparently *anus* . . . *sacerdōs* (see notes on 443-444, at the end). *certātim sēsē* . . . *exhortantur* = the prose *inter sē* . . . *exhortantur*.

473-474. *hunc* . . . *hunc*: in translating keep the word-order: *one is swayed by* . . . , *another by*, etc. *fōrmae* . . . *iuventae*: sc. *Turnī*, as the next verse shows; cf. *fōrmā* . . . *iuventā*, v. 295. *clārīs* . . . *factis*, *of such glorious prowess*; abl. of characteristic.—Allecto now causes Ascanius, while hunting, to wound a pet

Prīmus init bellum Tyrrhēnīs asper ab ōrīs
 contemptor dīvum Mēzentius agminaque armat. 647
 Fīlius huic iūxtā Lausus, quō pulchrior alter
 nōn fuit, exceptō Laurentis corpore Turnī, 650
 Lausus, ecum domitor dēbellātorque ferārū,
 dūcit Agyllinā nēquiquam ex urbe secūtōs
 mille virōs, dignus patriīs quī laetior esset
 imperiīs et cui pater haud Mēzentius esset. 654

At Messāpus, ecum domitor, Neptūnia prōlēs, 690
 quem neque fās ignī cuiquam nec sternere ferrō,
 iam prīdem residīs populōs dēsuētaque bellō
 agmina in arma vocat subitō ferrumque retractat.

stag belonging to a certain Latin household. The Latins resent this, and a fight follows, in which some of the Latins fall (475-539). Spurred on by Juno (540-571), the Latins prepare eagerly for war (572-640). Vergil now describes the forces of the Latins, in a splendid passage (647-817), which has been well called "The Gathering of the Clans." On that passage see § 64. Compare, also, in general, §§ 62-63, 65-67.—The four following passages introduce to us those who are to play the chief rôles on the Latin side. For Turnus, Mezentius, and Messapus see § 67.

647-654. Mezentius and Lausus are described.

647-650. *Primus*, *First and foremost*; cf. *prima*, i. 24; *primus*, v. 451, vi. 183, etc. *huic*: sc. *erat*; for case see § 131. *alter nōn fuit*, *no second (warrior) was*. We should say, merely, 'no other warrior,' etc. *corpore*, *person*. For Turnus's beauty cf. 473.

651. *ecum* = *equōrum*; see § 100. For spelling see note on *secuntur*, i. 185. *ecum* . . . *ferārū* suggests the thought that Lausus had been well trained for war.

652. *nēquiquam* anticipates the outcome of the struggle; Lausus was slain. *secūtōs*, *who followed him*.

653-654. *dignus* . . . *Mēzentius esset*, *worthy to be more fortunate in his father's kingship, and indeed worthy to have had some one other than Mezentius for his sire*. *imperiīs*, *sovereignty*, pictures Mezentius as king. *patriīs* . . . *laetior* . . . *imperiūs* contains a ref. to the fact that Mezentius was driven into exile by his people (viii. 481-495: § 67); in consequence, Lausus lost a throne. 653-654 mean that Lausus deserved to have as father a man who was more fortunate as king and a wiser director of a son. For syntax in *dignus* . . . *esset* see A.535 f.; B. 282, 3; Bu.798; D.717; G.631, 1; H.591, 7; H.B.513, 3.

690-693. Messapus is now described.

691. *quem* . . . *fās (est)*, *whom heaven suffers no one to lay low either with, etc*. Messapus cannot be injured by the ordinary weapons of warfare.

693-694. *residīs* . . . *agmina*: cf. *residīs* . . . *agmina*, vi. 813-815, with note.

- Ipse inter primōs praestantī corpore Turnus
vertitur, arma tenēns, et tōtō vertice suprā est,
785 cui triplici crīnīta iubā galea alta Chimaeram
sustinet, Aetnaeōs efflantem faucibus ignīs
(tam magis illa fremēns et trīstibus effera flammīs,
quam magis effūsō crūdēscunt sanguine pugnae);
at lēvem clipeum sublātis cornibus Iō
790 aurō insignībat iam saetis obsita, iam bōs,
argūmentum ingēns, et custōs virginis Argus,
caelātāque amnem fundēns pater Inachus urnā.
Insequitur nimbus peditum, clipeātaque tōtis
agmina dēsentur campīs, Argīvaque pūbēs,
795 Auruncaequē manūs, Rutulī, veterēsq̄ Sicānī,
et Sacrānae aciēs, et pictī scūta Labīci,
quī saltūs, Tiberīne, tuōs sacrumque Numīci

783-802. Turnus is now described.

783. For the description here of Turnus cf. *quō pulchrior . . . Turnī*, 649-650, with notes. Cf. the emphasis on Aeneas's beauty, i. 589-593.

784. *vertitur*: a reflexive middle (§ 167), *moves, ranges*. *tōtō vertice*: cf. *umeris . . . altis*, vi. 668. Turnus is *ingēns* (cf. i. 99, vi. 413, with notes). *suprā est* (*cēterōs*) = *superēminet*, i. 501.

785-788. *cui . . . iubā . . . sustinet*: in translating, begin a new sentence: *His helmet, crested with triple plumes . . . , carries high a Chimaera*, etc. *alta* is in the pred. with *sustinet*; logically it belongs with *Chimaeram*. *Aetnaeōs . . . ignis*: cf. iii. 571-587. *tam . . . quam* = the prose *quō . . . eō*. Render *tam magis . . . pugnae* by *it growls the more loudly and rages the more wildly with . . . as the battle grows fiercer with outpouring of blood*. *illa* is used as *ille* is used in i. 3, v. 334, v. 457. *fremēns . . . effera*: sc. *est*, twice. *fremēns* (*est*) = *fremit*; *effera* (*est*) = *saevit*.

789-790. *sublātis . . . bōs*: Iō is represented as completely transformed. *sublātis* = *uplifted*. For the story of Iō see Gayley (§ 362), pages 65-67. *aurō*: the whole picture of Iō and Inachus was wrought in gold. *insignībat*: for the form see § 114. *bōs, heifer*.

791-792. *argūmentum, theme, device*. *amnem fundēns . . . urnā*: ancient art thus often pictured river deities. By this whole device Vergil is indicating Turnus's connection, through Ardea (408-413), with Argos, the old-time foe of Troy (i. 24, etc.). *Inachus*: here a river-god; he is naturally associated with his daughter Iō.

793-794. *tōtis . . . campīs, everywhere over the plains*, emphasizes the numbers of Turnus's force; the words thus strengthen *nimbus peditum*. *Argīva . . . pūbēs*: the soldiery of Ardea (408-411).

796. *pictī scūta, with blazoned shields*; see § 148.

797-798. *quī* = *et eī quī*. *sacrum*: on the banks of the Numicus Aeneas was

lītus arant, Rutulōsque exercent vōmere collīs,
 Circaeumque iugum, quīs Iuppiter Anxurus arvīs
 praesidet et viridī gaudēns Ferōnia lūcō, 800
 quā Saturae iacet ātra palūs, gelidusque per imās
 quaerit iter vallīs atque in mare conditur Ūfēns.

Hōs super advēnit Volscā dē gente Camilla,
 agmen agēns equitum et flōrentīs aere catervās,
 bellātrīx, nōn illa colō calathīsve Minervae 805
 fēmīneās adsuēta manūs, sed proelia virgō
 dūra patī cursūque pedum praevertēre ventōs;
 illa vel intāctae segetis per summa volāret
 grāmina, nec tenerās cursū laeisset aristās,
 vel mare per medium flūctū suspēnsa tumentī 810
 ferret iter celerīs nec tingeret aequare plantās.

last seen (see note on *ante diem*, iv. 620); here he had a shrine where yearly the Roman pontifices made sacrifice to him. **lītus** = *ripam*; see note on *litoreis*, iii. 390. **exercent**, *harry*, i.e. work with pains and energy; Vergil uses here a very strong word.

799. **Circaeum . . . iugum**: the promontory of Circeii. **quīs . . . arvīs** = *arva quīs*, etc. Cf. note on *quī*, 797. For *quīs* = *quibus* see § 103, 2. *arva* thus becomes one of the subjects of *Insequitur*, 793; it stands, of course, for (*ei*) *quī arva exercent*.

801-802. **quā . . . Ūfēns**: loosely used for *quī ibi habitant quā*, etc., *the dwellers in the land where*, etc. Vergil writes as if, in 793-800, he had been enumerating districts instead of peoples. **conditur**, *buries itself*. For *condere* with *in* and *acc.* see note on *condidimus terrā*, v. 48.

803-817. **Camilla** is described.

803-807. **super**: prep., *besides*. **agēns**, *spurring on*; lit., 'driving (before her).' The word well pictures Camilla's eagerness for battle. **bellātrīx**: as in i. 493; see note there. **nōn . . . manūs**, *not trained, she, with a*

mere woman's hands to, etc. **illa**: as in 787. **colō . . . Minervae**: cf. *operum . . . Minervae*, v. 284, with note. **manūs**: for case see § 148. **proelia . . . patī**, *but with the ruggedness, maiden though she is, to endure*, etc. Cf. *audet . . . virgō*, i. 493. Cf. 804-807 carefully with i. 490-493. For the infinitives in 807, which are to be joined with *dūra*, see § 184.

808-811. **intāctae**, *unreaped*; lit., 'untouched' (by the sickle). **volāret . . . tingeret** (811), *she would have flown*, etc. We have a cond. clause in O. O., and so in past time. In the O. R., we should have, in present time (or time in the immediate future), *volet . . . tinguat*, 'she would fly, (were she to try).' **laeisset**: the change to the plpf. may be due to the love of variety (§ 196), or to metrical convenience, or may be meant to emphasize the completion of the act referred to, *nor would she have left . . . injured*. **vel**, *or, if you like*. **suspēnsa**, *upborne*. She would not have sunk into the water. For a similar picture cf. *rotīs . . . undās*, i. 147. **ferret iter**, *she would have (carried =) made her progress*.

Illam omnis tēctīs agrisque effūsa iuventūs
 turbaque mīrātur mātrum, et prōspectat euntem
 attonitīs inhiāns animīs, ut rēgius ostrō
 815 vēlet honōs lēvīs umerōs, ut fibula crīnem
 aurō internectat, Lyciam ut gerat ipsa pharetram
 et pāstōrālem praefixā cuspidē myrtum.

812-813. Illam . . . mīrātur, *On her . . . gazes in wonderment. effūsa, streaming forth* (§ 186). prōspectat pictures the *iūvenēs*, etc., as following Camilla with their eyes. euntem (*eam*), as she moves (*speeds*).

814-816. ut . . . gerat depends on attonitīs . . . animīs, which = 'noting in bewildered amazement.' ut = *how*; cf. *utī* or *ut* in i. 466, i. 667, ii. 4, etc. rēgius . . . honōs, *the royal distinction*. The ref. is to a light cloak of crimson (purple) hue, the royal color. fibula

. . . internectat: cf. *crīnēs nōdantur in aurum*, iv. 138. Lyciam: localization (§ 208). The Lycians were famous archers, as were the Cretans (v. 306) and the Thracians (v. 311-312).

817. praefixā cuspidē: i.e. tipped with iron; abl. of characteristic ('iron-tipped'; see note on *praestantī corpore*, i. 71). *praefixum cuspidē (ferreā)* would be simpler Latin. For myrtum, shaft of myrtle, see § 203. For the use of myrtle in spear shafts see note on *dēnsis* . . . *myrtus*, iii. 23.

LIBER OCTĀVUS

Nox ruit, et fuscis tellurem amplectitur ālis.

369

At Venus, haud animō nēquīquam exterrita māter
Laurentumque minīs et dūrō mōta tumultū,
Vulcānum adloquitur, thalamōque haec coniugis aureō
incipit, et dictīs dīvinum adspīrat amōrem:

“Dum bellō Argolicī vāstābant Pergama rēgēs

dēbita cāsūrāsque inimicis ignibus arcis,

375

nōn ūllum auxilium miserīs, nōn arma rogāvī

artis opisque tuae, nec tē, cārissime coniūnx,

incassumve tuōs voluī exercēre labōrēs,

quamvis et Priamī debērem plūrima nātis,

et dūrum Aenēae flēvissem saepe labōrem.

380

369-453. Venus prevails on Vulcan to make for Aeneas a suit of armor.

370-372. *haud . . . mäter, affrighted, not without reason, in her mother heart.* Note juxtaposition of effect and cause (§ 241) in *exterrita mäter*. *Laurentum . . . minis:* the Rutulians had taken the offensive and had sent to Arpi to ask aid of Diomedes (1-17). Aeneas, prompted by the river-god Tiber (36-65), had gone to Evander for help (81-151). This Evander gladly promised to give (152-365). See *Evander* in Vocabulary, and § 60. *dürö, savage.* *Vulcānum:* see § 320. *thalamō:* sc. *eōrum* = *Vulcānī et Veneris*.

374-375. Dum, *All the while that*, the regular sense of *dum* with the impf. indicative. *dēbita, doomed, devoted*, in itself indefinite, is explained by *bellō* and *vāstābant*, 374; it was to war and devastation that Pergamus was due, i.e. doomed. *cāsūrās*: see note on *futūrae*, i. 712. *ignibus*: instr. abl. with *cāsūrās*, which gives

the result, *destined to fall*, not the process, 'destined to be laid low'; see §§ 160, 215.

376-378. *miseris*, the unfortunates, an important word; Venus had had every reason to make an appeal, yet had made none. **arma**, armor. **artis** . . . **tuae**, of your skill, your resources, i.e. 'such as your skill and yours alone can furnish.' **incassum** is explained by 375, esp. by *dēbita* and *cāsitrās*. For Venus's helplessness before Fate see § 341. **-ve** belongs in thought with *tuōs* . . . *labōrēs*; the order in the text, however, gives the desired emphasis to *incassum*. **volui**, was I willing. **exercēre**, to task (*tax*).

379-380. Priamī . . . nātis: i.e. through the *iudicium Paridis*, i. 27. § 56. See picture facing page 142. The emphasis in 379-380 is on *plūrima* and on *saepe*, though many, very many, were the debts I owed . . ., and though many a time I be-moaned, etc.

Nunc Iovis imperiis Rutulōrum cōstitit ōris:
 ergō eadem supplex veniō, et sānctum mihi nūmen
 arma rogō genetrīx nātō. Tē filia Nērei,
 tē potuit lacrimis Tīthōnia flectere coniūnx.
 Aspice quī coēant populī, quae moenia clausis
 386 ferrum acuant portis in mē excidiumque meōrum."

394 Tum pater aeternō fātur dēvinctus amōre:
 "Quid causās petis ex altō? Fīdūcia cessit
 quō tibi, dīva, mei? Similis sī cūra fuisset,
 tum quoque fās nōbis Teucrōs armāre fuisset:
 nec pater omnipotēns Trōiam nec Fāta vetābant
 stāre decemque aliōs Priamum superesse per annōs.
 400 Et nunc, sī bellāre parās atque haec tibi mēns est,
 quidquid in arte meā possum prōmittere cūrae,
 quod fieri ferrō liquidōve potest ēlectrō,

381-382. *imperiis*: instr. abl.: §§ 160, 222. *cōstitit*, has established itself firmly, is firmly established. The form is from *cōsistō*; sc. *sē* (§ 151). *eadem*: the very same wife, the wife that before held her peace. The word repeats the thought of 374-380, and so really = 'though before I made no appeal.' *nūmen* is a complimentary substitute for *tē*.

383-384. *rogō . . . nātō*, I ask armor of a power that is divine in my eyes, a mother (asking) for her son. Join *mihi* with *sacrum*. *genetrīx nātō*: note the juxtaposition again. *Tē filia . . . coniūnx*: the thought is, 'Thetis could gain from you armor for her son (Achilles); why can I not gain from you, my husband, armor for my son?' For the mode of argument cf. *Pallasne . . . gerō*, i. 39-48. *filia Nērei*: Thetis; she induced Vulcan to fashion arms for her son Achilles. See *Iliad* XVIII. 428-461. The shield is described in *Iliad* XVIII. 478-613. *Tīthōnia . . . coniūnx*: Aurora. See i. 751, with note there on *armīs*.

385-386. *quī*, what mighty. *moenia*, cities. *clausis . . . portis*: a sign of war. Contrast *panduntur portae*, ii. 27, with note. in with *mē* = 'against'; with *excidium* it makes an expression of purpose, 'to work the ruin of.'

395-398. *Quid . . . altō*? = 'Why go back so far to justify your plea?' Venus had gone back 17 years. *causās*: sc. *ōrandi*, out of *rogō*, 383. *Fīdūcia . . . mei*: cf. *generis . . . fīdūcia vestri*, i. 132, with note. *cessit*, has retreated (withdrawn). *Similis sī . . . fuisset (tibi)*, If you had been as deeply concerned (then). *tum quoque*: i.e. in those old days (374-380) as well as now. *Teucrōs*: i.e. not simply Aeneas (represented by *nātō*, 383). For the thought in 397-399 see § 342. *nec pater . . . nec Fāta*: for the differentiation of Jupiter and the Fates, and for Jupiter as *omnipotēns* see §§ 338-341, esp. 341.

400-404. *haec* refers to *bellāre parās*; for its gender see note on *hoc*, i. 17. in *arte*, within the compass of my skill. *quod* = *quidquid*, 401. *quantum . . . valent*: freely, all the resources of my

quantum ignēs animaeque valent, absiste precandō
vīribus indubitāre tuīs.”

404

Īnsula Sicanium iūxtā latus Aeoliamque
ērigitur Liparēn fūmantibus ardua saxīs,
quam subter specus et Cyclōpum exēsa caminīs
antra Aetnaea tonant, validīque incūdibus ictūs
audītī referunt gemitūs, strīduntque cavernīs
strictūrae Chalybum, et fornācibus ignis anhelat,
Vulcānī domus, et Vulcānia nōmine tellūs.
Hōc tunc ignipotēns caelō dēscendit ab altō.
Ferrum exercēbant vāstō Cyclōpes in antrō,
Brontēsque, Steropēsque, et nūdus membra Pyracmōn.
Hīs infōrmātum manibus iam parte politā
fulmen erat, tōtō genitor quae plūrima caelō

416

420

425

fires and of the airs (that stir them).
animae: i.e. the bellows-blasts. **absiste . . . tuīs** is an ungrammatical but very effective close of the apodosis (401-404) to *sī . . . mēns est*, 400. *prōmittēre*, 401, implies a following *prōmittō*, a fact which relieves the construction here. The whole = 'I promise freely; refrain from these appeals, for they prove that you doubt your power over me.'

416-417. *Īnsula:* Hierā, now called Volcano. *Aeoliam* is explained by i. 52-63. *ērigitur . . . ardua*, lifts itself high (see §§ 167, 213). *sē arduam ērigit* would be the prose expression. *fūmantibus:* i.e. volcanic. *saxīs* is instr. ablative.

418-422. *quam subter:* in translating, begin a new sentence: *Under this island*, etc. *exēsa:* a fig. substitute for *cavāta* or *exusta*. *Aetnaea:* i.e. like those of Aetna; cf. iii. 571-582. *tonant* is explained by *validī . . . anhelat* (419-421). *incūdibus* is (1) local abl. with *ictūs*, (2) abl. of place from which with *referunt gemitūs* (§ 152). *audītī*, loudly; lit., 'clearly heard.' *referunt gemitūs* is a strengthened *dant gemitūs*

(§ 223), *ring and clang*. *validī . . . gemitūs* = *sturdy blows on (from) anvils ring and clang*. *strīdunt . . . strictūrae*, *molten masses of iron, in process of tempering, hiss, etc.* See *strictūra* in Vocabulary. *strictūrae* lit. = 'temperings,' i.e. the process, oft repeated, of tempering bar after bar of iron or steel. For form of *strīdunt* see § 112. *cavernīs:* either *from* or *through hollow chambers* (§§ 152, 159). *Chalybum* (see *Chalybes* in Vocabulary): localization (§ 208). *fornācibus*, *in* or *from* *forges* (§§ 155, 152). *domus . . . tellūs:* in appos. with *Īnsula*, 416. Hierā was one of the *Īnsulae Aeoliae*.

423. *Hōc = Hūc*, an archaic use.

425. *Brontēsque:* for scansion of *-que* see § 274, 1. *nūdus membra* applies to all three Cyclops. For case of *membra* see § 147. *Pyracmōn:* the third Cyclops is often called Arges: § 320.

426-427. *His . . . manibus* here = *Hōrum manibus*. *infōrmātum* = *incohātum*, *had been partly shaped*; see *incohō* in Vocabulary. *fulmen . . . quae plūrima:* briefly put for *ūnum eōrum fulminum quae plūrima*, etc. *plūrima*, *in huge numbers*.

dēicit in terrās; pars imperfecta manēbat.

Trīs imbris tortī radiōs, trīs nūbis aquōsae

430 addiderant, rutilī trīs ignis et ālitis Austrī;
fulgōrēs nunc terrificōs sonitumque metumque
miscēbant operī flammīsque sequācibus irās.

Parte aliā Mārtī currumque rotāsque volucrīs
instābant, quibus ille virōs, quibus excitat urbīs,

435 aegidaque horrifera, turbātae Palladis arma,
certātīm squāmīs serpentum aurōque polibant,
cōnexōsque anguīs, ipsamque in pectore dīvae
Gorgona, dēsectō vertentem lūmina collō.

"Tollite cūncta," inquit, "coeptōsque auferte labōrēs,

440 Aetnaei Cyclōpes, et hūc advertite mentem:
arma ācrī facienda virō. Nunc vīribus ūsus,
nunc manibus rapidīs, omnī nunc arte magistrā.
Praecipitāte morās." Nec plūra effātus; at illī
ōcius incubuēre omnēs, pariterque labōrem

429-430. *tortī*, *pelting*, *hurling*; properly, 'hurled,' 'whirled.' *radiōs*, *rays*, *spokes*. *nūbis*: the source of the *imber tortus*. *addiderant*: freely, *had laid together*. In reality, we must supply *eīs* = *radiīs*, since 429-430 mean that the Cyclops had put *trīs nūbis aquōsae radiōs* on *trīs imbris tortī radiōs*. For the force of *dō* in compound verbs see note on *addit*, v. 817. Vergil's language here is condensed. Fully expressed, the thought would run thus: *Trīs . . . radiōs posuerant* ('they had put in place'), *trīs nūbis . . . (radiōs) addiderant*. *ālitis* (cf. *āla*) compares Auster to a swift bird. *Austrī*: sc. *trīs radiōs*.

432. *operī*: for case of this word and of *flammīs* see § 136. *sequācibus*, *vengeful*. *irās*, *fury*. We might render *flammīs . . . irās* by *vengeful*, *flaming fury* (*wrath*). 429-432 describe the thunderbolt as composed in part of the elements that constitute a storm, in part of the effects of a storm.

433-435. *Mārtī*, *as gift to Mars* (§ 131). *instābant*: here transitive, a rare use. *quibus . . . urbīs*: see § 319. *aegida . . . arma*: see note on *nimbō . . . saeva*, ii. 616. *turbātae*, *infuriate*.

436-438. *squāmīs . . . aurō*: instr. abl. with *polibant*. They were polishing (making bright) the aegis by polishing the golden scales of the serpents. The serpents were round the head of Medusa. See picture facing page 260. *polibant*: for form see § 114. *dēsectō . . . collō*: abl. absolute. Render freely by *with severed head and rolling eyes* (lit., 'rolling . . . , though her neck has been severed'). She is represented as still suffering.

441-442. *arma . . . virō*, *for a warrior true, a warrior of spirit you must fashion armor*. *rapidīs*, *speeding*. *omnī . . . magistrā*, *all the teachings (guidance) of your skill*; lit., 'of all your skill as teacher (guide).'

444-446. *incubuēre* (from *incumbō*): sc. *labōrī*, out of *labōrem*, 444.

sortitī. Fluit aes rīvīs aurīque metallum,	445
vulnificusque chalybs vāstā fornāce liquēscit.	
Ingentem clipeum infōrmant, ūnum omnia contrā	
tēla Latīnōrum, septēnōsque orbibus orbīs	
impediunt. Aliī ventōsīs follibus aurās	
accipiunt redduntque, aliī stridentia tinguunt	450
aera lacū; gemit impositīs incūdibus antrum.	
Illī inter sēsē multā vī braccia tollunt	
in numerum, versantque tenāci forcipe massam.	453
At Venus aetheriōs inter dea candida nimbōs	608
dōna ferēns aderat, nātumque in valle reductā	

Cf., then, note on *incumbunt*, iv. 397. *rīvīs*, in streams; lit., 'through streams' (instr. ablative). *chalybs*, steel; cf. *Chalybum*, 421, with note. *fornāce*: (1) local abl. (§ 155), or (2) instr. abl. (§§ 160, 222).

447-451. *infōrmant*, fashion in outline; see note on *infōrmātum*, 426. *ūnum . . . contrā*, a single shield confronting (= *matching*), etc. Vergil writes as if the shield were already in use. His words bring out the superb workmanship of the Cyclops, and the strength of the shield. *septēnōs . . . impediunt*: freely, seven times they interlace layer with layer; lit., 'seven layers at a time they interlace with layers.' Vergil's words are not to be taken literally; he purposely writes indefinitely, to give an impression of intricacy, solidity, and strength. Classical writers often describe shields of seven layers. *impediunt*, 'entangle,' may be rendered freely as *intertextunt*. *orbibus*: instr. ablative. *ventōsīs* is proleptic (§ 211), till they swell with air. *stridentia . . . aera*, the hissing masses of bronze; cf. *stridunt . . . strictūrae*, 420-421, with note. *lacū*: an exaggerated term for water-basin, vat. The word emphasizes the heroic size of the armor that is being fashioned for a *vir ācris* (441). *impositis*

incūdibus = *postquam incūdēs impo-suērunt*. The acts suggested in 447-451 are not given in their strict scientific or mechanical order.

452-453. *inter sēsē*, by turns. *in numerum*, rhythmically.—In 454-519 King Evander willingly agrees to aid Aeneas with a detachment of horse-men, commanded by his son Pallas, and to secure for him the alliance of the Etruscans. Guided by Pallas, Aeneas sets out for the Etruscan headquarters (541-607).

608-731. Venus brings the armor to Aeneas. The shield is elaborately described.

608-609. *inter . . . nimbōs . . . aderat*, (moving) amid . . . was at hand, bearing, etc. *dea candida*, in her lustrous beauty, her beauty divine. *dea* is an important word; by itself *candida* could be said of a mortal woman (cf. *candida Didō*, v. 571). In *dea candida nimbōs* there is fine juxtaposition of contrasts (§ 240); see note on *nigrā . . . sub nūbe*, v. 516. *dōna*, her gift, the armor which, under Vulcan's direction, the Cyclops had fashioned for Aeneas (441-453). *nātum . . . ut . . . vidit* (610), and when she saw, etc. For the late position of *ut* see § 236. *reductā*, sequestered.

610 ut procul et gelidō sēcrētum flūmine vīdit,
tālibus adfāta est dictīs, sēque obtulit ultrō:
“Ēn perfecta meī prōmissā coniugis arte
mūnera, nē mox aut Laurentīs, nāte, superbōs
aut ācrem dubitēs in proelia poscere Turnum.”

615 Dīxit, et amplexūs nātī Cytherēa petīvit;
arma sub adversā posuit radiantia quercū.

Ille, deae dōnīs et tantō laetus honōre,
explērī nequit, atque oculōs per singula volvit,
mīrāturque, interque manūs et bracchia versat,
620 terribilem cristīs galeam, flammāsque vomentem
fātiferumque ēnsem, lōricam ex aere rigentem,
sanguineam, ingentem, quālis cum caerulea nūbēs
sōlis inārdēscit radiīs longēque refulget,
tum lēvīs ocreās ēlectrō aurōque recoctō,
625 hastamque, et clipeī nōn ēnārrābile textum.

610-611. *gelidō . . . flūmine*, *separated* (from his comrades) *by*, etc. *sēcrētum* is a true pf. pass. participle; cf. *sēcrēta*, ii. 299. *gelidō . . . flūmine* is adv. in effect, and so can be joined by *et* to *procul* (see note on i. 694). *gelidō* implies (§ 254) that Aeneas had gone apart for rest and refreshment, and so explains how he came to be alone at this moment. According to ancient notions, it was only when a mortal was alone that a deity could appear to him without disguise. *dea candida* (608) corresponds to *cōnfessa deam . . . solet*, ii. 591-592. *adfāta est* (*eum* = *Aenēan*) . . . *obtulit*: for order see notes on *Referēs* and *ibis*, ii. 547. *obtulit ultrō*: this Venus had done, in ii. 588-593, without disguise; she had done it too in i. 314 (cf. there *Cui . . . sēsē tulit obvia*), but at first in disguise (i. 315-320; contrast 402-405).

612-614. *Ēn . . . mūnera* (nom.): cf. *Ēn Priamus*, i. 461, with note. *prōmissā*: freely, even as *I promised you*. In viii. 532-536 Aeneas had

told Evander that his mother Venus had promised to bring him *Vulcānia arma per aurās*. *nē . . . dubitēs*: we should say 'that you may presently, without hesitation, challenge,' etc. *superbōs*, *proud though they are* (of their martial prowess). See note on *aeger*, i. 208. *ācrem*, *fiery warrior though he is*. *in . . . poscere*: i.e. challenge or defy to battle.

617-619. *honōre*: i.e. the honor Venus and Vulcan had done him in supplying the armor. The departure of Venus is not explicitly stated; see § 254. *explērī* = *sē explēre* (§ 167); freely, *gaze his fill*. *singula*, *piece by piece*. *mīrātur . . . versat*, *marveling as he turns them*; sc. *ea* = *singula*.

620-625. The accusatives in 620-625 are in apposition with *ea*, which is to be supplied with the verbs in 619. *terribilem . . . galeam*: cf. the account, in vii. 785-788, of Turnus's helmet. *flammās . . . vomentem* = *ardētis*, ii. 734 (see note there). The words are joined by *-que* (620) to *terribilem*. *rigentem*, *unyielding*, as

Illic rēs Italās Rōmanōrumque triumphōs
 haud vātum ignārus ventūrique inscius aevi
 fēcerat ignipotēns, illic genus omne futūrae
 stirpis ab Ascaniō pugnātaque in ōrdine bella.
 Fēcerat et viridī fētam Māvortis in antrō
 prōcubuisse lupam; geminōs huic ūbera circum
 lūdere pendentis puerōs et lambere mātrem
 impavidōs; illam teretī cervīce reflexam
 mulcēre alternōs et corpora fingere linguā.

Nec procul hinc Rōmam et raptās sine mōre Sabīnās

630

635

contrasted with the pliant chain armor (iii. 467). *sanguineam*, *blood-red*. *quālis cum*: as in iii. 679. The shield is like a cloud in color and in size. *caerula*, *dark-hued*. *inārdēscit*: we should say 'is set ablaze'; see §§ 160, 222. *ēlectrō aurōque*, *made of*, etc.; abl. of material (see note on *pendentibus*, i. 166). The greaves are fashioned of electrum inlaid with gold. *recoctō*, *refined*; lit., 'smelted o'er and o'er.' *clipei . . . textum*, *the shield whose fashioning passes all description*.

626-629. *Illic . . . illic* (628) = *In clipeō*. On this shield see §§ 63, 72. *rēs*, *exploits*. *vātum*: i.e. the utterances of the prophets, who in this instance were no doubt themselves gods, e.g. Jupiter or Apollo. See § 348. *ventūri*, *predestined to come*; see note on *futūrae*, i. 712. In i. 229-253 Venus applies to Jupiter for information concerning the future of the Trojans; she receives it, in i. 257-296. *futūrae* is here, in sense, fut. pass. part. of *faciō* (cf. i. 429, ii. 246), *that was destined to be developed*. in *ōrdine*: join with *fēcerat*, *had wrought*.

630-634. For the grouping of the pictures described in 630-728 see notes on 729-731, at the end. *Fēcerat* repeats *fēcerat*, 628, with shift in sense (= *ostenderat*), and in the construction used with it (the infinitives in 631-634). Render thus: *By his skill he had shown that*, etc. *et*, also.

fētam . . . lupam, *the mother wolf*; see i. 273-275, with notes. *Māvortis . . . antrō*: the children are appropriately pictured as in a grotto sacred to their father Mars. The reference is to the Luperca, a grotto on the Palatine, usually connected, however, with the rites of the Luperci. See *Lupercus* in Vocabulary. *prōcubuisse* (sc. *sē*: § 151): note the tense; the wolf had laid herself down before she is pictured at all. *mātrem*, *nurse*. This meaning of *māter* is found elsewhere. *alternōs* gives something which the figures on the shield could not have represented. Vergil mixes historical narrative with true description of a work of art; cf. notes on *āvertit* and *priusquam . . . bibissent*, i. 472-473, and on *raptāverat*, i. 483. *fingere linguā*: i.e. licking them into shape, a feat mentioned in Latin writers more often of bears. Note the tense of *mulcēre* and *fingere*; the children were actually doing the things mentioned in 631-634.

635. *sine mōre*: freely, in defiance of custom. Custom prescribed that guests should be treated as inviolable. *Sabīnās . . . āctis* (636): on Romulus's invitation the Sabines had thronged to games, called *Cōnsualia*, which Romulus was celebrating in honor of Neptune. At a given signal the Roman warriors carried off the Sabine women.

cōnsessū caveae magnīs circēnsibus āctīs
addiderat, subitōque novum cōnsurgere bellum
Rōmulidīs Tatiōque senī Curibusque sevērīs.
Post idem inter sē positō certāmine rēgēs

640 armātī Iovis ante āram paterāsque tenentēs
stābant, et caesā iungēbant foedera porcā.

Haud procul inde citae Mettum in diversa quadrigae
distulerant (at tū dictīs, Albāne, manērēs!),
raptābatque virī mendācis vīscera Tullus

645 per silvam, et sparsī rōrābant sanguine vepres.
Nec nōn Tarquinius ēiectum Porsenna iubēbat
accipere, ingentīque urbem obsidiōne premēbat;
Aeneadae in ferrum prō libertāte ruēbant.
Illum indignantī similem similemque minantī

636. cōnsessū caveae: as in v. 340. *cōnsessū* is abl. (§ 152), with *raptās. magnīs . . . āctīs* abl. abs., after . . . had been set in motion (begun). *circēnsibus:* Vergil identifies the *Cōnsuālia* with the later *Lūdī Circēnsēs*; both involved horse races.

637-638. novum . . . bellum: see *Tatius* in Vocabulary. *cōnsurgere:* with *addiderat*, which = *Fēcerat et* (630); see note there on *Fēcerat*. *sevērīs:* the Sabines were proverbial for their simple life and austere manners; cf. *Curibus . . . terrā*, vi. 811. The nouns in 638 are in the dat. (§ 131).

639-641. Post: adv., *By and by, Presently*. *idem* = *idem quī nūper inter sē pugnābant*. *positō certāmine*, their strife composed. *positō* = *compositō* (§ 221); cf. *compōnere flūctūs*, i. 135. *armātī:* they were still on the field of battle or else had just come therefrom. Vergil is emphasizing the contrast between their warlike appearance and the peaceful act in which they are now engaged. *stābant*, were portrayed as standing; cf. *stat . . . urna*, vi. 22. *caesā . . . porcā*, by the slaying (sacrifice) of a pig (§ 214). The words describe a ceremony regularly used by

the Romans in connection with the making of a treaty.

642-644. citae, lashed to speed; true pass. part. of *ciēō*. **distulerant:** see note on *alternōs*, 634. **at . . . manērēs:** there is ellipsis here. The thought is: 'It was a fearful punishment, but your crime, too, was great; you should have kept,' etc. The apostrophe to Mettus indicates emotion (see note on *Panthū*, ii. 429); it also justifies the form of the punishment meted out to Mettus, a form from which Vergil's soul, at least, instinctively recoiled. **dictīs:** for case see note on *prōmissīs*, ii. 160. **manērēs:** subj. of unfulfilled past obligation; see latter part of note on *vocāssēs*, iv. 678. **mendācis:** freely, chiefest of liars.

646-648. ēiectum, now in exile. **ingentī . . . obsidiōne**, with a huge besieging army; see § 202. **ruēbant**, were speeding; a fine word here.

649-651. Illum: Porsenna. **indignantī similem . . . minantī:** freely, with look of rage and with threatening mien. Cf. *anhēlantī similis*, v. 254, *cadentī . . . adsimilis*, vi. 602-603. **aspicerēs:** for mood and tense see note on *volāret . . . tingeret*, vii. 808-811. **audēret . . .**

aspicerēs, pontem audēret quia vellere Cocles,
et fluvium vinclis innāret Cloelia ruptis.

650

In summō custōs Tarpēiae Mānlius arcis
stābat prō templō, et Capitōlia celsa tenēbat,
Rōmuleōque recēns horrēbat rēgia culmō.

Atque hīc aurātis volitāns argenteus ānser
porticibus Gallōs in līmine adesse canēbat;
Gallī per dūmōs aderant arcemque tenēbant,
dēfēnsī tenebrīs et dōnō noctis opācae:

655

aurea caesariēs ollis atque aurea vestis;

innāret: in O. O., giving the thoughts of Porsenna. **vellere**: Cocles is said to do what by his bravery he gave others a chance to do. For the story see Macaulay, *Lays of Ancient Rome*, the story of Horatius. **vinclis . . . ruptis** is incorrect; hostages were not fettered. Render freely by *escaping the guards*. **Cloelia**: one of twenty hostages given by the Romans to Porsenna as a pledge that they would keep a treaty made with him. One day Cloelia with others escaped and swam the Tiber. As a proof of good faith the Romans sent them all back to Porsenna. The ordinary story declared that Cloelia's exploit excited the admiration (not the wrath) of Porsenna.

652-654. In summō (*clipeō*), *At the top (of the shield)*. The scenes described in 630-670 seem to be ranged round the rim of the shield. **stābat**: cf. *stābant*, 641, with note. **templō**: that of Jupiter Capitolinus. **Capitōlia celsa**, the Capitol's height. **Rōmuleō . . . culmō**, with thatch like that of Romulus's day *Romulus's palace was fresh and rough* (i.e. was portrayed as fresh, etc.). With superhuman skill Vulcan has wrought out of metal a hut so natural that it seems to have been but just rethatched with rough straw. On the Capitol stood the *Casa* ('Hut,' 'Cottage') *Rōmulī*, which was kept in repair and from time to time rethatched. The original *Casa Rōmulī*

had stood on the Palatine Hill; with that hill the earliest extant stories of Rome are connected. For pictorial effect Vergil has chosen to describe the Capitol as it was in his own days, not as it was in those of Romulus. **rēgia culmō**: note the juxtaposition of contrasts (§ 240): a royal palace with a roof of straw! The tone is like that in *Curibus . . . sevērīs*, 638. This verse belongs closely in thought, if not in syntax, with 653; Manlius was guarding *all* the treasures of Rome.

655-656. **aurātis**: Vergil has in mind the gilded roof of the Capitol of his own days; see notes on *Rōmuleō . . . culmō*, 654, and on *aurea*, vi. 13. **volitāns . . . canēbat**: the bird was strikingly pictured with fluttering wings and open mouth. In v. 257, in a piece of embroidery, dogs are pictured as barking. **argenteus**: i.e. white. In after days a silver goose hung in the Capitol to commemorate this deliverance. **porticibus**: abl. of route (§ 159).

657. **per dūmōs** is possible with *aderant*, because that verb = *advēnerant itaque aderant* (§ 222).

659. **aurea . . . vestis** (*erat*), *golden locks had they, golden garments, too*. The hair of the Gauls was flaxen (yellow). The exact point of *aurea vestis*, however, is not clear, since yellow garments are not known to have been characteristic of the Gauls.

- 660 *virgātīs lūcent sagulīs; tum lactea colla*
aurō innectuntur; duo quisque Alpīna coruscant
gaesa manū, scūtīs prōtēctī corpora longīs.
Hic exsultantis Saliōs, nūdōsque Lupercōs,
lānigerōsque apicēs, et lāpsa ancilia caelō
 665 *extuderat; castae dūcēbant sacra per urbem*
pilentīs mātērēs in mollibus. Hinc procul addit
Tartareās etiam sēdīs, alta ōstia Dītis,
et scelerum poenās, et tē, Catilīna, minācī
pendentem scopulō Furiārumque ōra trementem,
 670 *sēcrētōsque piōs, hīs dantem iūra Catōnem.*

Haec inter tumidī lātē maris ibat imāgō
 aurea, sed flūctū spūmābant caerulea cānō,
 et circum argentō clārī delphīnes in orbem
 aequora verrēbant caudīs aestumque secābant.

- 675 In mediō classīs aerātās, Actia bella,

660-662. *virgātīs . . . sagulīs*: instr. abl. (§§ 160, 222). We should say 'Their striped cloaks glitter,' etc. *virgātīs* refers to silver (white) stripes, which could have been produced by inlaying. For the contrast of colors, gold and white, cf. that in *aurātīs . . . argenteus*, 655, and that in *lactea . . . aurō*, 660-661. See also i. 592-593, with note on *flāvō . . . aurō*. *lactea colla*: represented in silver. *aurō*: the ref. is to the *torquis*, borrowed from the Gauls; cf. *it . . . aurī*, v. 558-559, with note there on *pectore summō*. *prōtēctī corpora*: see §§ 148, 186.

663. *exsultantis, in their dances*. *Saliōs . . . Lupercōs*: the description turns to institutions, and esp. to religious practices; see §§ 71-73.

666. *mollibus*, soft, i.e. well cushioned. *procul*: an important word. The wicked should be widely separated from the good. Cf. *sēcrētōs . . . piōs*, 670.

668-670. *et tē, and in particular you* (§ 218). *Catilīna . . . Catōnem* (670): types of the disloyal sons and the loyal sons of Rome; their fortunes in

the underworld represent the judgment of posterity on such as they. *minācī, frowning. pendentem*: i.e. ever on the point of falling off. The punishment lies in the agony of waiting; see note on *poenam expectant*, vi. 614. *Furiārum . . . trementem* (*shrinking in fear from*); cf. the picture in vi. 605-607. The Furies are driving Catiline over the brink. *sēcrētōs, set apart, by themselves. dantem iūra*: i.e. occupying a commanding position among; see note on *iūra dabunt*, i. 293.

671-674. *Haec inter*: i.e. within the pictures of 630-670. *tumidī, heaving. ibat, tossed. sed . . . cānō, but white were the billows with which the dark expanses foamed*. Vulcan had fashioned this sea of dull yellow gold, yet had been able to represent white-capped billows rising from darker levels. For the contrast of colors see note on *virgātīs . . . sagulīs*, 660. *delphīnes . . . secābant*: cf. *delphīnum . . . undās*, v. 594-595.

675-677. In *mediō, Within*; sc. *maris imāginis* (or simply *maris*). out

cernere erat, tōtumque instrūctō Mārte vidērēs
fervere Leucātēn aurōque effulgere flūctūs.

Hinc Augustus agēns Italōs in proelia Caesar
cum patribus populōque, Penātibus et magnīs dīs,
stāns celsā in puppī, geminās cui tempora flammās
laeta vomunt patriumque aperitur vertice sīdus;
parte aliā ventīs et dīs Agrippa secundīs,
arduus, agmen agēns, cui, bellī insigne superbum,
tempora nāvālī fulgent rōstrāta corōnā.

680

of 671. *aerātās* may merely = *bronze-bound* (cf. *aere*, i. 35), or may mean that Vulcan made these ships entirely of bronze. *Actia bella*: briefly put for *quae Actiaca bella fingunt*, or the like. See § 15. *erat*, it was possible (so in vi. 596). *instrūctō Mārte*, with the marshaled strife. For *Mārte* = *bellō* see § 207. *vidērēs*: see note on *aspicerēs*, 650. *fervere* . . . *effulgere*: for form see § 112. *Leucātēn*: i.e. the sea about Leucata (some 30 miles south of Actium), the headquarters of Augustus's forces; Antony was at Actium. *aurō* may be the gold of which the sea is made (671-672), which flashes as the ships move through it, or may denote the weapons and the armor of the combatants, thought of as resplendent, as all else is in this description.—*tōtum* . . . *flūctūs*, 676-677, pictures Augustus's fleet as getting under way, to join battle.

678-679. *Hinc* is balanced by *Hinc*, 685. *Augustus*: sc. *est*. *agēns* . . . *dīs*: see § 72. *agēns*, sweeping, speeding. *Penātibus* . . . *dīs*: as in iii. 12; see note there on *magnīs dīs*.

680-681. *celsā in puppī*: the proper position for the commander; cf. iv. 554, v. 132-133. *geminās* . . . *vomunt*: in translating, begin a new sentence: *His temples*, etc. For *cui* see § 132. For the thought see notes on *levis* . . . *aper*, ii. 682-683, and on *geminæ* . . . *cristae* . . . *honōre*, vi. 779-780; Augustus was, of course, a descendant of Mars. *patrium* . . . *sīdus*: a comet which appeared while Octavianus

(Augustus) was conducting funeral games in honor of Julius Caesar was popularly believed to represent the deified Julius, translated to heaven as a god. Octavianus henceforth wore a star on his helmet. *aperitur* = *sē aperit* (*displays*): § 167.

682. *parte aliā* is subordinate to *Hinc*, 678; sc. *bellī*, out of 675. *parte* = *quarter*. *ventīs* . . . *secundīs*: abl. abs.; render freely by *avored by*, etc. Cf. *Dīs* . . . *secundā*, iv. 45, with note.

683-684. *arduus*, a towering figure. *agmen agēns*: cf. *agēns Italōs*, 678. *cui* . . . *tempora*: cf. *cui tempora*, 680, with note. Render *cui* . . . *corōnā* by *his temples are agleam with the beaked naval crown, proud blazonry (distinction) of war*. The ref. is to the *corōna nāvālīs* or *rōstrāta*, a gold crown adorned with the beaks (*rōstra*) of ships, typical of the vessels sunk or captured in a successful naval fight. *bellī* . . . *superbum*: these words are, logically, in appos. with *nāvālī* . . . *rōstrāta corōnā* (684), and should be in the abl. case. But Vergil chose to feel them as in appos. with the thought of 684 as a whole, and so put *insigne* . . . *superbum* in the accusative. A neuter noun often, even in prose, thus stands in appos. to a clause or a sentence. See note on *infandum!*, i. 251.—The *corōna rōstrāta* was very rarely bestowed on Roman commanders. Agrippa won the honor for his victory over Sextus Pompeius (§ 13). *rōstrāta*: a transferred epithet (§ 212); it belongs in thought with *corōnā*.

685 Hinc ope barbaricā variisque Antōnius armīs,
victor ab Aurōrae populis et lītore rubrō,
Aegyptum vīrisque Orientis et ultima sēcum
Bactra vehit, sequiturque (nefās!) Aegyptia coniūnx.

Ūnā omnēs ruere, ac tōtum spūmare reductīs
690 convulsum rēmīs rōstrisque tridentibus aequor:
alta petunt; pelagō crēdās innāre revulsās
Cycladas, aut montīs concurrere montibus altōs,
tantā mōle virī turrītis puppibus īstant;
stuppea flamma manū tēlisque volātile ferrum
695 spargitur; arva novā Neptūnia caede rubescunt.
Rēgīna in mediis patriō vocat agmina sīstrō,

685-688. ope barbaricā variisque . . . armīs, with barbaric wealth (*resources*) and with motley weapons. The words are in the instr. ablative. When Vergil began the sentence, he had *pugnat*, or a like verb, in mind. *barbaricā*, strange, outlandish, and *variis* strengthen each other. See §§ 15, 72. As in *gener* . . . *Eōīs*, vi. 831, the foes of the Julian line are represented as coming from the Orient. Conservative Roman sentiment was opposed to foreigners, esp. to orientals. *victor ab* = *veniēns victor ab*; he had conquered others, but Augustus he could not conquer. Antony had gained some successes over the Parthians and the Armenians, in Asia. *lītore rubrō*: the Indian Ocean. *nefās* . . . *coniūnx*: Roman feeling opposed the presence of women on a campaign. Here the woman was a foreigner, and a queen, i.e. a woman of power, of power which she was using against Rome.

689-690. reductīs . . . rēmīs: cf. *reductā* . . . *dextrā*, v. 478-479. *reductīs* = *straining* (lit., 'strained'). From this point on Vergil writes more and more as an historian rather than as one describing a picture; see notes on *alternōs*, 634, and on *distulerant*, 643.

691. crēdās, one would think, refers to present time, or to time in the

immediate future; sc. 'if he were to be there.' See notes on *aspicerēs*, 650, and on *vidērēs*, 676. *revulsās*, *wrenched loose*, i.e. from their foundations. Vergil is striving for effect; the historians of the battle describe the vessels of Augustus as less numerous and far lighter than those of Antony.

693. tantā mōle, with such furious force (*momentum*); modal ablative. Cf. *ingentī mōle*, v. 118. *turrītis puppibus*: instr. ablative. *turrītis* gives the effect of size required after *pelagō* . . . *altōs*, 691-692. In point of fact only the ships of Augustus had towers; with their help Augustus's vessels, though smaller and lighter than the vessels of Antony, won the victory. *īstant*: sc. *pugnae*.

694-695. stuppea . . . spargitur, fire of tow and flying steel are scattered in showers by their missiles. In this rendering we assume that *-que* joins *ferrum* to *flamma*. If, however, *-que* joins *tēlis* to *manū*, we must render by . . . are flung by their hands and by their missiles. The ref. is (1) to fire darts, directed against the ships, (2) to darts directed against their crews. *manū*, forcefully. *volātile* = an adv.; freely, in showers. *novā*, unprecedented, whose like had never been seen before.

696. patriō . . . sīstrō: sarcastic;



AUGUSTUS

necdum etiam geminōs ā tergō respicit anguis,
 omnigenumque deum mōnstra et lātrātor Anūbis
 contrā Neptūnum et Venerem contrāque Minervam
 tēla tenent. Saevit mediō in certāmine Māvors,
 caelātus ferrō, tristēsque ex aethere Dīrae,
 et scissā gaudēns vādīt Discordia pallā,
 quam cum sanguineō sequitur Bellōna flagellō.
 Actius haec cernēns arcum intendēbat Apollō
 dēsūper: omnis eō terrōre Aegyptus et Indī,
 omnis Arabs, omnēs vertēbant terga Sabaeī;
 ipsa vidēbātur ventīs rēgīna vocātīs
 vēla dare, et laxōs iam iamque immittere fūnīs.
 Illam inter caedīs pallentem morte futūrā

700

705

the *sistrum* belonged properly to festivals, not to war. *patriō* in effect = 'outlandish'; cf. *ope barbaricā variīs* . . . *armīs*, 685, and *nefās* . . . *coniūnx*, 688, with notes.

697. *necdum* . . . *respicit*, and she gives no heed as yet, etc. *geminōs* . . . *anguis* may here, as in ii. 199-224, and vii. 450, be merely a symbol of ruin and destruction. Some editors, however, see here a ref. to the story that Cleopatra died by the bite of an asp, but this story was doubted even in ancient times.

698-699. *omnigenum* . . . *Minervam*: see again § 72. Neptune, Venus, and Minerva represent the *magnī dī* of 679. For the form *omnigenum* (gen. pl.) see § 100. *et*, and especially (§ 218).

701. *ex aethere Dīrae*: cf. *Antōnius* . . . *victor ab*, 685-686, with note. The Furies come from heaven, whenever, as Vergil puts it elsewhere, Jupiter seeks to appall guilty towns with war. But this picture is inconsistent (§ 52) with that involved in the description (vii. 323-326) of Juno's coming to earth, to talk with Allecto; see note on *īnfernīs* . . . *tenebris*, vii. 325.

702-703. *scissā* . . . *pallā*: the rent robe is symbolic of the strife Discord

causes. *gaudēns*: as in i. 690. *sanguineō* . . . *flagellō*: Bellona has been using her *flagellum*.

704. *Actius* . . . *Apollō*: for Apollo's rôle here see §§ 21, 72. In translating, keep *Actius* and *Apollō* apart; render by *Actium's god* . . . , *Apollo's self*. Apollo had a temple at Actium; see note on *Apollō*, iii. 275. *haec*: explained by 698-703, esp. by 698-700.

705-706. *eō terrōre* = *eius rei terrōre*; *eō* = a subjective genitive. Cf. note on *ea signa*, ii. 171. *Aegyptus* . . . *Arabs*: for the sing. see § 187.

707-708. *ipsa* . . . *rēgīna*: it was Cleopatra that began the flight at Actium. *vidēbātur*: true passive. See note on *videntur*, i. 396. *vidēbātur* . . . *dare* . . . *immittere*: render by *was plainly (in plain sight) spreading* . . . and *paying out the loosened sheet-ropes*. Cf. *visa (est)* . . . *comprēndere* . . . *ignem*, etc., vii. 73-77, with notes. *immittere fūnīs*: an expression modeled on *immittere habēnās* or *immittere iuga* ('yoke,' 'yoke-reins'). *laxōs* . . . *fūnīs* = *excussōs* . . . *laxāre rudentīs*, iii. 267. See note there.

709. *pallentem* . . . *futūrā*: cf. *pallida morte futūrā*, iv. 644. Mark the contrast with the queen's arrogance in 696-697.

710 *fēcerat* ignipotēns undīs et Iāpyge ferri,
 contrā autem magnō maerentem corpore Nilum,
 pandentemque sinūs, et tōtā veste vocantem
 caeruleum in gremium latebrōsaque flūmina victōs.

At Caesar, triplici invectus Rōmāna triumphō

715 *moenia*, dīs Italīs vōtum immortalē sacrābat,
 maxima ter centum tōtam dēlūbra per urbem.
Laetitiā lūdīsque viae plausūque fremēbant;
 omnibus in templis mātrum chorus, omnibus ārae,
 ante ārās terram caesi strāvēre iuvenī.

720 Ipse, sedēns niveō candentis limine Phoebī,
 dōna recognōscit populōrum, aptatque superbīs
 postibus; incēdunt victae longō ōrdine gentēs,
 quam variae linguīs, habitū tam vestis et armīs.
 Hic Nomadum genus, et discinctōs Mulciber Āfrōs,
 725 hīc Lelegas, Cārasque, sagittiferōsque Gelōnōs

710. *fēcerat* . . . *ferri*, had portrayed her as swept onward, by, etc. Cf. *Fēcerat* . . . *prōcubuisse*, etc., 630-634, with note on *Fēcerat*, 630.

711-713. *magnō* . . . *corpore* is a picturesque substitute for *penitus*, *graviter*, or the like. *sinūs*: sc. *vestis* (gen. singular). *latebrōsa*: freely, sheltering. The Nile throws open his loose, water-colored robes to afford shelter to Antony and to Cleopatra; the Romans used to wave a welcome with the loose folds of their togas.

714-715. The scene in 714-728, the culmination of Roman history (§ 63), was probably in the very center of the shield. See also § 72. *triplici* . . . *triumphō*: celebrated in August, 29, for victories in Dalmatia, at Actium, and at Alexandria. *invectus*, riding (§ 186). *moenia*: join with *invectus*. The acc. is due in part to the idea of limit of motion (§ 139), in part to *in-*. *dīs Italīs*: they had helped him (679, 699), answering his prayers (cf. *vōtum*; see note on i. 334). *sacrābat*, was paying reverently.

717-719. *fremēbant*, rang loud. *mātrum chorus* (est); cf. vi. 517-519, with notes. *omnibus ārae* (sunt): cf. the picture in iv. 199-200. *ārās* . . . *iuvenī*: cf. iv. 201-202.

720-723. *Ipse*: Augustus. *niveō candentis*: juxtaposition of cause and effect (§ 241). Cf. *niveam* . . . *Paron*, iii. 126, with note on *niveam*. The temple referred to (§ 21) was not dedicated till 28 or 27, but for poetic reasons Vergil ignores this fact, and brings the dedication into close connection with the triumphs. *dōna*: tokens of submission to Augustus and the *di Italī*, 715. *aptat* (sc. *ea* = *dōna*) . . . *postibus*: with this act cf. i. 248, iii. 287-288, v. 360. *quam* . . . *armīs* is illustrated by 685-688. The verse = 'varying widely in speech, varying as widely in,' etc. *habitū*, fashion.

724. *discinctōs*, ungirdled. The Romans commonly wore belts; the loose robes of other nations therefore seemed strange to them. The adj. thus has the same tone as *patriō*, 696; see note there.

fīnixerat; Euphrātēs ibat iam mollior undīs,
extrēmīque hominum Morinī, Rhēnusque bicornis,
indomitīque Dahae, et pontem indignātus Araxēs.

Tālia per clipeum Vulcānī, dōna parentis,
mīrātur, rērumque ignārus imāgine gaudet,
attollēns umerō fāmamque et fāta nepōtum.

730

726-727. iam . . . undīs, *was moving with waves already (softened =) subdued.* extrēmī, *remotest.* The river is subdued, as are the peoples on its banks. Rhēnus . . . bicornis, *the Rhine, twin-horned (i.e. with two mouths).* The words of course really refer to the peoples who live near the two mouths. bicornis pictures the Rhine as a bull; Roman poets often describe streams by this figure. Here the 'horns' are the mouths of the Rhine, the Rhine proper and the Wahl. With the nouns in 727-728 sc. molliōrēs or mollior, out of 726. Vergil is thinking here of the Roman practice of carrying in triumphs pictorial representations ('floats') of conquered nations, rivers, etc.

728. indignātus, *chafing at*, yet submitting to, as the peoples on its banks have yielded. Augustus bridged the Araxes.

729-731. Tālia, *At such glorious pictures.* Vulcānī: *subjective gen., wrought by Vulcan.* parentis = mātis = Veneris. rērum . . . ignārus, *though he understands not the events (portrayed).* In spite of the great revelation made to Aeneas by the spirit of Anchises, in vi. 756-892, concerning the future of the Trojan-Roman race, there is much that Aeneas does not yet know about that future. imāgine, *the portraiture.* attollēns umerō, *as he lifts with (on) his shoulders.* Aeneas is going back to his comrades (see 609-610, with notes, and § 254).

Verses 630-728 may easily be arranged to yield in all fourteen pictures: of these seven (630-670)

run round the rim of the shield; the other seven (671-728) lie within the first set of seven. The first two (630-634, 635-641) have to do with Romulus and the beginnings of Rome; the third and the fourth (642-645, 646-651) suggest the integrity of the Romans and the fair dealing they expected from others. The fifth (652-662) is typical of the miraculous care exercised by the gods over the destinies of Rome; the sixth (663-666) pictures the devotion born of such evidences of divine care; the seventh (*Hinc . . . Catōnem*, 666-670) appropriately embodies reflections on the worth of truth and virtue.

The second series is primarily concerned with Augustus. We have (1) the description of the preparations for battle (671-677), then (2-3) the picture of the wings commanded respectively by Augustus and Agrippa, ready for the battle (678-681, 682-684), then (4) a picture of Antony's forces (685-688). Next come (5) the account of the battle proper (689-703), (6) the description of the flight of the vanquished (704-713), and (7) the culminating account of the victor's triumph, accompanied by his grateful recognition of the divine help that had been accorded to him (714-728).—With this account of the Shield of Aeneas should be compared—or rather contrasted—the account of the Shield of Achilles (see note on *filia Nērei*, viii. 383), given in *Iliad* XVIII. 478-613. As one reads the two descriptions, he should keep in mind §§ 62-70, esp. § 68.

LIBER NŌNUS

- 25 Iamque omnis campīs exercitus ībat apertīs,
 dīves ecum, dīves pictāī vestis et auri
 (Messāpus primās aciēs, postrēma coercent
 28 Tyrrhīdae iuvenēs, mediō dux agmine Turnus),
- 30 ceu septem surgēns sēdātīs amnibus altus
 per tacitum Gangēs aut pingui flūmine Nilus,
 cum refluit campīs et iam sē condidit alveō.
 Hīc subitam nigrō glomerārī pulvere nūbem
 prōspiciunt Teucrī ac tenebrās īnsurgere campīs.
- 35 Primus ab adversā conclāmat mōle Caīcus:
 "Quis globus, ō cīvēs, cāligine volvitur ātrā?

25-76. The Rutulians attack the Trojan camp and try to fire the ships.

25. *omnis*, everywhere, as in ii. 604, ii. 624, iii. 581, iv. 122. *campīs* . . . *apertīs*, across, etc. (§ 159). *exercitus*: sc. *Rutulōrum*. Juno had sent Iris to tell Turnus of Aeneas's absence (1-24). Aeneas had gone to secure the aid of King Evander (§ 60).

26. *ecum* = *equōrum* (§ 100). For the spelling see note on *secuntur*, i. 185. Of course Aeneas had brought with him no cavalry at all. The Romans in Caesar's time gave much attention to cavalry. *pictāī*, broidered; for form see § 99. *auri* may refer to embroidery in gold thread, or to splendid armor (cf. *galea aurea*, 50). For golden armor cf. xi. 774-775. For the genitives in 26 see § 127.

27-28. *coercent*, marshal, or, keep in close array. *iuvenēs*, warriors true.

30-32. *ceu* (*it*) . . . *alveō* (32) is to be joined closely with *ībat*, 25. Two points are emphasized in the simile: (1) the army gathers from all sides as the waters gather when the

Ganges overflows or the Nile subsides, (2) the army's movement is silent and resistless like that of the waters. *surgēns* . . . *altus*: for constr. see § 213 (at the end). *amnibus*, tributaries. In writing *septem* Vergil seems to be drawing upon his imagination. *tacitum*: a noun, the silence (§ 216, 1). *Gangēs* . . . *Nilus*: sc. *it*, out of *ībat*, 25. *pingui flūmine*: abl. of char., = an adjectival expression, the rich-flooded, or, of the fertile water (see note on *praestantī corpore*, i. 71). The ref. is to the fertilizing mud deposited by the Nile. The richness of the waters would be most apparent as they were withdrawing; the fertility of Egypt is due to what remains, year by year, after the floods recede.

33-36. *nigrō* . . . *pulvere*: instr. abl. with *glomerārī*, is being massed together by, etc. *prōspiciunt*, looking forth (from their camp) mark (that). *adversā* . . . *mōle*, the massive defenses that confront (the foe). *cāligine* . . . *ātrā* corresponds in meaning and in syntax to *nigrō glomerārī pulvere*, 33.

Ferte citi ferrum, date tēla, ascendite mūrōs;
 hostis adest! Eia!" Ingenti clāmōre per omnīs
 condunt sē Teucrī portās et moenia complent,
 namque ita discēdēns praecēperat optimus armīs 40
 Aenēās, sī qua intereā fortūna fuisset,
 neu struere audērent aciem neu crēdere campō:
 castra modo et tūtōs servārent aggere mūrōs.
 Ergō, etsi cōferre manum pudor īraque mōnstrat,
 obiciunt portās tamen, et praecepta facessunt, 45
 armātique cavīs expectant turribus hostem.
 Turnus, ut ante volāns tardum praecesserat agmen,
 vīginti lēctis equitum comitātus et urbī
 imprōvīsus adest, maculīs quem Thrācius albīs
 portat ecus, cristāque tegit galea aurea rubrā. 50

37. We must suppose a slight pause between this verse and 36, during which Caicus learns the nature of the phenomenon. With 37 cf. iv. 594.

38-39. *Eia*: the first syllable is heavy; the word was pronounced as *Elia*. *condunt sē* implies motion, *they bury themselves*; hence *per . . . portās* is correct.

40-43. *namque*, and (*they did this rightly, justifiably*), *for*. See note on *namque . . . ventō*, i. 65-66. *praecēperat optimus*: juxtaposition of effect and cause (§ 241); Aeneas's order was born of wise generalship, not of cowardice. *intereā*: i.e. during his absence. *fortūna*, emergency, crisis. *fuisse* . . . *campō* (42): subj. in O. O. Aeneas said (in Vergil's syntax: §§ 170-171), *Nē struere audēte aciem aut (or neu) credere campō. neu . . . neu* is inaccurate, since there is only one verb in the prohibition. Vergil should have said *nē struere audērent aciem aut credere campō. tūtōs*: fully participial (cf. i. 571, vi. 238). *tūtōs servārent*, *they were only to keep safe, he added, the camp, etc.* We have O. O. again. Aeneas said, *Castra modo et tūtōs servāte aggere mūrōs*.

44-46. *pudor*, *their sense of honor*,

i.e. their sense of what was required of truly brave soldiers. Study *pudor* in Vocabulary; and mark its use in iv. 27, iv. 55, iv. 322, v. 455. *obiciunt portās*: a strong expression; they fling their (barred) gates in the face of the foe. For scansion of *obiciunt* see note on *disice*, i. 70. *cavīs*, *enveloping, sheltering*; cf. *cavā* in i. 516, ii. 360. The towers are on the walls.

47. *ut* is used here much as in v. 329, v. 388; see notes there. *volāns tardum*: fine juxtaposition of contrasts (§ 240). *praecesserat*, *had outstripped*. *agmen*: the main Latin column.

48-50. *lēctis equitum* = the prose *lēctis equitibus*; *equitibus* is impossible in hexameter verse. The expression is kindred to those seen in § 217. For case of *lēctis* see note on *Achātē*, i. 312. *urbī imprōvīsus*, *unexpected by the city*, i.e. before he is expected by any one in the city. *urbī* is a complementary substitute for *castrīs* (*Trōiānis*). Its constr. is akin to that seen in § 133, since *imprōvīsus* contains a pf. pass. participle. *maculis . . . ecus*, *a white-spotted steed*; for the abl. of char. here see note on *pinguī flūmine*, 31. Cf. *quem . . . albam*, v. 565-567.

- "Ecquis erit mēcum, iuvenēs, quī prīmus in hostem—
 ēn," ait, et iaculum attorquēns ēmittit in aurās,
 principium pugnae, et campō sēsē arduus infert.
 Clāmōrem excipiunt sociī, fremitūque secuntur
 55 horrisonō; Teucrum mīrantur inertia corda,
 nōn aequō dare sē campō, nōn obvia ferre
 arma virōs, sed castra fovēre. Hūc turbidus atque hūc
 lūstrat equō mūrōs aditumque per āvia quaerit.
 Ac velutī plēnō lupus insidiātus ovīlī
 60 cum fremit ad caulās, ventōs perpressus et imbrīs
 nocte super mediā (tūtī sub mātribus agnī
 bālātum exercent; ille asper et improbus irā
 saevit in absentis; collēcta fatigat edendi
 ex longō rabiēs et siccae sanguine faucēs),

51. quī...hostem—: *sē inferet, tēla iaciet*, or the like would naturally follow, but Turnus in his haste omits the verb, leaving it to be inferred from the act described in *iaculum*... *aurās*, 52.

52-53. *ēn*, see! *attorquēns*, *twirling*. *iaculum*... *pugnae*: Vergil is thinking of a Roman custom whereby one of the Fetiales (college of war priests), in declaring war against a given people, flung a spear into its territory. *principium pugnae*: in appos. with the thought of *iaculum*... *aurās*; see note on *belli insigne superbum*, viii. 683. *sēsē arduus infert*, *presses on to the attack, a towering figure*. Cf. *bellum inferre*, 'to wage offensive warfare.' *arduous*: *arduum* would be at once possible here, metrically, and simpler. Cf. *colla arduus attollēns*, v. 277-278, and *sēsē tulit obvia*, i. 314, with notes.

54-55. *excipiunt*, *catch up*, i.e. repeat. *inertia*, *lifeless, craven*.

56-58. *dare*... *fovēre*: in logic, in appos. with *inertia corda*, in syntax, in O. O. with *mīrantur*, which = *cum admiratiōne animadvertunt*. Render

by marking in amazement that they do not offer themselves, etc. *obvia*: sc. *armīs hostium*. *virōs*, as true warriors, i.e. in true warrior fashion. *fovēre*, *nurse* (lit., 'fondle'; cf. *inter sē*... *fovēre*, iv. 193). *turbidus*, *restlessly*. *lūstrat*, *ranges, circles round*. *per āvia*, where no ways are, points to the fruitlessness of Turnus's efforts.

59-60. *plēnō*, *crowded*, is an important word. The fact that so many possible victims are in plain sight, yet beyond his reach, increases the fury of the wolf. *insidiātus*, *plotting against* (§ 186). *fremīt*, *snarls*. *caulās*, *palings, pickets*. *ventōs*... *imbrīs*: he has waited long and endured much. For another simile involving a wolf see ii. 355-360.

61-62. *super*, *even beyond*. *tūtī*: true participle, *kept safe*; cf. *tūtōs*, 43, with note. *asper*, *cruel* (by nature). *improbus*, (*made*) *utterly reckless*, or, *carried beyond all bounds*.

63-64. *absentis*: *freely, the prey he can not reach*. In the light of 59-62 *absentis* = 'absent, though present.' *edendī*... *rabiēs* = *edendī rabiōsa cupidō*; see note on *insānia belli*,

haud aliter Rutulō mūrōs et castra tuenti
 ignēscunt irae; dūrīs dolor ossibus ārdet,
 quā temptet ratiōne aditūs, et quae via clausōs
 excutiat Teucrōs vāllō atque effundat in aecum.
 Classem, quae laterī castrōrum adiūcta latēbat,
 aggeribus saeptam circum et fluviālibus undīs,
 invādīt, sociōsque incendia poscit ovariantis,
 atque manum pīnū flagrantī fervidus implet.
 Tum vērō incumbunt (urget praesentia Turnī),
 atque omnis facibus pūbēs accingitur ātrīs;
 dīripuēre focōs; piceum fert fūmida lūmen
 taeda et commixtam Vulcānus ad astra favillam.

Quis deus, ō Mūsae, tam saeva incendia Teucrīs
 āvertit? Tantōs ratibus quis dēpulit ignīs?
 Dicite. Prisca fidēs factō, sed fāma perennis.

vii. 461. **ex longō**: i.e. from a distance of time; join with *collēcta*. For *collēcta* . . . *ex longō* we should say 'long gathering.' **siccae** . . . **faucēs**: cf. *faucibus* . . . *siccīs*, ii. 358, with note.

65-66. Rutulō: dat. (§ 131). **tuenti** balances *insidiātus*, 59. Turnus too can see his prey; he too is unable to reach it. **dūrīs** . . . **ossibus**: cf. *Gelidus* . . . *tremor*, vi. 54-55.

67-68. quā . . . **effundat**: deliberative questions, in O. O., depending on the idea of doubt involved in *dolor* . . . *ārdet*, 66; see note on *crēdant*, i.218. Render by *resentment flames* . . . (as he wonders how), etc. **via**, scheme, device.

69-70. laterī . . . **adiūcta** gives the means of *latēbat*. Render by *was hidden from sight (by =) through its close union with a side of the camp*. The Tiber defended the camp on one side; here the ships were drawn up on land. **aggeribus**, ramparts. To right and to left of the ships there were fortified walls, running up from the Tiber.

71. ovariantis: i.e. at Turnus's change of plan, which they understand at once.

73-76. incumbunt (*sē operī*), *they fling themselves on the task of setting the ships afire. facibus* = *pīnū*, 72. **focōs**: Vergil evidently thought that houses were near from which fire could be got. Cf. note on *rapiuntque focīs penetrālibus ignem*, v. 660. **piceum** . . . **favillam** repeats 74, with more detail; see § 251. The ships are not, as we shall see, set ablaze. **taeda** (coll. sing.) thus = *facibus* and *pīnū*, 74, 72. **commixtam**: sc. *lūminī piceō* from 75.

77-122. Cybele prevails on Jupiter to save the ships; he turns them into sea-nymphs.

77. ō Mūsae: see note on *Mūsa*, i.8. **Teucrīs**: we should say 'from the Trojans.' But see § 131. The constr. of *ratibus*, 78, is the same.

79. Prisca . . . **sed**, *The belief in the tale belongs to the long ago, yet*, i.e. though it is long since the tale was first told and first won credence, we still believe in it, still talk about it. For case of *factō* see note on *pelagō*, iii. 69.

- 80 Tempore quō primum Phrygiā fōrmābat in Īdā
Aenēās classem et pelagī petere alta parābat,
ipsa deum fertur genetrīx Berecynthia magnum
vōcibus hīs adfāta Iovem: "Dā, nāte, petentī,
quod tua cāra parēns domitō tē poscit Olympō.
- 85 Pīnea silva mihī, multōs dilēcta per annōs,
lūcus in arce fuit summā, quō sacra ferēbant,
nigrantī piceā trabibusque obscūrus acernīs:
hās ego Dardaniō iuvenī, cum classis egēret,
laeta dedī; nunc sollicitam timor anxius angit.
- 90 Solve metūs, atque hoc precibus sine posse parentem:
neu cursū quassātae ūllō neu turbine ventī
vincantur; prōsit nostrīs in montibus ortās."
Filius huic contrā torquet quī sīdera mundi:
"Ō genetrīx, quō fāta vocās aut quid petis istīs?

80-81. Tempore . . . classem: cf. Aeneas's words, *classem* . . . *Īdae*, iii. 5-6. pelagī . . . parābat: cf. Aeneas again, *Feror exsul in altum*, iii. 11.

82-83. deum . . . genetrīx Berecynthia: Cybele; see § 311. petentī (sc. eī), to her entreaties.

84. domitō (ā tē) . . . Olympō, now that Olympus has been mastered (by you), virtually = *namque potes*. Cf. Venus's words to Jupiter, i. 229-230. 84 is much condensed; it = *quod tua cāra parēns tē poscit, quodque, domitō Olympō, tū dare potes*. The allusion in *domitō* . . . *Olympō* is to Jupiter's struggle with the giants: § 310. The words will be more effective if we suppose that Cybele is hinting that she had helped Jupiter to gain his mastery of heaven and that he therefore owes her due return. See § 254.

85-86. mihī (fuit) . . . (mihī) fuit, I once had. lūcus, as a holy grove (precinct), is in appos. with *silva*, 85. arce: sc. *Īdae*, out of 80. quō = *ad* or *in quem*; cf. note on quō, v. 489. ferēbant: sc. *Trōiānī*. Cybele is talking to Jupiter, who knows all things;

hence she need not do more than hint her meaning.

87. obscūrus gives the result, dark, not the process, 'darkened.' *trabibus*, trunks. Join with *obscurus*; see §§ 160, 215. For Roman awe of forests cf. *horrentī* . . . *umbrā*, l. 165, with notes.

88-89. Dardaniō iuvenī: Aeneas; cf. 81. classis: for case see § 129. sollicitam . . . angit: the word-order, the assonance (§ 252), and the repetition (in *anxius angit*) combine to emphasize the thought. *sollicitam* (*mē*), my sorely troubled heart.

90-92. metūs: sc. *meōs*. hoc . . . posse, to prevail thus far, is explained by 91-92; for case of *hoc* see § 146. Cf. *potes* . . . *omnia*, vi. 117, with note. *cursū*, voyaging, suggests the natural perils of the deep, e.g. from rocks (i. 108-110), or from the *syrtes*, i. 111. *quassātae* (*sint*) . . . *ortās* (*esse*): sc. *nāvēs* and *nāvīs*, implied by *classis*, 88. ūllō: join with *turbine* also. prōsit (*eīs*) . . . (*eās esse*) *ortās*, let it profit them that they, etc.

93. torquet . . . mundi: cf. *caelum* . . . *torquet*, iv. 269.

94. vocās: i.e. wrest from their

Mortāline manū factae immortāle carīnae
 fās habeant, certusque incerta perīcula lūstret
 Aenēās? Cui tanta deō permissa potestās?
 Immō, ubi dēfūctae finem portūsque tenēbunt
 Ausoniōs ōlim, quaecumque ēvāserit undīs
 Dardaniumque ducem Laurentia vexerit arva,
 mortālem ēripiam fōrmam, magnīque iubēbō
 aequoris esse deās, quālis Nērēia Dōtō
 et Galatēa secant spūmantem pectore pontum."
 Dixerat, idque ratum Stygii per flūmina frātris,
 per pice torrentis ātrāque vorāgine rīpās
 adnuī, et tōtum nūtū tremefēcīt Olym̄pum.
 Ergō aderat prōmissa diēs, et tempora Parcae
 dēbita complērant, cum Turnī iniūria mātrem
 admonuīt ratibus sacris dēpellere taedās.

proper development. *istīs* (sc. *nāvibus*), *those ships you so love*; contrast the tone in ii. 521. For the thought that Fate can not be changed see § 341.

95-96. *immortāle* . . . *fās*: freely, a claim, with sanction of heaven, to never-ending life. *habeant* . . . *lūstret* . . . ? : deliberative subj., *Are hulls . . . to have . . . , and is Aeneas to traverse . . . ?* *certus* = an adv., *unerringly*, knowing in every crisis the outcome. *incerta*, *shifting*. *perīcula lūstret*: an extension (§§ 224-225) of such an expression as *lūstrandum* . . . *aequor*, iii. 385.

98-100. *Immō* corrects the statement *Cui . . . potestās?*, which is essentially negative, apparently a complete denial of Cybele's request. *dēfūctae*, *when done with (their appointed days)*; sc. *vitā*, out of *immortāle*, 95. Cf. *dēfūcte perīclis*, vi. 83, *dēfūcta* . . . *corpora vitā*, vi. 306. *finem*: sc. *cūrsūs*, out of 91. *quaecumque* . . . *vexerit* = *omnis quae ēvāserint et vexerint*. The words contain a hint that some ships will be lost; this is fulfilled in i. 113-119, i. 584-585, v. 693-699.

101-103. *ēripiam*: sc. *eī* (see note on *silicī*, i. 174), referring back to *quaecumque*, 99. *esse*: as subject sc. *eam* (see preceding note). *quālis* . . . *pontum*, such as . . . *Doto and Galatea are when they cleave*, etc. Vergil might have written *quālēs*, but he chose the sing. as if he were going to write *secat* in 103; see note on *īnsequitur* . . . *rudentum*, i. 87. *spūmantem* is proleptic (§ 211), *into foam*.

104-106. *id*, *his utterance*. *ratum* is proleptic (§ 211), giving the result of *adnuī*, 106; freely, *solemnly promised and confirmed*. *Stygii* . . . *frātris*: Pluto; see §§ 312, at the end, 336. Cf. also *Stygiam* . . . *nūmen*, vi. 323-324, with note. *torrentis*, *seething*; cf. vi. 550-551, said of Phlegethon. *ātrā* . . . *vorāgine*: cf. vi. 296-297, said of Acheron.

107. *Ergō* (see Vocabulary) resumes the story interrupted at 77.

108-109. *dēbita* (*complēri*), *due (to be filled)*. *Turnī iniūria*, *the wrong essayed by Turnus*, carries us back to 69-76. *Turnī* is a subjective genitive. *mātrem* = *deum* . . . *genetrix Berecynthia*, 82. *admonuīt*, *prompted*.

- 110 Hic primum nova lūx oculis offulsit, et ingēns
 vīs ab Aurōrā caelum trāscurrere nimbus
 Īdaeique chorī; tum vōx horrenda per aurās
 excidit, et Trōiū Rutulōrumque agmina complet:
 “Nē trepidāte meās, Teucrī, dēfendere nāvīs,
 115 neve armāte manūs; maria ante exūrere Turnō
 quam sacrās dabitur pīnūs. Vōs ite solūtae,
 ite deae pelagī; genetrīx iubet.” Et sua quaeque
 continuō puppēs abrumpunt vincula rīpīs,
 delphīnumque modō dēmersīs aequora rōstrīs
 120 ima petunt. Hinc virgineae (mīrābile mōnstrum)
 122 reddunt sē totidem faciēs, pontōque feruntur.
 314 Ēgressī superant fossās, noctisque per umbram

110-112. *nova*: as in viii. 695. *oculis*: by combining *Turnī iniūria*, 108, with 111-114, we see that we must supply here *omnium et* (§ 218) *Turnī. vīsus* (*est*): a true passive. See note on *ipsa vidēbātur . . . vēla dare*, said of Cleopatra, viii. 707-708. *nimbus*: the cloud conveys Cybele and her train to the Trojan camp. *Īdaeī . . . chori*: the Corybantes; cf. *Hinc . . . nemus*, iii. 111-112. The Corybantes attend the goddess, as, in vi. 257-258, the dogs attend Hecate.

114. *Nē trepidāte, Be not anxious. meās* is explained by 85-89. The word = a causal clause, *for mine, mine are they. dēfendere*: see § 179.

116-117. *sacrās . . . pīnūs*: for *pīnūs* after *piceā* and *trabibus . . . acernīs*, 87, see note on *acernīs*, ii. 112. *sacrās* is explained by *Pinea . . . ferēbant*, 85-86. *Vōs*: an address to the ships. *solūtae*: i.e. from the pending peril (69-76). We should say ‘loose,’ ‘free.’ Here the Latin emphasizes the *process* (contrast § 215). *deae*: pred. nom., as *goddesses*. *Et*: see § 220.

119-121. *modō, after the manner. virgineae . . . faciēs* (pred. nom.) in itself is indefinite, but the meaning of

the words becomes perfectly clear when we recall *mortālem . . . pontum*, 101-103. *reddunt sē*: cf. *fundō . . . redditus imō est*, v. 178. *feruntur = sē ferunt* (§ 167).—The Rutulians are dismayed, but presently are reassured by Turnus, who tells them that the omen implied by the transformation of the ships threatens evil for the Trojans, because it deprives them of all means of escape. Since the day is gone, the Rutulians cease operations, set pickets about the Trojan camp, and indulge in feasting and drinking (123-167). That night Nisus resolves to go to Evander's home (see note on *Laurentum . . . minīs*, viii. 370) to induce Aeneas to return to the camp; Euryalus insists on going with him. They gain the consent of the leaders to their plan and start (168-313). For Nisus and Euryalus see v. 294-296, v. 327-338.

314-366. Nisus and Euryalus enter the Rutulian camp; many of the Rutulians, overwhelmed by sleep, they kill, and they take much spoil.

314. *Ēgressī*: sc. *ē castrīs Trōiānīs*. *fossās*: the trenches (moats) round the camp.

castra inimica petunt, multis tamen ante futūrī
 exitiō. Passim somnō vīnōque per herbam
 corpora fūsa vident, arrēctōs litore currūs,
 inter lōra rotāsque virōs, simul arma, iacēre,
 vīna simul. Prior Hyrtacidēs sic ōre locūtus:
 "Euryale, audendum dextrā; nunc ipsa vocat rēs.
 Hāc iter est. Tū nē qua manus sē attollere nōbīs
 a tergō possit, custōdī et cōnsule longē;
 haec ego vāsta dabō, et lātō tē limite dūcam."
 Sic memorat, vōcemque premit: simul ēnse superbum
 Rhannētem adgreditur, quī forte, tapētibus altīs
 exstrūctus, tōtō prōflābat pectore somnum,
 rēx idem et rēgī Turnō grātissimus augur;
 sed nōn auguriō potuit dēpellere pestem.

315-316. multis . . . exitiō, *destined none the less (tamen), ere they die themselves (ante), to be the death of many.* For the constr. seen in *multis . . . exitiō* see note on *excidiō* *Libyae*, i. 22. **tamen** requires a balancing 'although' clause; this is delicately suggested by *castra inimica petunt*. What chance have two against a whole camp? For this hint of the sequel, given at the outset of a story, cf. *nēquiquam*, vii. 652, with note. **futūrī**: for the force of the part. see note on *futūrae*, i. 712.

317-319. fūsa, *laid low*, here suggests carelessness; cf. note on *fūsī*, i. 214. **arrēctōs**, *uplifted*, i.e. with the poles or yokes upward. **litore**: the Trojan camp was close to the mouth of the Tiber. **lōra**, *harness*. **iacēre**: note the inf. after the part. *fūsa*, 317. If two constructions are equally possible, both are often, for the sake of variety (§ 196), employed in a single passage. *iacentia* would be far simpler. Render *inter . . . simul* by *men lying inert amid harness, amid wheels, amid armor too (simul), aye and wines as well (simul)*. **vīna**: the pl. (§ 190) gives an effect like 'wine without end,'

'wine, wine everywhere.' Prior, *Taking the lead*.

320-323. audendum dextrā (*est*): *freely, daring hands must be employed. vocat, calls for, challenges*; sc. *virtutem, daring, out of audendum. nē qua manus . . . possit, to keep any hand from having the power*. For this way of translating a negative purpose clause see note on *nē . . . arcēret*, i. 299-300. **custōdī . . . longē**, *keep watch, and exercise thoughtful care at a distance* (i.e. far behind me). **haec**, *all that I see about me*, is said with a gesture; cf. notes on *hanc*, i. 98, and on *Hās . . . hanc*, iii. 396. **vāsta dabō** = *vāstābō*; cf. § 223. **lātō . . . dūcam**: i.e. *I will make a broad trail of death by which you can follow me*.

325-327. tapētibus, *rich rugs*; a scornful word here. **altis**, *high piled*, i.e. soft, luxurious. The word suggests the comfort, as 326, somewhat mockingly, expresses the profoundness, of his sleep. **exstrūctus**, *raised up*; lit., 'built up.' **tōtō . . . somnum** = *vehementer stertēbat* ('was snoring'). **rēx . . . augur**: cf. *rēx idem . . . sacerdos*, iii. 80, with note.

- Trīs iūxtā famulōs, temerē inter tēla iacentis,
 330 armigerumque Remī premit aurigamque, sub ipsīs
 nactus equīs, ferrōque secat pendentia colla;
 tum caput ipsī aufert dominō truncumque relinquit
 sanguine singultantem; ātrō tepefacta cruōre
 terra torīque madent. Nec nōn Lamyrumque, Lamumque,
 335 et iuvenem Serrānum, illā quī plūrima nocte
 lūserat, insignis faciē, multōque iacēbat
 membra deō victus, fēlix, sī prōtinus illum
 aequāset noctī lūdum in lūcemque tulisset,
 impāstus ceu plēna leō per ovilia turbāns
 340 (suādet enim vēsāna famēs) manditque trahitque
 molle pecus mūtumque metū, fremit ōre cruentō.
 Nec minor Euryalī caedēs; incēnsus et ipse

329-331. famulōs, men at arms; sc. *Rhamnētis*, out of *Rhamnētem*, 325. **armigerum . . . aurigam** may denote but one person; cf. *equōrum agitātor Achillīs*, *armiger Automedōn*, ii. 476-477, with note. **sub ipsīs . . . equīs**, at his horses' feet, suggests, as does *inter tēla*, 329, the thought that these Rutulians had help ready to hand, had they not given themselves over to revelry and the resultant heavy slumber (316-317). **pendentia**, drooping; cf. *cervicem inflexam*, iii. 631, with note.

332. dominō: i.e. Remus. His presence is to be inferred (§ 254) from that of his armor-bearer (330). For case of *dominō* see § 132. **truncum**, his headless body.

333-338. tepefacta . . . madent, the earth and . . . are warmed and drenched by the gore. *torī* gives a mere hint of what was said in detail in 325-326 about Rutulian luxury, luxury so out of place in war. *Lamyrum . . . Serrānum*: sc. *premit*, from 330, or *secat*, from 331. *plūrima*, much; acc. (§§ 140, 146). *lūserat . . . iacēbat*: note the tenses; *iacēbat* = *illō tempore iacēbat*. Render by *had frolicked*, a

lad glorious in face and form, but now he was lying inert, etc. **multō . . . deō**, by the overwhelming influence of the god (sleep). **multō** lit. = 'abundant.' **membra**: for case see § 147. **fēlix** takes the place of a protasis to *sī . . . tulisset*, which = 'had he stayed awake to see his foe.' Cf. *fēlix, heu! nimium fēlix, sī*, etc., said by Dido of herself, iv. 657-658. **tulisset** = *prōtulisset* (§ 221), *had he prolonged*.

339-341. ceu . . . cruentō (341): when Vergil added this simile he felt *Nec nōn . . . tulisset* (334-338) as involving some such expression about Nisus as *sic furēns*. Render after 338 thus: (*aye, slays his foes*), *even as a fasting lion*, etc. **turbāns**, making havoc (of the sheep); sc. *ovis*, out of *ovilia*. **mandit . . . metū**: note the alliteration (§ 252). **mandit . . . trahit**: i.e. drags about as he devours. **molle**: i.e. helpless. With this simile cf. 59-66. **fremet . . . cruentō**: freely, roaring, the while, with, etc.

342. Euryalī: subjective gen.; cf. *Pyrrhī . . . caede*, ii. 526. **et ipse**: i.e. even as Nisus, though he had been directed simply to watch (321-322).

perfurit, ac multam in mediō sine nōmine plēbem, [que,
 Fādumque Herbēsumque subit Rhoetumque Abarim-
 ignārōs, Rhoetum vigilantem et cūncta videntem, 345
 sed magnum metuēns sē post crātēra tegēbat,
 pectore in adversō tōtum cui comminus ēnsem
 condidit adsurgentī, et multā morte recēpit;
 purpuream vomit ille animam et cum sanguine mixta
 vīna refert moriēns; hic fūrtō fervidus instat. 350
 Iamque ad Messāpī sociōs tendēbat (ibi ignem
 dēficere extrēmum et religātōs rite vidēbat
 carpere grāmen equōs), breviter cum tālia Nisus,
 sēnsit enim nimiā caede atque cupīdine ferri,
 "Absistāmus," ait, "nam lūx inimīca propinquat. 355
 Poenārum exhaustum satis est, via facta per hostis."
 Multa virum solidō argentō perfecta relincunt,

343-344. multam . . . subit, many, in his progress (in mediō), nameless men, men of the common folk . . . he assaults, etc. Nisus had picked out the leaders. **subit**, which properly = 'approaches,' gets from the context the force of assaults.

345-346. ignārōs, ignorant (of their fate). **Rhoetum . . . videntem** corrects *Fādum* . . . *ignārōs*, 344-345, with the result that 344-345 are very clumsily expressed. In translating, begin a new sentence: *Nay, Rhoetus was wide awake, and witness of all. magnum . . . crātēra*: cf. *crātēras magnōs statuunt*, i. 724, with note. **tegēbat**: conative impf.; see note on *nē* . . . *arcēret*, i. 299-300. Rhoetus was hiding instead of trying to defend himself, or to help his sleeping comrades.

347-348. pectore . . . adversō, full in his breast. **cui**: for case see § 132. For its late position (like the postponement of a conjunction: § 236) cf. that of *quem*, v. 39. **adsurgentī**: probably to flee when he found himself discovered. **multā . . . recēpit, recovered** it amid abundant death (i.e. amid

streams of blood that followed the sword as Euryalus drew it out). For case of *multā morte*, properly, 'with abundant death,' see § 161.

349-350. purpuream: freely, in a crimson flood. **refert, gives back**. **hic . . . instat, the other presses hotly** on his stealthy work.

351-353. Iam . . . cum (353): the thought seems to be that Euryalus, noting that the watch fires are dying (a proof that the watchers are asleep), plans to carry off the horses, but just then Nisus, etc. **ignem**: coll. singular. **extrēmum**: freely, to their death. **rite . . . carpere, are duly** (i.e. in normal, quiet, fashion) *cropping*. Not even the horses scent danger. **Nisus**: Nisus had rejoined Euryalus (§ 254).

354. cupidine: sc. *eius* = *caedis*. **ferri, was being swept too far**.

355. lūx: i.e. daylight. **inimīca**: sc. *nōbis et operi nostrō*.

356. Poenārum . . . est: i.e. we have drunk deeply enough of the cup of vengeance.

357. Multa virum, Many treasures of warriors. **virum**: see § 100.

armaque crātērasque simul pulchrōsque tapētas.

Euryalus phalerās Rhamnētis et aurea bullis

360 cingula, Tīburtī Remulō dītissimū ōlim

quae mittit dōna, hospitio cum iungeret absēns

Caedicus (ille suō moriēns dat habēre nepōti,

post mortem bellō Rutulī pugnāque potītī),

haec rapit, atque umeris nēquiquam fortibus aptat:

365 tum galeam Messāpī habilem cristisque decōram

induit. Excēdunt castris, et tūta capessunt.

Intereā praemissī equitēs ex urbe Latīnā,

cētera dum legiō campis instrūcta morātur,

358. arma . . . tapētas: the three nouns in 358 are in appos. with *Multa*, 357. For -que . . . -que, -que . . . et, et . . . et in an appos. expression cf. iii. 91, iv. 88-89, iv. 526, iv. 558-559, v. 63, v. 475-476.

359-360. phalerās . . . cingula: Vergil meant to make these words depend on *rapit*, 364. But the explanatory clauses, *Tīburtī . . . potītī*, 360-363, caused him to repeat *phalerās . . . cingula*, in condensed form, by *haec*, 364. Render 359-364 by *But Euryalus carries away the trappings of Rhamnes, and . . . the belt which as a gift to . . . Caedicus sent . . . —these treasures he carried away, etc. dītissimus* suggests the splendor of the gift.

361-363. quae: for position of the relative cf. that of *cui*, 347, with note. *quae mittit*: Vergil is fond of the hist. pres. in rel. clauses; *mittit* corresponds to *dat*, 362. *hospitiō*: instr. ablative. *iungeret*: sc. *eum* (= *Remulum*) *sibi*. *absēns* must be rendered very freely, *though he went not himself*. For light on the word cf. Latinus's utterance, *Ipse modo Aenēās . . . adveniat*, vii. 263-265. *ille*: Remulus. *habēre*, *to have and to hold*; an inf. of purpose (§ 174). *nepōti*: his name is not given. *post mortem*: sc. *eius* = *nepōtis*. *potītī*:

sc. *eis* (= *cingulis*) *sunt*. Render 363 by *after his death the Rutulians gained possession of the belt by, etc.* The verse has several serious defects: (1) the omission of two forms of *is*; (2) the absence of any hint of the identity of the person who *post mortem nepōtis* owned the belt, or of the identity of the person from whom the Rutulians won the belt. In iv. 479 we find *eum* and *eō*. We may explain Rhamnes's ownership of the belt by inferring (§ 254) that, in the division of booty by the Rutulians (see note on *exsortem . . . honōrem*, v. 534), the belt fell to the lot of Rhamnes.

364-365. nēquiquam: as in vii. 652: Euryalus was not to enjoy his prize long. Cf. note on *tamen*, 315. *habilem*: freely, *well-fitting*; lit., 'easily handled.' It was a great warrior's helmet, yet this lad could wear it without difficulty! The word is a fine compliment to Euryalus.

367-449. A party of Latin horsemen, on its way back to the Rutulian camp, surprises Nisus and Euryalus, and they flee into the woods. The enemy surround the woods and capture Euryalus. Nisus, who had escaped, now comes to the rescue, but in vain; both are killed.

367-370. praemissī = *quī praemissī erant*. *urbe Latīnā*: Laurentum, city of Latinus. *cētera . . . legiō*, the

ibant, et Turnō rēgī respōnsa ferēbant,
 ter centum, scūtātī omnēs, Volcente magistrō. 370
 Iamque propinquābant castrīs mūrōque subibant,
 cum procul hōs laevō flectentīs līmite cernunt,
 et galea Euryalum sublūstrī noctis in umbrā
 prōdidit, immemorem, radiīsque adversa refulsit.
 Haud temerē est vīsum. Conclāmat ab agmine Volcēns: 375
 "Stāte, virī. Quae causa viae, quīve estis in armīs,
 quōve tenētis iter?" Nihil illī tendere contrā,
 sed celerāre fugam in silvās et fidere noctī.
 Obiciunt equitēs sēsē ad dīvortia nōta
 hinc atque hinc, omnemque abitum custōde corōnant. 380

rest of the (Latin) army. For this use of *cētera* see notes on *summā . . . undā*, i. 127, and on *primā . . . terrā*, i. 541. *campis*: presumably about Laurentum, the city of King Latinus. *instrūcta*, in martial order. *respōnsa*: i.e. a reply to some message (we know not what) sent by Turnus to the main force, which had evidently not yet come up. *Volcente magistrō*, *captained by Volcens*; abl. absolute.

371-372. *castrīs*: sc. *Turnī*. *hōs*: Nisus and Euryalus. Vergil is pointing at them. *laevō . . . līmite*: i.e. by a path to the left (of the horsemen). *flectentīs*: sc. *sē* (§ 151), or *iter*.

373-374. *et galea . . . immemorem*, for *Euryalus's helmet betrayed*, etc. For *et* = 'for' cf. -*que*, vii. 51, and note. The helmet on which he so prided himself (365) works his death and that of his dearest friend. Note that it was the younger man, Euryalus, who (1) disobeyed orders (cf. 342-353 with 321-323: the older man has to recall him to wisdom, 355-356), (2) carried off part of the spoil, and so caused two deaths. *sublūstrī*: it was nearly daylight; cf. 355. Below, however, in 403, Vergil speaks of the moon as high in the heavens, and implies that it was still bright. *immemorem*, *its heedless wearer*; he for-

got that the helmet might attract attention. In xii. 940-952 Vergil describes how a belt taken by Turnus from a foe he had slain wrought Turnus's death; see notes there. *radiīs . . . refulsit*, *gleamed full against the rays*; with *radiīs* sc. *lūnae*. *radiīs* is instr. abl. with *refulsit*, was set gleaming; see §§ 160, 222.

375. *Haud . . . visum*, *Full carefully was the sight marked*. See note on *nōn similī*, i. 136. We may also take *temerē* as an example of the common use of an adv. with *videor* or *esse* where English usage would require an adjective. If this latter view is right, the sense is, *Not meaningless did it* (i.e. this sight) *seem*.

376-377. *Stāte, Halt! quīve . . . quōve*: see note on *aut . . . -ve*, i. 369-370. *in armīs*: freely, *that go armed*. *quō . . . iter?*, *what is the goal of your progress?* *tendere contrā*, *try to make head against* (Volcens and his column). For the expression cf. v. 27; for the meaning given to the inf. cf. *tegēbat*, 346, with note.

379-380. *Obiciunt*: sc. *eīs*. For scan-sion see note on *disice*, i. 70. *divortia*: properly, 'partings,' places where two or more roads branch apart, but here *paths, outlets*, from the woods (378). *abitum*, *egress*.

- Silva fuit lātē dūmīs atque ilice nigrā
 horrida, quam dēnsī complēbant undique sentēs;
 rāra per occultōs lūcēbat sēmita callēs.
 Euryalum tenebrae rāmōrum onerōsaque praeda
 385 impediunt, fallitque timor regiōne viārum;
 Nīsus abit, iamque imprūdēns ēvāserat hostīs
 atque locōs, quī post Albae de nōmine dictī
 Albānī (tum rēx stabula alta Latinus habēbat),
 ut stetit, et frūstrā absentem respexit amīcum.
 390 "Euryale infēlix, quā tē regiōne reliquī,
 quāve sequar rūsus, perplexum iter omne revolvēns
 fallācis silvae?" Simul et vēstīgia retrō
 observāta legit, dūmīsque silentibus errat.
 Audit equōs, audit strepitūs et signa sequentum.

381-382. *dūmīs* . . . *horrida*: the underbrush had not been cleared away; cf. notes on *obscurus*, 87, and on *horrenti* . . . *umbrā*, i. 165. *dēnsī*, *close-set*, i.e. impenetrable.

383. *rāra*: cf. *rārī*, i. 118, with note. *occultōs*: i.e. by the brushwood and trees (381-382). *sēmita* is the path made by human feet (cf. i. 418), in this instance a way of escape from the woods. The verse = *it was only here and there that the foot-path shone (was visible) amid the blind (hidden) cattle trails*. There are plenty of paths in the forest, but they are the tracks made by cattle in their aimless wanderings. They not only offer no escape, but make the true path harder to find. In ancient Italy cattle were often pastured in wooded districts for the sake of shelter from the heat.

385. *regiōne viārum*: as in ii. 737; see note there.

386-388. *abit*: sc. *ē silvā*; cf. *abitus*, 380. *imprūdēns* corresponds to *immemorem*, 374; it = *without thinking of Euryalus*. Here the older man errs (see notes on 373-374). *ēvāserat*: transitive (§ 145). *locōs* . . . *Albānī*: the

words must refer to some district which can not now be identified. Nīsus can hardly have reached the site of Alba Longa proper, for this was twelve or fifteen miles from the Tiber. The words *Simul* . . . *sequentum* (392-394) do indeed show that at the moment represented by *stetit*, 389, Nīsus was beyond all sound of the conflict, but a distance of twelve miles or more would be out of keeping with 395-398. *alta*, *stately*. *habēbat*: sc. *in eis locis*.

389. *stetit*: from *sistō*; sc. *sē* (§ 151).

391-393. *sequar* (*tē*) . . . ? . . . , *am I to follow you* . . . ?; deliberative subj. (see note on *crēdant*, i. 218). *vēstīgia* . . . *legit*: cf. *vēstīgia retrō observāta sequor*, ii. 753-754. *legit* = conative pres.; see note on *nē* . . . *arcēret*, i. 299-300. Cf. *tegēbat*, 346; and *tendere*, 377.

394. *Audit* . . . *audit*: the repetition marks the contrast of the noise which suddenly breaks on his ears with the silence of the moment before (393). *signa*: perhaps signals or orders from one detachment of horse to another; the horsemen had broken up into many little squadrons (379-380).



DIANA

Nec longum in mediō tempus, cum clāmor ad aurīs 395
 pervenit, ac videt Euryalum, quem iam manus omnis
 fraude loci et noctis subitō turbante tumultū
 oppressum rapit, et cōnantem plūrima frūstrā.
 Quid faciat? Quā vī iuvenem, quibus audeat armīs
 ēripere? An sēsē mediōs moritūrus in hostīs 400
 inferat, et pulchram properet per vulnera mortem?
 Ōcius adductō torquēns hastile lacertō,
 suspiciēns altam lūnam, sīc vōce precātur:
 "Tū, dea, tū praesēns nostrō succurre labōrī,
 astrōrum decus, et nemorum Lātōnia custōs. 405
 Sī qua tuīs unquam prō mē pater Hyrtacus ārīs
 dōna tulit, sī qua ipse meīs vēnātibus auxī,

395-398. in mediō (est), lies between, intervenes. cum . . . pervenit: a cum-inversum clause; see note on cum . . . sēcum (ait), i. 36-37. quem . . . rapit (398): render by *Him, o'erwhelmed by . . . , by the sudden, bewildering uproar, the host (of the foe) on all sides (omnis) is hurrying away, a prisoner fully mastered (oppressum), making many an effort, though all for naught. fraude, deceptiveness, is explained by 381-385. subitō: adv., with turbante. turbante: sc. eum.*

399-401. faciat . . . properet (401) . . . ?, is he to do . . . ?, etc.; deliberative subj. in O. O. See note on crēdant, i. 218. armis, prowess in arms. ēripere: see note on legit, 393. The thought in Quā vī . . . ēripere? is, 'Is he to try both to save himself and to rescue Euryalus?' inferat . . . properet . . . ?, is he, facing certain death, to fling himself into the heart of the foeman's line . . . ?, i.e. is he merely to sell his life dearly, giving up all thought of rescuing Euryalus? He decides to try to rescue Euryalus (402-445), and so keeps himself for the moment carefully hidden from the foe.

402-403. adductō . . . lacertō: cf. reductā . . . dextrā, v. 478-479, with note. torquēns: poising (lit., 'twirling'); the

cast is described in 410-411. lūnam: the moon is high in the skies, fading before the coming daylight (see note on sublūstrī, 373).

405. astrōrum . . . custōs: see § 318. nemorum . . . custōs: as a goddess of hunting Diana loves the woods, and so guards them. For Nisus's return to the woods see 392-393. Lātōnia is explained by i. 502, with notes. Nisus is praying to the moon to give him light enough to guide aright the cast of his spear.

406-407. Sī . . . fixī (408), If ever . . . my father, etc. There is, of course, no uncertainty in the mind of Nisus as to whether these two sets of acts have been done. For the pious caution shown here cf. that seen in sī . . . orbem, v. 64-65, with note on sī. qua . . . qua: adjectives, but best rendered by ever . . . ever. prō mē . . . tulit: i.e. praying you to make me a hunter like himself. sī qua . . . auxī: there is a confusion here between the kindred ideas of 'adding to' his father's gifts and of 'increasing' them. The former idea would naturally be expressed by sī qua (ad illa) addidī, the latter by sī quā ('in any way'; cf. i. 18) or quid (illa) auxī.

- suspendive tholō, aut sacra ad fastigia fixī,
 hunc sine me turbāre globum, et rege tēla per aurās.
- 410 Dixerat, et tōtō cōnīxus corpore ferrum
 conicit: hasta volāns noctis dīverberat umbrās,
 et venit āversī in tergum Sulmōnis, ibīque
 frangitur, ac fissō trānsit praecordia lignō;
 volvitur ille vomēns calidum dē pectore flūmen
- 415 frigidus, et longīs singultibus īlia pulsāt.
 Dīversī circumspiciunt. Hōc ācrior īdem
 ecce aliud summā tēlum librābat ab aure.
 Dum trepidant, it hasta Tagō per tempus utrumque
 strīdēns, trāiectōque haesit tepefacta cerebrō.
- 420 Saevit atrōx Volcēns, nec tēlī cōnspicit usquam
 auctōrem nec quō sē ārdēns immittere possit.
 "Tū tamen intereā calidō mihi sanguine poenās
 persolvēs ambōrum," inquit; simul ēnse reclūsō
 ībat in Euryalum. Tum vērō exterritus, āmēns,
- 425 conclāmat Nīsus, nec sē cēlāre tenebrīs

408. *suspendī . . . tholō*: a pious act mentioned elsewhere. *tholō*, from the dome within. *ad fastigia*: perhaps to the roof, perhaps to the pediment, without. Render 408 by participial expressions, *hanging . . . or fastening*; see note on *cantūs . . . dedēre*, i. 398.

409. *turbāre*: in order that Euryalus may escape in the confusion.

412-413. *āversī*, as he faced away (from his foe). *ac . . . lignō*, and yet, though its wooden shaft is riven, passes through. *fissō . . . lignō* may be (1) abl. abs., or (2) instr. abl., *passes with*, etc.

415. *frigidus*, cold (stiffening) in death, belongs closely with *volvitur*, 414. *pulsat*, lashes.

416. *Diversī* is adverbial in sense; it = *Hūc illūc*. *Hōc*, By this fact (result); instr. ablative, with *ācrior*, which gives the result, bolder, not the process, 'emboldened'; see §§ 160,

215. *īdem*: freely, again; see note on *īdem*, iii. 158.

417. *summā . . . aure*, his ear-tip; the whole expression is picturesque and accurate. For *summā* see notes on *summā . . . undā*, i. 127, and on *primā . . . terrā*, i. 541.

418-419. *trepidant*, were moving excitedly about. *Tagō*: dat.; see § 132. *cerebrō* is local abl. with *haesit*, or perhaps dat. (cf. *currū . . . haeret*, i. 476, with note on *currū*), and instr. abl. with *tepefacta*. Render freely by *grew hot as it clung*; lit., 'lodged, warmed,' etc. *tepefacta* itself is proleptic (§ 211).

420-421. *atrōx*, in savage fury. *auctōrem*, dispatcher. *quō* = *in quem*; see note on *quō*, 86. As antecedent sc. *eum*. *ārdēns*, in his hot rage.

422-424. *Tū* refers to Euryalus. *tamen*: supply a clause like 'though I can not reach the auctor tēlī.' *ībat* in, was striding against.

amplius aut tantum potuit perferre dolōrem:

“Mē, mē, adsum, quī fēcī, in mē convertite ferrum,
ō Rutulī! Mea fraus omnis: nihil iste nec ausus
nec potuit; caelum hoc et cōnschia sīdera testor;
tantum infēlicem nimium dilēxit amīcum.”

430

Tālia dicta dabat, sed vīribus ēnsis adāctus
trānsabiit costās, et candida pectora rumpit;
volvitur Euryalus lētō, pulchrōsque per artūs
it cruor, inque umerōs cervix conlāpsa recumbit,
purpureus velutī cum flōs, succīsus arātrō,
languēscit, moriēns, lassōve papāvera collō
dēmīsere caput, pluvīā cum forte gravantur.

435

At Nisus ruit in mediōs, solumque per omnīs
Volcentem petit, in sōlō Volcente morātur.

Quem circum glomerātī hostēs hinc comminus atque hinc
prōturbant; instat non sētius, ac rotat ēnsem
fulmineum, dōnec Rutulī clāmantis in ōre
condidit adversō, et moriēns animam abstulit hostī.

427-429. *Mē, mē*: *petite ferrō*, or the like, would naturally have followed, but in his excitement Nisus gives a new turn to his thought by saying *in mē . . . ferrum*. Cf. Turnus's speech *Ecquis . . . quī primus in hostem*—, 51, with note. *omnis*, in its every part (cf. ii. 604, ii. 624, etc.) *nihil . . . nec . . . nec*, *HE* ventured naught, *HE* had no strength to (venture aught). *nihil*: adv. acc.: § 146. When a general negative (*nōn*, *nihil*, *numquam*, etc.) is followed by *neque* (*nec*) . . . *neque* (*nec*), the negatives do not destroy one another; the negative force is repeated, and distributed over the several parts of the whole expression. *hoc*: scan as in v. 792. *cōnschia sīdera*: cf. *cōnschia fātī sīdera*, iv. 519-520. The stars, being divine (see note on *sīdera*, i. 93), know what is done, and by whom it is done.

430. *tantum* (*only*) . . . *amīcum*,

his one fault was that he loved too well, etc.

433. *lētō* may be (1) modal abl., *in death*, or (2) instr. ablative. If (2) is right, *volvitur* is true passive.

434-437. *conlāpsa recumbit*, swooning, droops. *purpureus*, crimson. *lassō . . . collō*: abl. of char., *with tired necks*. *dēmīsere*, *have let . . . sink*.

439. *in . . . morātur*, *tarries over*, *gives a second thought to*, *gives heed to*, is the opposite of *nec morārī*, seen in ii. 287, v. 400.

440-443. *Quem circum*: to avoid ambiguity, render, freely, by *Around their captain*. *glomerātī*, *massing together* (§ 186). *comminus*: i.e. by hurling their spears. *prōturbant*: conative pres.; cf. *tegēbat*, 346, with note. *clāmantis*, *as he was raising his war-cry*. *in ōre* (*mouth, throat*) . . . *adversō*: cf. *pectore in adversō*, 347, with note.

Tum super exanimum sēsē prōiēcit amicum,
445 cōfossus, placidāque ibi dēmum morte quiēvit.

Förtūnātī ambō! Sī quid mea carmina possunt,
nūlla diēs umquam memori vōs eximet aevō,
dum domus Aenēae Capitōlī immōbile saxum
449 accolet, imperiumque pater Rōmānus habēbit.

590 Tum primum bellō celerem intendisse sagittam
dīcitur, ante ferās solitus terrēre fugācīs,
Ascanius, fortemque manū fūdisse Numānum,
cui Remulō cognōmen erat, Turnīque minōrem
germānam nūper thalamō sociātus habēbat.

595 Is prīmam ante aciem digna atque indigna relātū
vōciferāns, tumidusque novō praecordia rēgnō,
ibat, et ingentem sēsē clāmōre ferēbat:

445. cōfossus gives by implication (§ 254) the result of *Quem . . . prō-turbant*, 440-441.

446-449. *quid . . . possunt*, have aught of power; cf. *potes . . . omnia*, vi. 117, with note. *memorī . . . aevō*: the adj. carries the emphasis, the memory of time, etc. See § 214. *aevō* is dat. (§ 131). *domus Aenēae* = *Aeneadae* = *Rōmānī*. *Capitōlī . . . saxum*: in classical times the Capitol was the symbol of the perpetuity of Rome, just as, later, the Coliseum was (cf. Byron's lines, "While stands the Coliseum, Rome shall stand," etc). *dum . . . accolet* thus = *per omne futurum tempus*. *pater Rōmānus*: coll. sing., the sires of Rome. Vergil is thinking of the expression *Patrēs Cōscripti*. Cf. *Albānī . . . patrēs*, i. 7.—There is sorrow in both camps when the night's work is known. In the morning the Italians try in various ways to storm the Trojan camp; they set on fire a tower, which falls and destroys many Trojans (450-589).

590-671. Ascanius distinguishes himself in the fighting, and wins Apollo's approval.

590-592. *bellō*: dative of purpose (§ 135). *ferās . . . fugācīs*: cf. the picture of Ascanius in iv. 156-159. *fugācīs* may (1) = *runaway*, or (2) be proleptic (§ 211), *into flight*. (1) is better, because it gives the sharper contrast to *bellō*, 590. *fortem*, strong though he was. *Fortis* often = 'strong,' rather than 'brave.'

593-594. *cui . . . erat*: for the constr. cf. *cui nunc cognōmen Iūlō additur*, i. 267-268, with note there on *Iūlō*. *Turnī . . . habēbat*: we should expect *et quī* (or *quīque*) *Turnī . . . habēbat*, but see note on *et*, ii. 71. *thalamō sociātus* (*eī*), having been united to him by, etc.; cf. *mē vinclo . . . sociāre iugālī*, iv. 16.

595-597. *digna . . . relātū*, words meet and unmeet to utter. The emphasis is, of course, on *indigna*. For the constr. of *relātū* see note on *miserābile visū*, i. 111. *tumidus . . . rēgnō*, made arrogant in heart by, etc. For *tumidus* see § 215; for case of *praecordia* see § 147. *rēgnō*, the princely position he had gained by his marriage (593-594). *ingentem . . . ferēbat*: the context shows that this is sarcastic,

"Nōn pudet obsidiōne iterum vāllōque tenēri,
bis captī Phryges, et mortī praetendere mūrōs?

Ēn quī nostra sibī bellō cōnūbia poscunt!

600

Quis deus Ītaliā, quae vōs dēmentia adēgit?

Nōn hīc Atrīdae nec fandī fictor Ulixēs.

Dūrum ā stirpe genus, nātōs ad flūmina primum
dēferimus, saevōque gelū dūrāmus et undīs.

Vēnātū invigilant puerī silvāsque fatigant;

605

flectere lūdus equōs et spīcula tendere cornū;

at patiēns operum parvōque adsuēta iuventūs

moved forward in all his mighty prowess, with mighty cries; cf., then, im-mānī . . . ferebat, v. 372-373, with notes. With clamōre sc. ingentī, and see § 161.

598. Nōn = Nōnne, as in ii. 596, iv. 592, iv. 600. obsidiōne . . . tenēri: cf. cingique urbem obsidiōne vidēret, iii. 52, said there by Aeneas himself. iterum, again, i.e. a third time; cf. bis captī Phryges, 599. tenēri = continēri (§ 221), be imprisoned. There is a double taunt in this verse. The Trojans are imprisoned (1) by the act of their foes, (2) by their own act, i.e. by the ramparts they had built, themselves.

599. bis . . . Phryges: cf. the words of Anchises, Satis ūna . . . urbī, ii. 642-643, with notes. For the taunt in Phryges cf. the taunts in Phrygiō . . . maritō, iv. 103, and in Maeoniā . . . mitrā, iv. 216. praetendere: the prefix = 'in the way of,' i.e. to prevent (it). The thought is like that in nōn aequō . . . fovēre, 56-57. 598-599 = 'Why do you not face death, in manly fashion, on the open plains?' See 38-43, with the notes.

600. Ēn quī . . . poscunt, Mark the men who, etc., i.e. the men who come wooing with the sword and yet dare not fight. There is here a most unfair ref. to Latinus's offer of his daughter Lavinia to Aeneas, vii. 268-273. The Trojans had not come seeking Latin wives; only one Latin

woman was involved, even in Latinus's offer.

601. Quis . . . adēgit?: the question takes it for granted that the Trojans did not come voluntarily, or, that if they did, they were insane. deus, in this context, must = deus hostilis.

602. Nōn . . . Ulixēs: i.e. we Rutulians are greater warriors even than the Greeks who conquered you. fandī fictor, molder of talk, or, deviser of fables, like that of Sinon (ii. 81-104, etc.). The Rutulians will prevail by open fight and sheer prowess, not by trickery, as the Greeks had prevailed.

603-604. stirpe, root. primum, at the very outset, at once. saevō . . . gelū and undīs describe the same thing; they plunge the children into the cold rivers.

605-606. Vēnātū: for form see § 102. puerī, even as mere lads. lūdus (eis est), is their pastime (we should say, 'is mere frolic for them'). Vēnātū . . . cornū gives the second stage in the training of the nātī. cornū: here bows of horn: § 203.

607-608. at . . . bellō: stage three. patiēns operum: cf. Phoebī nōndum patiēns, vi. 77. parvō . . . adsuēta, trained to poverty; lit., 'trained by little.' Cf. parvō . . . potentem, vi. 843, with note. iuventūs, our full-grown sons; see note on pūbēs . . . tuōrum, i. 399.

- aut rāstrīs terram domat aut quatit oppida bellō;
 omne aevum ferrō teritur, versāque iuvenum
 610 terga fatigāmus hastā, nec tarda senectūs
 dēbilitat vīrīs animī mūtaturque vigōrem;
 cānitium galeā premimus, semperque recentis
 comportāre iuvat praedās et vīvere raptō.
 Vōbīs picta crocō et fulgentī mūrce vestis;
 615 dēsidiāe cordī; iuvat indulgēre chorēis,
 et tunicae manicās et habent redimīcula mitrae.
 Ō vērē Phrygiae (neque enim Phryges), ite per alta
 Dindyma, ubi adsuētis biformem dat tibia cantum!
 Tympana vōs buxusque vocat Berecynthia mātis
 620 Īdaeae; sinite arma virīs, et cēdite ferrō."

609-610. *omne . . . teritur*, at every moment (*omne*) our lives are fretted by steel, sums up 603-608, and is itself illustrated by *versā . . . raptō* (609-613). *teritur*, which lit. = 'is worn away,' is meant to emphasize the rugged life led by Numanus's people, a life which makes them strong and manly. *versā . . . hastā*, the (*up-turned* =) reversed spear. The sense is, 'Even when we are playing the peaceful part of husbandmen, the spear is in our hands.' The butt of the spear was sharp and so could be used as a goad or *stimulus* (vi. 101). For the words *versā . . . hastā* see i. 478, with notes. *iuvenum*: for form (gen. pl.) see § 100. *fatigāmus*: for scansion see § 278.

612-613. *semper*: i.e. even in gray-haired old age. *raptō*: i.e. by plunder; see note on *raptō potitur*, iv. 217. The word is illustrated by 605, and by *quatit oppida bellō*, 608.

614-616. *Vōbīs . . . vestis*: cf. the reproach in iv. 215-217. The nature of the *vestis* of Numanus's people can be inferred from 605-613; it is the *vestis* of hard-working *agricolae*, of huntsmen, of true fighting-men. *cordī* (*vōbīs sunt*), *YOUR* hearts are set on

sloth; cf. *cui . . . cordī*, vii. 325-326, with note. *chorēis*: dancing was strongly condemned by the Romans, except in connection with religious ceremonies, such as those referred to in viii. 717-718. *manicās*: see *tunica* in Vocabulary. Cicero, *Cat.* II. 22, condemns the *manicātae et tālārēs tunicae* of Catiline's followers. *habent . . . mitrae*: cf. *Paris . . . Maconiā mentum mītrā . . . subnexus*, iv. 215-217, with notes.

617-620. *Phryges*: this word (cf. 599) was in itself a reproach: see note on *servire*, iv. 103. *adsuētis* (sc. *vōbīs*): freely, to your accustomed ears. Strictly, we must supply *eī = cantū* (dat.), 'to you, trained to such strains.' *biformem* is a transferred epithet (§ 212); it belongs with *tibia*. For the tone in which the *tibia*, the *tympana*, and the *buxus* are mentioned here cf. *patriō . . . sistrō*, viii. 696, with note. The Rutulians delight in the hunter's horn and in the battle trumpet (cf. 605, 608). *Berecynthia mātis Īdaeae*: cf. 80, 82. *sinite* (*leave*) . . . *virīs*: for the thought cf. *Cūra . . . gerenda*, vii. 443-444. The transitive use of *sinō* is rare. *cēdite*: freely, resign, lay aside (lit., 'retreat from').

Tālia iactantem dictīs ac dīra canentem
nōn tulit Ascanius, nervōque obversus equīnō
contendit tēlum, dīversaue bracchia dūcēns
cōstitit, ante Iovem supplex per vōta precātus:

"Iuppiter omnipotēns, audācibus adnue coeptīs.

625

Ipse tibi ad tua templa feram sollemnia dōna,
et statuam ante ārās aurātā fronte iuvenum,
candentem, pariterque caput cum māt্রে ferentem,
iam cornū petat et pedibus quī spargat harēnam."

Audiit, et caeli genitor dē parte serēnā

630

intonuit laevum: sonat ūnā fātifer arcus;

effugit horrendum strīdēns adducta sagitta,

perque caput Remulī venit, et cava tempora ferrō

trāicit. "Ī, verbīs virtūtem inlūde superbīs!

Bis captī Phryges haec Rutulīs respōnsa remittunt."

635

Hoc tantum Ascanius. Teucrī clāmōre secuntur,

621-624. *Tālia . . . canentem*, *As* with his words *Remulus* uttered such boasts and made prophecies so dire. *dīra* may well = 'ominous' (see *dīra*, iii. 211). The words of *Remulus* (601-620) are full of prophecies of Trojan defeat. *obversus*, facing; lit., 'turning himself against' (see § 186). *dīversa*, asunder; proleptic (§ 211). *dūcēns*: i.e. in stretching his bow for a shot. *cōstitit*, took his stand, stood poised; from *cōsistō*. *Sc. sē* (§ 151). *ante*: freely, first of all (lit., 'before he shot'). Both in Homer and in Vergil the man who by prayer to the gods (prayer made in the right spirit) acknowledges his dependence on them is the man who, usually, gains the victory.

626-629. *Ipse*: i.e. the offering will not be made for him by his father, as offering was made for *Nisus* by *Hyrtaeus* (406-407). *Ascanius* is coming now fully to man's estate (590-592). *sollemnia*, recurrent, annual. See note on *sollemnia* (a noun), vi. 380. *aurātā . . . iuvenum*: cf. *vēlātum*

. . . *iuvenum*, v. 366, with note. *pariter . . . ferentem*: i.e. of equal height with, etc., full grown. *cum māt্রে* = *cum capite māttris*. See note on *cum nāvibus*, i. 193. *petat . . . quī spargat* = *tālem ut petat et spargat*. With *petat* *sc. cornibus aliōs iuencōs*.

631-634. *intonuit laevum*: as in ii. 693 (see note there), though here there is a personal subject. The omen here is the more significant, since it comes from a cloudless sky (i.e. a sky in which there is nothing by whose aid one could explain the thunder as natural, not miraculous). *ūnā* (*cum tonitrū*): i.e. as soon as the favorable sound is heard. *horrendum*: for case cf. § 142. *adducta*, drawn to a head; lit., 'drawn to (the archer's body)'; cf. *adductō*, 402. *ferrō*: i.e. its iron head. *Ī = Ī nunc*, vii. 425 (see note there), i, vii. 426. *virtūtem*: i.e. true manliness, such as the Trojans have. Verse 635 answers 599.

636. *secuntur*, second, support. *Sc. Hoc = facta et verba Ascanī*. For the spelling *secuntur* see note on i. 185.

laetitiāque fremunt, animōsque ad sīdera tollunt.
 Aetheriā tum forte plagā crīnītus Apollō
 dēs super Ausoniās aciēs urbemque vidēbat,
 640 nūbe sedēns, atque hīs victōrem adfātur Iūlum:
 "Macte novā virtūte, puer; sic itur ad astra,
 dīs genite et genitūre deōs. Iūre omnia bella
 gente sub Assaracī fātō ventūra resident,
 nec tē Trōia capit." Simul haec effātus ab altō
 645 aethere sē mittit, spirantīs dīmovet aurās,
 Ascaniumque petit. Fōrmam tum vertitur ōris
 antīcum in Būtēn (hic Dardaniō Anchīsae
 armiger ante fuit fidusque ad līmina custōs;
 tum comitem Ascaniō pater addidit). Ībat Apollō,
 650 omnia longaevō similis, vōcemque, colōremque,

638. crīnītus Apollō: cf. *crīnītus Iōpas*, i. 740, with note. Apollo was the standing friend of Troy (and Rome); cf. esp. viii. 704-706, and see §§ 21, 72.

640. nūbe sedēns: cf. note on *nimbus*, 111. *hīs*: sc. *verbīs*.

641-644. In Macte . . . capit (644) Apollo soliloquizes. *Macte . . . virtūte*, Blessings on you for this newborn prowess. *Macte* (see *mactus* in Vocabulary) is a voc., used somewhat inaccurately but effectively in this expression, which always involves, more or less consciously, an address to some one. *Macte* may, however, be an adv. used with *sum*; see, then, note on *Haud . . . visum*, 375. *dīs . . . deōs*, son of gods, destined sire of gods, i.e. as son of Aeneas himself (the son of Venus); cf., too, note on *genus invisum*, i. 27. For *genitūre* see note on *futūrae*, i. 712. *deōs*: i.e. the Julian line; cf. i. 268, with notes. *Iūre . . . resident*, All wars that are fated to come will likewise, rightly, through Fate's decrees, subside, etc. The words combine two statements: (1) it is fated that under, etc., (2) this destiny is an eminently proper

one. *fātō ventūra*: i.e. that are destined to arise. *fātō* is to be joined also, as instr. abl., with *resident*, which gives the result, *will subside*, not the process, 'will be put down' (see §§ 160, 222). Ascanius is to be a successful warrior and ruler (i. 267-271). But there is no doubt a ref. also to Augustus, and esp. to the closing of the Gates of Janus (§ 19). *nec . . . capit* (contain): i.e. Troy (the new Troy to be founded in Italy) will be too narrow (limited) for Ascanius. After three years Ascanius is to reach beyond the camp in which the Trojans now are, and to found Lavinium, and, later, Alba Longa; see i. 263-271.

646-647. Fōrmam . . . vertitur, He changes himself in form (see §§ 167, 147). *antīcum in Būtēn* = *in fōrmam antīquī Būtae*; see note on *cum mātēre*, 628. *Dardaniō Anchīsae*: as in i. 617; see note there.

649. tum, thereafter, later, i.e. after he ceased to be *armiger*, *custōs*. This happened, we may infer (§ 254), on the death of Anchises. *pater*, his father; Aeneas. *Ībat*, On moved.

650-651. omnia . . . arma: cf.

et crīnīs albōs, et saeva sonōribus arma,
 atque his ārdentem dictīs adfātur Iūlum:
 "Sit satis, Aenīdē, tēlis impūne Numānum
 oppetiisse tuīs. Prīmam hanc tibi magnus Apollō
 concēdit laudem, et paribus nōn invidet armīs; 655
 cētera parce, puer, bellō." Sīc ōrsus Apollō
 mortālis mediō aspectūs sermōne reliquit,
 et procul in tenuem ex oculīs ēvānuīt auram.

Agnōvēre deum procerēs dīvīnaque tēla
 Dardanidae, pharetramque fugā sēnsēre sonantem. 660
 Ergō avidum pugnae dictīs ac nūmine Phoebī
 Ascanium prohibent; ipsī in certāmina rūsus
 succēdunt, animāsque in aperta perīcula mīttunt.
 It clāmor tōtīs per prōpugnācula mūrīs;
 intendunt ācrīs arcūs, ammentaque torquent. 665
 Sternitur omne solum tēlis; tum scūta cavaeque
 dant sonitum fīctū galeae; pugna aspera surgit,
 quantus ab occāsū veniēns pluviālibus Haedīs

omnia . . . *iuventā*, iv. 558-559, with notes. For *omnia*, in all respects, see § 146. *vōcem* . . . *arma*: the four accusatives here are in appos. with *omnia*. For double or triple -que used with an appositional expression see note on *arma* . . . *tapētas*, 358. In translating, disregard the -que attached to *vōcem*. *saeva* . . . *arma*: freely, the wild clang of his arms; *sonōribus* is abl. of specification.

652. *ārdentem* . . . *Iūlum*: freely, the glowing soul of Iūlus.

653-655. *Sit satis (tibi)*, Let it be enough for you, or, Count it enough. *Prīmam hanc* . . . *laudem*: we should say, 'This maiden distinction.' *paribus* (sc. *suīs*): i.e. as unerring as his own. *invidet*: sc. *tibi*. According to ancient story the gods often grew envious of successful mortals and laid them low.

656. *cētera* = an adv. (§ 146); freely, henceforth (lit., 'in all things else').

puer = cum ('since') *adhūc puer sīs*. See note on *aeger*, i. 208. Note the adversative asyndeton.

657-658. *mortālis* . . . *auram* is almost identical with iv. 277-278.

660. *sonantem*, set clanging (§ 222).

661-663. *avidum*, eager though he is; see note on *aeger*, i. 208. *animās*: a picturesque substitute for *sē*. For 659-663 cf. notes on i. 328, at the end.

665. *ācrīs*, eager, fiery; a fine epithet. The bows are eager for the prey; cf. such expressions as *ācrīs equī*, i. 444.

667. *dant sonitum* = *sonant* (§ 223). *fīctū*, through the striking; sc. *tēlōrum*. *aspera surgit*, waxes wild and savage.

668. *quantus* . . . *humum* (669) = (*pugna*) *tanta quantus*, as furious as the rain (is when it) lashes. *pluviālibus Haedīs*: instr. abl. with *veniēns*, which gives the result, not the process ('driven,' *actus*); see §§ 160, 215. Cf. *pluviās* . . . *Hyadas*, i. 744.

verberat imber humum, quam multā grandine nimbī
 670 in vada praecipitant, cum Iuppiter, horridus Austris,
 torquet aquōsam hiemem et caelō cava nūbila rumpit.

Pandarus et Bitiās, Īdaeō Alcānore crēti,
 quōs Iovis ēdūxit lūcō silvestris Iaera
 abietibus iuvenēs patriīs et montibus'aequōs,
 675 portam, quae ducis imperiō commissa, recludunt,
 frētī armīs, ultrōque invitant moenibus hostem;
 ipsī intus dextrā ac laevā prō turribus astant,
 armātī ferrō, et cristīs capitā alta coruscī,
 quālēs aēriae liquentia flūmina circum,
 680 sive Padī ripīs Athesim seu propter amoenum,
 cōnsurgunt geminae quercūs, intōnsaque caelō
 attollunt capita, et sublīmī vertice nūtant.
 Inrumpunt, aditūs Rutulī ut vīdēre patentīs,

669-671. quam . . . praecipitant (sc. sē), plenteous as the hail is when, etc. Cf. *quam multā grandine nimbī culminibus crepitant*, v. 458-459. **horridus Austris**, (made) frightful by southern blasts. There is some confusion here between the god and the sense of 'sky' which the word *Iuppiter* often bears (§ 207). **torquet**, hurls (as a missile, *tēlum*). **rumpit**: i.e. so that they discharge their contents.

662-690. Pandarus and Bitias open the gate they were set to guard and make a sally on the Rutulians.

672-673. **Alcānore crēti**, sons of, etc.; for syntax cf. *satus Anchisā*, v. 244, with notes, and v. 424. **Iovis . . . lūcō**: on Mt. Ida, near Troy. **ēdūxit** (reared) . . . **Iaera**: Iaera was doubtless their mother.

674. **abietibus**: for scansion see § 273. **patriīs**, their native, i.e. standing on Ida, their birthplace. **iuvenēs**: acc., as warriors. **aequōs**: i.e. in height.

675-676. **commissa**: sc. *eis erat*. **moenibus** may be (1) dat. (§ 134), or (2) ablative. With (1) *invitant moenibus* = *ad moenia vocant*; with (2) cf.

caelō . . . *accipiēs*, i. 289-290, with note on *caelō*.

677. **prō turribus**, high as towers; lit., 'in lieu (place) of towers.' So we say, though with far less consciousness of the figure, that a person is 'a tower of defense' in himself. Vergil could have brought his idea out better by writing, in 674, *turribus et* before *abietibus*, and omitting *prō turribus* in 677. Verses 674 and 677 emphasize the tallness of Bitias and Pandarus.

678. **cristīs . . . coruscī**: a strained expression (§§ 224-225), for *their towering heads flashing with crests*, or, *with flashing crests on their*, etc. **capita**: for case see § 147.

679-682. **quālēs . . . quercūs** (681), tall as oaks that rise high as the skies. For the word-order see § 230. If we grasp the simile and mark the pl. in *ripīs*, 680, we shall see that the oaks (681) stand one on either bank. **Padī . . . Athesim**: rivers of the district in which Vergil spent his early years. See §§ 38-39. **vertice nūtant**: cf. *concussō vertice nūtat*, ii. 629.

683-685. **Rutulī** is subject of both clauses in 683; for its position see

continuō, Quercēns, et pulcher Aquīculus armīs,
et praeceps animī Marus, et Māvortius Haemōn, 685
agminibus tōtīs: aut versī terga dedēre
aut ipsō portae posuēre in limine vītam.

Tum magis incrēscunt animīs discordibus īrae,
et iam collēctī Trōēs glomerantur eōdem,
et cōferre manum et prōcurrere longius audent. 690

Ductōrī Turnō diversā in parte furentī
turbantīque virōs perfertur nūntius hostem
fervere caede novā et portās praebēre patentīs.
Dēserit inceptum, atque, immānī concitus īrā,
Dardaniā ruit ad portam frātrēsque superbōs, 695
et primum Antiphatēn (is enim sē prīmus agēbat),
Thēbānā dē mātrem nothum Sarpēdonis altī,
coniectō sternit iaculō; volat Ītala cornus
āēra per tenerum, stomachōque infixa sub altum
pectus abit; reddit specus ātrī vulneris undam 700
spūmantem, et fixō ferrum in pulmōne tepēscit. [num,

Tum Meropem atque Erymanta manū, tum sternit Aphid-

§ 235. By the word-order Vergil has attained the striking juxtaposition of contrasts (§ 240) in *aditūs Rutulī*. An *aditus castrōrum Trōiānōrum* is no place for Rutulians, especially in view of Aeneas's explicit orders (38-43). *praeceps animī*: for case of *animī* see § 162.

686. *aut*: note the sharp advers. asyndeton. They rush in (683), but only to flee or to die. *versī*, turning (§§ 167, 186).

688-690. *animīs*: dat. (§ 131). With *animīs* sc. *eōrum* = *et Rutulōrum et Trōiānōrum*. *cōferre* . . . *audent*: they forget the injunctions of Aeneas, 38-43 (cf. 44-46).

691-721. Turnus appears and works great havoc.

691-693. *parte*: sc. *pugnae*. *virōs* = *Trōiānōs*. *fervere*: for form see § 112. *novā*, unexpected, or, unprecedented.

694-695. *inceptum*, the task he had begun. *frātrēs*: Pandarus and Bitias; see 672-678.

696-701. *sē* . . . *agēbat*: sc. *contrā Turnum*. *nothum*: we say 'a natural.' *altī* may combine the ideas of (1) high lineage (he was son of Jupiter) and (2) of physical prowess. With (1) *altī* = *glorious*; with (2) *it* = *towering* (cf., then, *ingēns Sarpēdōn*, i. 99-100). See note on *quantus*, i. 752. *tenerum*, *yielding*; the air opposes no barrier to the flight of the spear, i.e. it does nothing to make the spear less deadly. *altum* may (1) = *high*, *arching*, or (2) may = an adv., *deeply*, *far*. *abit* may be rendered by *passes*; strictly it pictures the springing of the weapon from Turnus's hand. *ātrī vulneris*: subjective gen., *caused by*, etc. *fixō* . . . *tepēscit*: cf. *tepefacta* . . . *madent*, 333-334, *trāiectō* . . . *haesit tepefacta cerebrō*, 419.

- tum Bitiān, ārdentem oculis animisque frementem,
 nōn iaculō (neque enim iaculō vītā ille dedisset),
 705 sed magnum strīdēns contorta phalārica vēnit,
 fulminis ācta modō, quam nec duo taurea terga
 nec duplicī squāmā lōrica fidēlis et aurō
 sustinuit: conlāpsa ruunt immānia membra;
 dat tellūs gemitum, et clipeum super intonat ingēns.
 710 Tālis in Euboicō Bāiārum litore quondam
 saxeā pīla cadit, magnīs quam mōlibus ante
 cōstrūctam pontō iaciunt, sīc illa ruīnam
 prōna trahit, penitusque vadīs inlisa recumbit;
 miscent sē maria, et nigrae attolluntur harēnae;

704. neque . . . dedisset, *for, verily (enim), not to . . . would he have yielded . . . , no, not HE. iaculō* is in the dative case; the constr. involves personification of the *iaculum*. We may also say that *iaculō* is instr. abl. with *vītā dedisset*, felt as *occisus esset* (see §§ 160, 222). **ille**: *HE*, i.e. so glorious a warrior.

705. magnum strīdēns: cf. *horrendum strīdēns*, 632, with note on *horrendum*. **contorta**, *twisting, hurtling*.

707. duplicī . . . aurō: the ref. is to a double layer of scales of gold. **fidēlis**, (*made*) *trusty* (§ 215). Since the breastplate now fails Bitias, *fidēlis* must refer to the past performances of the *lōrica*, i.e. it must = 'once so faithful.' **duplicī . . . aurō** = *whose double layer . . . once made it so trusty*.

709. super: sc. *eum conlāpsum*. **intonat**: the shield that was once a defense (707) is now an added burden and woe.

710-713. Tālis, In such wise. Euboicō . . . litore: *Baiae* was near *Cumae*; cf., therefore, vi. 2, with note. **mōlibus** may be (1) instr. abl. with *cōstrūctam*; if so, the word denotes the large separate masses or blocks (of stone, or, perhaps rather, of concrete, of which the Romans made much use,

esp. under water), which constitute the *pīla*. Or (2), *mōlibus* may be instr. abl. with *iaciunt*, *lower*; if so, the word denotes massive, powerful engines (derricks). Whether (1) or (2) is right, *masses* will serve as rendering. **ante**, *betimes, in season*, emphasizes the idea that the *pīla* is made completely ready before it is lowered into the sea. **pontō** = *in pontum* (§ 134). **iaciunt**: the subject is 'men' in general; see note on *habitant*, iii. 106. **sīc** repeats *Tālis*, 710, and brings us back, after the digression in *magnīs . . . iaciunt*, to the main thought. **illa**: sc. *pīla*. **ruīnam . . . trahit**, *trails its fall* (lit., 'drags its fall'), i.e. sinks by degrees into the waters. We are dealing here with construction, not at all with destruction. **Contrast ruīnam . . . trahit**, ii. 465-466, with note. It is the context in the latter passage that, in the main, gives the idea of destruction. For *ruīna*, sing., as 'downfall,' see note on ii. 310. **penitus . . . recumbit** (sc. *sē*: § 151), *dashing against the water, settles deep till it comes to rest*. **vadīs**: for case see § 138.

714. nigrae: it is said that the sands of the Bay of *Baiae* are actually black in color, since they contain much lava. **attolluntur** = *sē attollunt* (§ 167); sc. *ex imīs vadīs*.

tum sonitū Prochyta alta tremit, dūrumque cubile 715
 Īnarimē Iovis imperiīs imposta Typhoeō.

Hic Mārs armipotēns animum virisque Latīnīs
 addidit, et stimulōs ācrīs sub pectore vertit,
 immisitque fugam Teucrīs ātrumque timōrem.
 Undique conveniunt, quoniam data cōpia pugnae 720
 bellātorque animō deus incidit.

Pandarus ut fūsō gerinānum corpore cernit,
 et quō sit fortūna locō, quī cāsus agat rēs,
 portam vī magnā conversō cardine torquet;
 obnīxus lātis umerīs, multōsque suōrum 725
 moenibus exclūsōs dūrō in certāmine linquit;
 ast aliōs sēcum inclūdit recipitque ruentīs,
 dēmēns, quī Rutulum in mediō nōn agmine rēgem
 viderit inrumpentem, ultrōque inclūserit urbī,
 immānem velutī pecora inter inertia tigrim. 730

Continuō nova lūx oculīs effulsit, et arma
 horrendum sonuēre; tremunt in vertice cristae
 sanguineae, clipeōque micantia fulmina mittit.
 Agnōscunt faciem invisam atque immānia membra
 turbātī subitō Aeneadae. Tum Pandarus ingēns 735

715-716. sonitū . . . tremit, quivers and crashes. dūrum . . . cubile . . . Typhoeō: cf. the picture of the fate of Enceladus, iii. 578-582. See § 310.

718. stimulōs . . . vertit: cf. stimulōs sub pectore vertit Apollō, vi. 101.

720. conveniunt by itself is vague, but 717, 719, and 721 show that we must supply Latīnī. cōpia pugnae (gen.), fuller scope for fighting.

722-818. Pandarus shuts the gate, and unwittingly shuts in Turnus. Turnus fights valiantly, but yields to superior force. He retires slowly and at last leaps into the Tiber. The Tiber restores him to his forces.

722-724. fūsō . . . corpore (sc. esse) involves an abl. of char., with adj. force (see note on praestantī corpore, i. 71); fūsum would have sufficed.

locō, posture, status. conversō, turning, revolving; see § 186.

725. obnīxus . . . umerīs: cf. obnīxae . . . umerīs, iv. 406, cōnīxī umerīs, v. 264.

728-729. dēmēns, quī . . . inclūserit: cf. dēmēns, quī . . . simulāret, vi. 590-591, with note on quī . . . simulāret. in mediō . . . agmine explains why Pandarus did not see Turnus; the others hid him from sight. ultrō: as in v. 55.

731-733. oculīs = ex oculīs (§ 152). Sc. Turnī. horrendum sonuēre: cf. horrendum strīdēns, 632, magnum strīdēns, 705. tremunt, quiver, shake violently. sanguineae: cf. lōricam . . . sanguineam (Aenēae), viii. 621-622.

735. ingēns is in the pred., in giant bulk.

ēmicat, et, mortis frāternae fervidus irā,
effātur: "Nōn haec dōtālis rēgia Amātae,
nec mūrīs cohibet patriīs media Ardea Turnum:
castra inimica vidēs; nūlla hinc exire potestās."

740 Ollī subridēns sēdātō pectore Turnus:

"Incipe, sī qua animō virtūs, et cōnsere dextram;
hīc etiam inventum Priamō nārrābis Achillem."

Dixerat. Ille rudem nōdīs et cortice crūdō
interquet summīs adnīxus vīribus hastam:

745 excēpēre aurae; vulnus Sātūrnia Iūnō

dētorsit veniēns, portaeque īnfigitur hasta.

"At nōn hoc tēlum, mea quod vī dextera versat,
effugiēs, neque enim is tēlī nec vulneris auctor."

Sīc ait, et sublātum altē cōnsurgit in ēnsem,

750 et mediam ferrō gemina inter tempora frontem

dīvidit impūbīsque immānī vulnere mālās.

Fit sonus; ingentī concussa est pondere tellūs:

conlāpsōs artūs atque arma cruenta cerebrō

sternit humī moriēns, atque illī partibus aequīs

736-737. *mortis . . . irā*: cf. *gemitū . . . irā*, ii. 413, with note. *haec (est)*: for gender see note on *hoc*, i. 17. *dōtālis . . . Amātae*: i.e. the palace you hope to get by becoming Amata's son-in-law; cf. note on *quaesītās . . . dōtēs*, vii. 423. Render *dōtālis* by *won as dowry with your bride*. The word gives the desired, not the actual relation; cf. *gener . . . ferēbat*, ii. 344, with note.

738-739. *cohibet*, is keeping safe. *patriīs . . . Ardea*: for Ardea as Turnus's home cf. vii. 408-414, with the notes. *exire potestās (est)*: see § 185. *nūlla . . . potestās = nōn . . . exire potes*.

740-742. *Ollī subridēns*: as in i. 254. *hīc etiam*: i.e. even as at Troy. For the sentence *hīc . . . Achillem* cf. *Referēs . . . mementō*, ii. 547-549, spoken to Priam by Neoptolemus, just as he is about to kill the Trojan king. *Achillem*: Turnus talks of himself as the Sibyl, in her prophecy

to Aeneas, talked of him; she called him *alius . . . Achillēs*, vi. 89.

743-746. *crūdō*, *untrimmed, unpeeled*; properly, 'still fresh.' The bark has not yet wrinkled and peeled off. *adnīxus*, *striving* (§ 186). *vulnus . . . veniēns = ictum venientem*, v. 444. *dētorsit*, *deflected*. *-que*, and as a result (§ 219).

747-748. *versat*, *plies*; lit., 'whirls.' The idea is like that in *rotat ēnsem*, 441. *neque . . . is*, for *not such is*, etc. *is*: emphatic (cf. *ea*, ii. 17, with note), *= tālis = tālis ut eum effugere possis*. *tēlī . . . auctor*: cf. *tēlī . . . auctōrem*, 420-421.

749. *cōnsurgit in ēnsem*: see *cōnsurgō* in Vocabulary. For a similar picture cf. *Ostendit dextram īnsurgēns Entellus*, v. 443, with note on *īnsurgēns*.

752. *Fit sonus*, *A crash ensues*.

754. *conlāpsōs*, *swooning*, or, *failing*. *illī . . . caput* (755): see § 132.

hūc caput atque illūc umerō ex utrōque pependit. 755
 Diffugiunt versī trepidā formīdine Trōēs,
 et, sī continuō victōrem ea cūra subisset,
 rumpere claustra manū sociōsque immittere portīs,
 ultimus ille diēs bellō gentique fuisset,
 sed furor ārdentem caedisque īnsāna cupīdō 760
 ēgit in adversōs.

Principiō Phalerim et succisō poplite Gygēn
 excipit; hinc raptās fugientibus ingerit hastās
 in tergum (Iūnō virīs animumque ministrat);
 addit Halym comitem, et cōfixā Phēgea parmā, 765
 ignārōs deinde in mūrīs Mārtemque cientīs
 Alcandrumque Haliumque Noēmonaque Prytanimque;
 Lyncea tendentem contrā sociōsque vocantem
 vibrantī gladiō cōnīxus ab aggere dexter
 occupat (huic ūnō dēiectum comminus ictū 770

756. versī . . . formīdine, turned about by, etc. **trepidā**, shudder-causing; lit., 'quivering.' See § 212.

757. victōrem . . . subisset: cf. subiit . . . imāgō, ii. 560, subit . . . poenās, ii. 575-576. **subisset**: freely, had entered the mind of.

758. claustra: shut by Pandarus, 724-726.

759. gentī: sc. Trōiānae.

762. succisō poplite, slashing their knees from behind. Since the Trojans are in flight (756), Turnus's blows are dealt from behind them.

763-764. raptās . . . ingerit: freely, seizing spears swiftly, he plies them on the backs, etc. From what source of supply Turnus caught up the spears Vergil does not say. In x. 333-335 Vergil makes Aeneas speak of Trojan weapons plucked out of the bodies of the slain, for further use. **fugientibus tergum**, the backs of the flying foe. See § 132.

765-766. comitem: a grim word, since it = comrade in death. Sc. Phalerī et Gygī. **cōnfixā . . . parmā**:

ancient warriors when fleeing from a fight slung their shields on their backs. **ignārōs**: they were facing outward, fighting the foe without, and knew nothing of the foe within.

768-770. Lyncea: sharp advers. asyndeton. Lynceus was aware of Turnus's presence. **tendentem . . . vocantem**, as he strove with all his might against (Turnus) and sought to rally his comrades. **vibrantī . . . dexter occupat**: Vergil is sketching his story very lightly here, and so leaves much to be inferred by the reader (see § 254). Lynceus makes a rush for Turnus, who is, at the moment, facing the agger, and close to it (766-767); Lynceus calls others to his help. Turnus faces about, to meet this new foe, a foe that is taking the offensive against him. **dexter** is used as in v. 162; cf., too, the use of *diversus*, v. 166. The whole = with a vigorous sweep . . . to the right from the agger, he forestalls, etc. **huic . . . caput** (771), his head, dislodged by a single stroke, at close range, . . . lay, etc.

cum galeā longē iacuit caput); inde ferārum
vāstātōrem Amycum, quō nōn fēlicior alter
unguere tēla manū ferrumque armāre venēdō,
et Clytium Aeolidē, et amicum Crēthea Mūsīs,
775 Crēthea, Mūsārum comitem, cui carmina semper
et citharae cordī numerōsque intendere nervīs;
semper equōs atque arma virum pugnāsque canēbat.

Tandem ductōrēs, auditā caede suōrum,
conveniunt Teucrī, Mnēstheus ācerque Serestus,
780 pālantisque vident sociōs hostemque receptum,
et Mnēstheus "Quō deinde fugam, quō tenditis?" inquit.
"Quōs aliōs mūrōs, quae iam ultrā moenia habētis?
Ūnus homō et vestrīs, ō cīvēs, undique saeptus
aggeribus tantās strāgēs impūne per urbem
785 ēdiderit? Iuvenum primōs tot mīserit Orcō?
Nōn infēlicis patriae veterumque deōrum
et magnī Aenēae, sēgnēs, miseretque pudetque?"

771-773. *iacuit* gives the result, *lay*, not the process, 'was flung' (§ 222). *fēlicior . . . armāre*: for the constr. cf. § 184.

774-776. *amicum* here = *cārum*. *Crēthea . . . Crēthea*: the repetition (§ 300) increases the pathos. Vergil, as poet, is deeply interested in the fate of Cretheus and much moved thereby; they were both poets of war (cf. i. 1) and hence were kindred spirits. *cui . . . cordī . . . (sunt)*: cf. *dēsidiāe cordī (vōbīs sunt)*, 615, with note on *cordī*. *numerōs . . . intendere nervīs*, and *striking forth strains from the strings of the lyre*; lit., 'to strain music from' (i.e. to produce music from the taut strings). *nervīs* may be (1) instr. abl., or (2) abl. of source (§ 152).

778-779. *ductōrēs . . . Teucrī*: they may have been at the point previously threatened by Turnus (691-693). The events of 694-777 cover no long space of time.

780. *receptum*: sc. *intrā moenia*; cf.

recipit . . . ruentis, 727. The word is a strong word (*welcomed*) and pictures the amazement with which the leaders learn, by actual sight, the facts.

781. *Quō . . . tenditis?*: cf. *Quō deinde ruis . . . ?*, v. 741.

782. *moenia*, *stronghold*.

783. *et . . . saeptus*: we should say, idiomatically, *and that, too, though he is hemmed in*, etc. *et . . . dēceptus*, v. 851, involves a similar usage.

785. *ēdiderit . . . mīserit . . . ?*: cf. *Occiderit . . . sūdārit . . . ?*, ii. 581-582, with notes. The future perfects here represent time prior to the future moment hinted at in *impūne*: *shall he have . . . and yet shall he go forth unhurt?* is the thought. *mīserit Orcō*: cf. *multōs . . . Orcō*, ii. 398.

786-787. *Nōn . . . (vōs) pudet . . . ?*, *Have you no pity for . . . , no shame before . . . ?* For *Nōn* = *Nōne* cf. ii. 596, iv. 592, iv. 600. *veterum*: freely, *you trusted so long*; lit., 'long-standing,' 'time-honored.' *magnī Aenēae*: *HE* would not run away from the foe!

Tālibus accēnsī firmanur, et agmine dēnsō
 cōnsistunt. Turnus paulātim excēdere pugnā,
 et fluvium petere ac partem, quae cingitur undā: 790
 ācrius hōc Teucrī clāmōre incumbere magnō,
 et glomerāre manum, ceu saevum turba leōnem
 cum tēlis premit infēnsis; at territus ille
 asper, acerba tuēns retrō redit, et neque terga
 ira dare aut virtūs patitur, nec tendere contrā 795
 ille quidem, hoc cupiēns, potis est per tēla virōsque:
 haud aliter retrō dubius vēstigia Turnus
 impropērāta refert, et mēns exaestuāt irā.
 Quīn etiam bis tum mediōs invāserat hostīs,
 bis cōnfūsa fugā per mūrōs agmina vertit, 800
 sed manus ē castrīs properē coit omnis in ūnum,
 nec contrā virīs audet Sātūrnīa Iūnō
 sufficere, āēriam caelō nam Iuppiter Īrim
 dēmīsīt, germānae haud mollia iussa ferentem,
 nī Turnus cēdat Teucrōrum moenibus altīs. 805

790. partem: sc. *castrōrum*. quae . . . undā: see 69-70.

792-796. *ceu* . . . haud aliter (797): a simpler form would be *ceu* . . . *infēnsis*, *terrītus ille* . . . *virōsque*, *haud aliter*, etc. *turba* (sc. *venātōrum*) is a high compliment to Turnus's warlike prowess. Turnus single-handed makes as much headway against a host of Trojans as a crowd of huntsmen makes against one lion. *cum*: the conjunction. *at* . . . *virōsque* (796) presents as an independent sentence what would naturally have been the conclusion to *ceu* . . . *infēnsis*; the constr. is faulty but forceful. *terrītus*, though *dismayed*. See note on *aeger*, i. 208. *asper*, *acerba tuēns* is in the pred. to *redit*. *acerba tuēns* is the visible token of the state denoted by *asper*. Cf. *torva tuentem*, vi. 467, with note on *torva*. *ille* . . . *cupiēns*, *fain though HE is so to do*; for the use of *ille* cf. i. 3, v. 334, v. 457, etc.

797. *dubius*, *reluctantly*.

799. *tum*: i.e. under these unfavorable conditions. *invāserat* carries us back of the time denoted by the historical presents in 798. Turnus made two attacks after the arrival of the *ductōrēs*, 778-779, before he finally withdrew.

801. *omnis*=an adv., *from every side*. Cf. use of *omnis*, in ii. 604, ii. 624, etc.

802-805. *virīs* . . . *sufficere*: cf. *animōs virisque secundās sufficit*, ii. 617-618. *āēriam*: *Iris* is preëminently a goddess of the air; cf. *Īris* . . . *colōrēs*, iv. 700-701, and v. 606-610. *caelō* . . . *ferentem*: *Juno* was on earth helping Turnus (745-746, 764), as *Venus* was on earth helping *Aeneas* in i. 314-405, ii. 589-621, viii. 608-616. *nī* . . . *cēdat*: O. O. *Jupiter's message* would have been expressed by a threat in the fut. indic., followed by *nī Turnus cēdit*, etc. The ordinary usage in O. O. would give *cēderet*, but *Vergil* is keeping as close as he can to the tense of O. R.

- Ergō nec clipeō iuvenis subsistere tantum
 nec dextrā valet; iniectīs sīc undique tēlīs
 obruitur; strepit adsiduō cava tempora circum
 tinnitū galea, et saxīs solida acra fatiscunt,
 810 discussaeque iubae capitī, nec sufficit umbō
 ictibus; ingeminant hastīs et Trōēs et ipse
 fulmineus Mnēstheus. Tum tōtō corpore sūdor
 liquitur, et piceum (nec respirāre potestās)
 flūmen agit; fessōs quatit aeger anhelitus artūs.
 815 Tum dēmum praeceps saltū sēsē omnibus armīs
 in fluvium dedit; ille suō cum gurgite flāvō
 accēpit venientem, ac mollibus extulit undīs,
 et laetum sociīs ablūtā caede remīsīt.

806. clipeō suggests defensive tactics; *dextrā* points to offensive movements. *tantum*: as in v. 21.

809-810. *saxīs*: instr. abl. with *fatiscunt*, which expresses the result, *gape open*, not the process, 'are split open' (see §§ 160, 222). *aera* (sc. *eius* = *galeae*): the bronze plates of the helmet. *capitī*: dat. of interest (dis-advantage): § 131.

812. *fulmineus*: Mnēstheus is a *fulmen bellī*, even as the Scipios were (vi. 842).

813-814. *piceum* . . . *flūmen*: sweat mingled with the dust of battle. *agit*, sets in violent motion. *fessōs*

. . . *artūs*: cf. *vāstōs quatit aeger anhelitus artūs*, v. 432.

816-818. *ille* . . . *cum* . . . *flāvō*, the river-god and his . . . waters, etc. See note on *poenās cum sanguine*, ii. 72. *mollibus* points a contrast to the toil and danger which Turnus has just endured. *extulit*, bore him up. For the force of *ex*- see note on *ēlisam*, iii. 567. *sociīs* (§ 131): better than *ad sociōs*. *caede*: i.e. the stains of battle (812-813). With *ille* . . . *remīsīt* we may compare the welcome given by the Tiber to Horatius. Vergil glanced at that story in *pontem* . . . *Cocles*, viii. 650 (see notes there).

LIBER DECIMUS

Nec Turnum sēgnis retinet mora, sed rapit ācer	308
tōtam aciem in Teucrōs, et contrā in lītore sistit.	
Signa canunt. Prīmus turmās invāsīt agrestīs	310
Aenēās, ōmen pugnae, strāvitque Latīnōs	
occīsō Thērōne, virum quī maximus ultrō	
Aenēān petit; huic gladiō perque aerea sūta,	
per tunicam squālentem aurō latus haurit apertum.	
Inde Lichān ferit, exsectum iam mātē perēmtā,	315
et tibi, Phoebe, sacrum, cāsūs ēvādere ferri	
quod licuit parvō. Nec longē Cissea dūrum	

308-361. The forces of Aeneas and those of Turnus meet in mortal combat; Aeneas slays many of the foe.

308-309. On the day after the events narrated in Book IX the fighting is renewed (118-145). During the following night Aeneas, with the Etruscans, whose alliance he had won (see notes on viii. 452-453, at the end), sails down the Tiber, and effects a landing at a point near the Trojan camp (146-307). **Nec** = *Nec tamen*, *And yet*, (though Aeneas had come back), *no sluggish delay*, etc. **rapit ācer**, *with fiery spirit swept*. **sistit**, *set it firmly*; sc. *eam* = *aciem*.

310-311. **Signa canunt**: i.e. the trumpets give the signal for battle; cf. *signum tubā dandum*, Caesar, *B. G.* II. 20. 1. **Signa** here = *signal-giving instruments*; see § 202. **agrestis**: the Latin forces, made up largely of herdsmen, shepherds, and farmers, were not likely long to withstand Aeneas's disciplined troops. Vergil made a mistake, however, in using this word here; he does not add to his hero's fame by emphasizing the feeble-

ness of the opposition to this particular offensive movement. **ōmen pugnae** is in appos. with the thought of *Prīmus* . . . *Aenēās*; the words = *a foreshadowing of the outcome of the fight*. See notes on *belli* . . . *superbum*, viii. 683, and on *principium pugnae*, ix. 53.

312-314. **virum**: gen. pl.; see § 100. **quī** . . . **petit**: for Vergil's use of the historical present in rel. clauses see note on *quae mittit dōna*, ix. 361. **maximus** = a causal clause; see note on *aeger*, i. 208. **ultrō**: as in ix. 729. **huic** . . . **sūta**, *through his*, etc.; see § 132. **perque** . . . **per**: we ought to have *perque* . . . *perque*; cf. note on *pedibusque*, ii. 227. **aerea sūta**, *his brazen armor, of plates interlaced closely together* (lit., 'sewn together'). **squālentem aurō**: cf. *pallam* . . . *aurō* . . . *rigentem*, i. 648, with note. **apertum**, *unguarded*, gives the result of Aeneas's sword-thrust.

315-317. **iam**: join with *perēmta*. **sacrum**: i.e. as a priest. **parvō** (sc. *eī*), *in his infancy*. It was believed that Apollo, as god of healing (§ 317, at the end), guided the surgeon's knife.

- immānemque Gyān sternentīs agmina clāvā
 dēiēcīt lētō; nihil illōs Herculis arma
 320 nec validae iūvēre manūs genitorque Melampūs,
 Alcīdae comes usque, gravis dum terra labōrēs
 praebuit. Ecce Pharō, vōcēs dum iactat inertīs,
 intorquēns iaculum clāmanti sistit in ōre.
 Tū quoque, flāventem prīmā lānūgine mālās
 325 dum sequeris Clytium infēlix, nova gaudia, Cŷdōn,
 Dardaniā strātus dextrā, sēcūrus amōrum
 quī iuvenum tibi semper erant, miserande iacērēs,
 nī frātrum stīpāta cohors foret obvia, Phorcī
 prōgeniēs, septem numerō, septēnaque tēla
 330 coniciunt; partim galeā clipeōque resultant
 inrita, dēflexit partim stringentia corpus
 alma Venus. Fīdum Aenēās adfātur Achātēn:

318-319. *agmina* (sc. *Trōiāna*): i.e. whole ranks. Single-handed, Aeneas slays those whom many others found irresistible. Cf. v. 258-265, with note on *pālantis*, v. 265. See the description of Turnus, ix. 792-798, with notes. *dēiēcīt lētō*: cf. *dēmittimus Orcō*, ii. 398, with note on *Orcō*. *Herculis arma* refers to *clāvā*, 318.

320-321. *genitor . . . Melampūs*: cf. *pater . . . Hector*, iii. 343, with note. *gravis . . . praebuit* (sc. *illī = Herculi*): the earth supplied labors to Hercules in a special sense, since his tasks were undertaken to rid the earth of monsters. Cf. vi. 801-803.

322-323. *Pharō*: join with *intorquēns*. *inertīs*, idle; he was talking, as Numanus Remulus had talked (ix. 598-620), instead of fighting. *clāmanti in ōre*: cf. *dōnec Rutulī clāmantis in ōre condidit (ēsem) adversō*, ix. 442-443. For case of *clāmanti* see § 132.

324-328. *Tū quoque . . . Cŷdōn* (325): for word-order see § 230. *flāventem . . . mālās*, yellow of cheeks. For case of *mālās* see § 147. *infēlix*

suggests that Cydon's love met with no return. *Dardaniā = Aenēae*. *iue-num* belongs in thought with *amōrum*, as an obj. gen.; for its position see note on *ignōtum*, ii. 59. In *sēcūrus amōrum germānae*, i. 350-351, *germānae* is subjective genitive. *miserande*: voc., with *Cŷdōn*, 325, instead of the nom., or an adv., either of which would be more accurate; metrical considerations, however, are at work here. The voc., too, is more emotional; see note on *Tū . . . habērēs*, vi. 30-31, at the end. *iacērēs . . . foret*: for mood and tense see note on *sineret dolor*, vi. 31. *foret obvia = occurreret*; sc. *Aenēās*.

329-331. *septem*: three, Maeon, Alcanor, and Numitor, are named below. *coniciunt*: the descriptive appositives *Phorcī . . . numerō* made it easy for Vergil to slip from the cond. form of 327-328 into narrative. The indic. is more picturesque than *coniceret* would be. The tense of *coniciunt* supports the explanation (given in note on vi. 31) of the mood and tense of *iacērēs . . . foret*, in 327-328. For scansion of *coniciunt* see note on

“Suggere tēla mihī; nōn ūllum dextera frūstrā
 torserit in Rutulōs, steterunt quae in corpore Grāium
 Īliacīs campīs.” Tum magnam corripit hastam
 et iacit; illa volāns clipeī trānsverberat aera
 Maeonis, et thōrāca simul cum pectore rumpit.
 Huic frāter subit Alcānor, frātremque ruentem
 sustentat dextrā; trāiectō missa lacertō
 prōtinus hasta fugit, servatque cruenta tenōrem,
 dexteraque ex umerō nervīs moribunda pependit.
 Tum Numitor, iaculō frātris dē corpore raptō,
 Aenēān petiit, sed nōn et figere contrā
 est licitum, magnīque femur perstrinxit Achātae.
 Hīc Curibus fidēs primaevō corpore Clausus
 advenit, et rigidā Dryopem ferit ēminus hastā

335

340

345

disice, i. 70. *stringentia*, so that they merely grazed; proleptic (§ 211).

333-335. nōn ūllum . . . quae = nōn ūllum . . . ex eis quae. *torserit*: for the force of the tense see note on *fuert* *quodcumque*, ii. 77. *steterunt . . . campis*: cf. note on *raptās . . . ingerit*, ix. 763. *Aeneas* means that his weapons have done deadly work before and will deal destruction again. For scansion of *steterunt* see § 279.

336. aera, the bronze plates.

338-341. Huic: freely, *To his aid*. Cf. *auxiliō subeuntem*, ii. 216. *ruentem* = *collābentem*. *dextrā* (sc. *manū*): i.e. his right arm. *Manus* often = ‘arm.’ *missa*: freely, *thanks to the force of the cast*; lit., ‘flung.’ *prōtinus*, *straight onward*. *hasta*: the spear mentioned in 335. *servat . . . tenōrem*, *bathed in blood, maintains* (lit., ‘guards,’ ‘preserves’) *its progress*. *nervis*: instr. abl., *by the sinews only*. Vergil, wishing to glorify Aeneas’s prowess, has represented Aeneas as driving a spear not only through the body of Maeon, but also through the arm of Alcanor as the arm is thrown round the stricken Maeon! The brothers had, from the first, been standing close

together; cf. 328. Some, however, think that the *hasta* of 340 is a different spear from that of 335. In this view, *prōtinus . . . fugit* = *straightway a (second) spear flies*, and *cruenta* is proleptic (§ 211), *till it is bathed in blood*.

342-344. iaculō . . . raptō: cf. *steterunt . . . corpore Grāium*, 334, with note. Alcanor had flung his own spear at Aeneas without effect; cf. 328-332. *et*, also, i.e. in addition to hurling (it). *figere contrā*: the evidently intentional contrast with *perstrinxit*, *merely grazed*, 344, shows that these words must = *strike (him) straight, pierce (him) full in front*. The spear swerves widely from the straight line. *-que*, and so (see § 219); or see note on *-que*, vii. 51. *perstrinxit*: cf. *stringentia*, 331. Vergil leaves it to the reader to infer (§ 254) that Numitor and the rest of the seven brothers (328-329) are slain.

345-346. Curibus . . . advenit must not be taken very literally. We should say, rather, ‘Clausus of Cures comes.’ See note on 544. To gain variety Vergil turns from the exploits of Aeneas to those of others.

- sub mentum graviter pressā, pariterque loquentis
vōcem animamque rapit trāiectō gutture; at ille
fronte ferit terram et crassum vomit ōre cruōrem.
- 350 Trīs quoque Thrēiciōs Boreae dē gente suprēmā,
et trīs quōs Īdās pater et patria Ismara mittit
per variōs sternit cāsūs. Accurrit Halaesus
Auruncaeque manūs; subit et Neptūnia prōlēs,
īsignis Messāpus equīs. Expellere tendunt
- 355 nunc hī, nunc illi; certātur limine in ipsō
Ausoniae. Magnō discordēs aethere ventī
proelia ceu tollunt animīs et vīribus aequīs
(nōn ipsī inter sē, nōn nūbila, nōn mare cēdit;
anceps pugna diū; stant obnīxa omnia contrā),
- 360 haud aliter Trōiānae aciēs aciēsque Latīnae
concurrunt; haeret pede pēs dēnsusque virō vir.

347. *graviter pressā*, driven with mighty force. *loquentis* (sc. *eius*), even as he was speaking; cf. the fate of Pharus, 322-323, and that of Volcens, ix. 442-443.

350. *Thrēiciōs*: since the north winds known to the Greeks came from the direction of Thrace, Boreas was naturally described in Greek story as resident in Thrace, on Mount Haemus.

351-352. *quōs . . . mittit*: for the tense see note on *quī . . . petit*, 312-313. *cāsūs*, forms of death; lit., 'falls.'

353-356. *subit*: as in 338. *īsignis . . . equīs*: freely, far-famed horseman; lit., 'distinguished through his steeds.' Since Neptune (Poseidon) produced the horse, his son Messapus is, naturally, a fine horseman. *Expellere* (sc. *ē Latīō*) fits better the nearer subject, *hī*, which = *Latīnī* (Halaesus, Messapus, etc.); see note on *legunt*, i. 426. With *illi*, *expellere* = *fundere* or *fugāre*. *certātur*, the battle rages; impers. passive. *limine . . . Ausoniae* emphasizes the severity of the struggle; the Trojans have made little, if any, progress. *Magnō . . . aethere*, by

reminding us of the boundless area wherein the elements may fight, emphasizes the intensity of the fighting. *discordēs . . . ventī*: see note on *crēber . . . procellis*, i. 85.

357-359. *proelia . . . tollunt*, rouse the fighting, i.e. make the fighting more and more severe. *inter sē*, to one another. *stant*, maintain their ground, = *nōn cēdunt* (cf. 358). *obnīxa*: either set, strained (cf. *stat . . . eōdem*, v. 437), or straining, struggling (§ 186). *contrā* = *inter sē*, against one another.

361. *pede* is usually regarded as a local abl.; for an abl. with *haereō* see note on *currū*, i. 476. It is better, perhaps, to say that *pede* and *virō* are instr. ablatives with *haeret*, which gives the result, *clings*, not the process, 'is made to cling,' 'is caught' (*impeditur*); see §§ 160, 222. *dēnsus*, close-locked. Study *dēnsus* (and its opposite, *rārus*) in Vocabulary. Vergil should have written *dēnsique virīs virī*. But that form would have been unmetrical. Vergil therefore ventured to use the sing., to match the sing. in *haeret pede pēs*.

At parte ex aliā, quā saxa rotantia lātē
 impulerat torrēns arbustaque dīruta rīpīs,
 Arcadas insuētōs aciēs inferre pedestrīs
 ut vidit Pallās Latiō dare terga sequācī 365
 (aspera equōs nātūra locī dīmittere quandō
 suāserat), ūnum quod rēbus restābat egēnīs,
 nunc prece, nunc dictīs virtūtem accendit amārīs:
 “Quō fugitis, socii? Per vōs et fortia facta,
 per ducis Euandrī nōmen, dēvictaque bella, 370
 spemque meam, patriae quae nunc subit aemula laudī,
 fidite nē pedibus; ferrō rumpenda per hostīs
 est via. Quā globus ille virum dēnsissimus urget,
 hāc vōs et Pallanta ducem patria alta reposcit.
 Nūmina nūlla premunt; mortālī urgēmur ab hoste 375
 mortālēs; totidem nōbīs animaeque manūsque.
 Ecce maris magnā claudit nōs ōbice pontus;

362-438. Elsewhere the Arcadians are yielding to the Latins, but are rallied by Pallas, who works havoc among the foe till Lausus encourages them.

362-364. *parte (pugnae) ex aliā*: join with *dare terga*, 365. For the word-order cf. § 230. *impulerat*: mark the tense; we are to think of a water-course, at this time dry, running into the Tiber. *aciēs . . . pedestrīs*, as *battle-hosts on foot* (i.e. dismounted). The Arcadians with Pallas were horsemen (viii. 514-519).

366-367. *quandō*: for position see § 236. This verse strengthens 364; the Arcadians, being dismounted, were out of their element and so at a disadvantage. This latter thought, that they were at a disadvantage, Vergil does not express in set terms (see § 254). *ūnum . . . egēnīs*, the one course remaining for (to help, or, to save) his desperate situation. The words are in appos. with *nunc prece* . . . *amārīs*, 368.

369-370. *per . . . et . . . per*: a more regular form would be *per et*

fortia facta et ducis nōmen. *vōs*: a study of passages akin to this shows that *vōs* is probably governed not by *per*, but by a verb (*ōrō*) to be supplied. *dēvicta*: sc. *ab eō*. *dēvicta . . . bella* = *hostis bellō ab eō dēvictōs*.

371. *patriae* = *patris meī*. *subit* (*mihi*, or *mē*), *steals over me*; cf. ii. 560, ii. 575-576, ix. 757, with notes there. *aemula*, as *rival*. *laudī*, *distinction*; cf. i. 461.

372-377. *pedibus*: i.e. speed of foot in flight (365). *urget*: sc. *vōs*. *hāc . . . reposcit*, *THERE is the path along which . . . summons you*. *alta*, *exalted, glorious*. The epithet suggests a contrast to their present inglorious flight. *patria alta* = in effect, 'the glorious record of your fathers.' *reposcit*: this verb = 'claim as one's due'; the sense here is thus 'summons you, as of right she may.' *mortālī . . . mortālēs*, *only mortal is the foe by whom we, mortal men, are beset*. *totidem*: sc. *quot illis (= Latinīs) sunt animae, lives*. *maris*: join with *ōbice*; see § 122.

dēest iam terra fugae; pelagus Trōiamne petēmus?"
Haec ait, et medius dēnsōs prōrumpit in hostīs.

- 380 Obvius huic primum, fātīs adductus inīquīs,
fit Lagus; hunc, magnō vellit dum pondere saxum,
intortō figit tēlō, discrīmina costīs
per medium quā spīna dabāt, hastamque receptat
ossibus haerentem. Quem nōn super occupat Hisbō,
385 ille quidem hoc spērāns, nam Pallās ante ruentem,
dum furit, incautum crūdēlī morte sodālis
excipit, atque ēnsem tumidō in pulmōne recondit.
Hinc Sthenium petit, et Rhoetī de gente vetustā
Anchemolum, thalamōs ausum incestāre novercae.
390 Vōs etiam, geminī, Rutulīs cecidistis in arvīs,
Daucia, Lārīdē ThyMBERque, simillima prōlēs,
indiscrēta suīs grātusque parentibus error;
at nunc dūra dedit vōbīs discrīmina Pallās,
nam tibi, Thymbre, caput Euandrius abstulit ēnsis,

378. dēest . . . fugae: the enemy are in front of the Arcadians and on either side of them. For scansion of *dēest* see *dēsum* in Vocabulary. *Trōiam:* i.e. the Trojan camp. The alternatives here are skillfully presented. *pelagus* suggests danger and death; *Trōiam* suggests security and the honorable support of their allies. To decide between such alternatives should be easy.

379. medius: as in i. 682; see note there.

380-383. Obvius . . . fit Lagus, *The first man set across his path is*, etc. **primum:** *primus* would be more natural; it would be metrical, too. **adductus:** the prefix = *to* (the fight). **inīquīs, unkind.** **discrimina . . . dabāt = dividēbat.** **quā:** for position of the rel. pron. see notes on *quem*, v. 39, and on ix. 347. **dabāt:** for scansion see § 275. **hastam . . . receptat:** cf. *iaculō . . . raptō*, 342, with note.

384-387. haerentem: freely, *fast lodged.* **Quem . . . Hisbō,** *But Hisbo*

surprises him not, from above. **super = dēsuper.** **occupat,** *surprises.* *Hisbo* had tried to slay Pallas as he bent over Lagus's body to pull out his spear. **ille . . . spērāns:** cf. *ille . . . cupiēns*, ix. 796, with note. Render by *eagerly though he hopes for that result.* **ante, betimes,** belongs with *excipit*, 387. **incautum . . . morte,** (*made*) *incautious by*, etc.; see §§ 160, 215. **sodālis:** Lagus (381).

390-392. Rutulīs here = *Latīnīs*. **Daucia . . . prōlēs, sons of Daucus.** **indiscrēta, indistinguishable;** see note on *indēprēnsus*, v. 591. **suīs:** after the direct address in 390, repeated in 391, we should expect *vestris*. Vergil is, however, talking now *about* the twins. Besides, *suīs* is metrically more convenient than *vestris* would be. **error,** *source of perplexity:* § 202.

394. Thymbre: from a nom. *Thymbrus*; contrast *Thymber*, 391. A voc. *Thymber* would be unmetrical here. **caput:** for scansion see § 276. **Euan-drius . . . ēnsis:** Vergil is telling us

tē dēcīsa suum, Lārīdē, dextera quaerit, 395
 sēmianimēsque micant digitī ferrumque retractant.
 Arcadas accēnsōs monitū et praeclāra tuentīs
 facta virī mixtus dolor et pudor armat in hostīs.
 Tum Pallās biugīs fugientem Rhoetea praeter
 trāicit. Hoc spatium tantumque morae fuit Īlō, 400
 Īlō namque procul validam dirēxerat hastam,
 quam medius Rhoeteus intercipit, optime Teuthrā,
 tē fugiēns frātremque Tyrēn, currūque volūtus
 caedit sēmianimis Rutulōrum calcibus arva.
 Ac velut optātō ventīs aestāte coortīs 405
 dispersa immittit silvīs incendia pāstor
 (correptīs subitō mediīs extenditur ūna
 horrida per lātōs aciēs Vulcānia campōs;
 ille sedēns victor flammās dēspectat ovantis),
 nōn aliter socium virtūs coit omnis in ūnum, 410

indirectly (§ 254) that Evander had given his own sword to Pallas.

395-396. suum, its (former) owner. sēmianimēs: for scansion see § 282. **micant** (*quiver*) . . . **retractant:** Vergil is thinking of the muscular reaction seen in the bodies of the dying, or of those newly slain; the dying fingers of Larides seem to be reaching out to grasp anew the fallen sword.

399-400. biugīs fugientem: freely, *as he was swept past in flight by*, etc.; see §§ 160, 215. **Hoc . . . Īlō:** *Hoc* is emphatic, *Only this*, or, *This alone*, and = *tantum*, *so much only*; both words refer back to the thought of *biugīs* . . . *trāicit*. Only the time that was required to slay Rhoeteus delayed the death of Ilus. **spatium, respite.**

401-404. Īlō, Against Ilus (§ 131). quam . . . intercipit, but . . . intercepted it. medius: used as in 379. **sēmianimis:** see note on *sēmianimēs*, 396.

405-408. optātō . . . coortīs, when the winds have risen as he would have them rise. See optō in Vocabulary. dispersa, well separated. We should use

an adv. expression, 'here and there.' **correptīs . . . mediīs, laying swift hold on the intervening spaces**, i.e. the tracts of woodland that lie between the *dispersa . . . incendia* (406). **ūna horrida . . . aciēs Vulcānia, the fire-god's massed (ūna) and bristling battle-line;** a splendid expression. **ūna** marks the contrast between the many scattered fires (406) and the solid line of fire which is formed at the last.

409-410. ille: the shepherd. **victor:** freely, *with all a conqueror's pride*. The fires have been set either to clear away the brush or to convert a tract of woodland into ground fit for tillage or pasturage. **ovantis, exultant;** the flames sympathize with the *pāstor*. **socium . . . ūnum:** freely, *your gallant followers gather together from every side (omnis)*. **socium virtūs, the manhood of your followers,** is another splendid expression. For *socium* (gen. pl.) see § 100. Cf. *ūna . . . Vulcānia*, 407-408. In this simile, 405-411, Pallas corresponds to the *pāstor*, his followers to the *incendia*; his followers are uni-

- tēque iuvat, Pallā. Sed bellis ācer Halaesus
tendit in adversōs sēque in sua colligit arma.
Hic mactat Lādōna, Pherētaque, Dēmodocumque,
Strȳmoniō dextram fulgentī dēripit ēnse
415 ēlātam in iugulum, saxō ferit ōra Thoantis,
ossaque dispersit cerebrō permixta cruentō.
Fāta cavēns silvīs genitor cēlārat Halaesum;
ut senior lētō cānentia lūmina solvit,
iniēcēre manum Parcae tēlisque sacrārunt
420 Euandri. Quem sic Pallās petit ante precātus:
“Dā nunc, Thybri pater, ferrō, quod missile librō,
fortūnam, atque viam dūrī per pectus Halaesī.
Haec arma exuviāsque virī tua quercus habēbit.”
Audiit illa deus; dum tēxit Imāona Halaesus,
425 Arcadiō infēlix tēlō dat pectus inermum.
At nōn caede virī tantā perterrita Lausus,

ted as the fires were, and he himself exults at this as did the shepherd at his success.

411-412. Sed . . . arma: even by united effort (410-411) the Arcadians win no easy victory. **tendit:** sc. sē, out of sēque. **adversōs:** freely, *foemen*; lit., ‘those who were (turned =) set against (him).’ -que, and yet. **arma,** his shield; *arma* not infrequently stands for *scūtum*, the most important piece of defensive armor. Halaesus comes on vigorously yet cautiously.

415. ēlātam = quam extulerat. in iugulum (Halaesī), against, etc. Strymonius had probably attempted to strike Halaesus in the throat.

417. Fāta . . . cēlārat: Halaesus’s father had in some way learned that Halaesus must, in war, die an early death by a foeman’s hand and so had kept him far from war’s alarms.

418. lētō . . . solvit, through death (i.e. in dying) relaxed. cānentia: i.e. growing dull, losing the brilliancy and color they possessed in life; freely, *glazing, filmy*.

419-420. iniēcēre manum (ei): *iniciere (manum or) manūs* was a term of Roman criminal law, ‘to lay violent hands on,’ ‘hale to prison.’ **tēlis . . . Euandri:** Pallas has the spears as well as the sword (394) of Evander. **ante precātus:** said, in ix. 624, of Ascanius; see note there on *ante*.

421. Dā . . . habēbit (423) really = ‘Grant my prayer; (if you do this), your oak shall,’ etc. **missile:** freely, *for the throw*. The word belongs in thought with *ferrō* (*missile ferrum = tēlum*); for its position see note on *ignōtum*, ii. 59.

423. tua quercus: i.e. ‘an oak-tree consecrated to you’; on this the arms of Halaesus, when slain, are to be hung as a thank-offering to the god for his help in the slaying of Halaesus; the whole will constitute a *tropaeum* (see *tropaeum* in Vocabulary).

425. inermum = apertum (314). Halaesus is slain while he is using his shield to protect his comrade Imaon; *infēlix* is most appropriate.

426-427. nōn . . . perterrita . . .

pars ingēns bellī, sinīt agmina; prīmus Abantem
oppositum interimīt, pugnae nōdumque moramque.
Sternitur Arcadiae prōlēs, sternuntur Etruscī,
et vōs, ō Grāis imperdita corpora, Teuerī.

439

Agmina concurrunt ducibusque et vīribus acquīs;
extrēmī addēssent aciēs, nec turba movērī
tēla manūsque sinīt. Hinc Pallās instat et urget,
hinc contrā Lausus, nec multum discrepat aetās,
ēgregiū fōrmā, sed quīs fortūna negārat
in patriam reditūs. Ipsōs concurrere passus
haud tamen inter sē magnī rēgnātor Olympī;
mox illōs sua fāta manent maiōre sub hoste.

435

Intereā soror alma monet succēdere Lausō
Turnum, quī volucrī currū medium secāt agmen.
Ut vidit sociōs, "Tempus dēsistere pugnae;
sōlus ego in Pallanta feror, sōlī mihi Pallās

440

sinīt agmina, leaves not (i.e. abandons not) his lines, sorely disturbed, etc. Lausus does not stand by as an idle spectator of his countrymen's discomfiture, but seeks to offset it and to rally his men. *virī*, wrought by the hero; subjective genitive. *pars* . . . *bellī*: cf. *quōrum pars* . . . *fui*, ii. 6. *sinīt*: see note on *sinite* . . . *virīs*, ix. 620.

428. *pugnae* . . . *moram*, though he was the knot and the stay (*hindrance*) of, etc., i.e. though he made the fighting an intricate, difficult matter, and delayed its outcome. The words complement Lausus (cf. note on *agmina*, 318).

429-430. *Sternitur* . . . *sternuntur*: in translating keep the word-order: *Laid low in death are*, etc. *ō* . . . *corpora*: cf. ii. 197-198. The Latins proved themselves better warriors even than the Greeks; cf. *Nōn* . . . *Ulixēs*, ix. 602, with note.

433. *sinīt*: for scansion see § 278.

434-438. *nec* . . . *reditūs* (436): we should use three adjectival expressions: *differing little*, *these two*, *in years*,

peerless . . . , but denied by fate a return, etc. Vergil loves variety in syntactical forms as well as in words (§ 196). *quīs* = *quibus*; see § 103, 2. *sua*: used as in i. 461; see note there. *sub*, at the hands of. Pallas is presently slain by Turnus, a warrior greater than Lausus, and Lausus is killed by Aeneas, a warrior greater than Pallas.

439-509. Turnus and Pallas meet in single combat; Pallas is slain. Turnus gives up Pallas's body for burial, but keeps his baldric.

439-440. *soror*, his (i.e. Turnus's) sister, the nymph Juturna. *Lausō*: see vii. 649-654. *quī* . . . *secāt*: freely, and so he cleaves. *medium*, intervening.

441-443. *sociōs*: sc. *suōs*; sc., too, ait, out of 444. *pugnae*: dative. Since *dēsistere* (sc. *sē*: § 151) = *sē removēre*, *sē abripere*, 'withdraw (one's self),' this dat. is similar to that seen in *silici*, i. 174; see note there. *feror*: reflexive middle (§ 167). The pres. is very effective; *sōlus* . . . *feror* = *I am on my way to fight Pallas single-handed*. *sōlī* . . .

dēbētur; cuperem ipse parēns spectātor adesset.”

Haec ait, et socii cessērunt aequore iussō.

- 445 At Rutulum abscessū iuvenis tum iussa superba
mīrātus stupet in Turnō, corpusque per ingēns
lūmina volvit, obitque truci procul omnia vīsū,
tālibus et dictis it contrā dicta tyrannī:

“Aut spoliis ego iam raptis laudābor opīmīs

- 450 aut lētō insignī; sortī pater aecus utrique est.
Tolle minās.” Fātus medium prōcēdit in aequor.
Frīgidas Arcadibus coit in praecordia sanguis.

Dēsilit Turnus biiugīs, pedes apparat ire
comminus, utque leō, speculā cum vīdit ab altā

- 455 stāre procul campīs meditantem in proelia taurum,
advolat, haud alia est Turnī venientis imāgō.

Hunc ubi contiguum missae fore crēdidit hastae,
ire prior Pallās, sī quā fors adiuvet ausum

vīribus imparibus, magnumque ita ad aethera fātur:

- 460 “Per patris hospitium, et mēnsās, quās advena adistī,

dēbētur, *Pallas is MY due, and MINE alone*. Pallas is due to Turnus as a victim to be slain by him. *cuperem* . . . *adesset* = *utinam ipse parēns spectātor adesset*; hence the mood and the tense. Cf. *utinam* . . . *adforet*, i. 575-576, with note, and *optem* . . . *adigat*, iv. 24-25, with note on *dehīscat* . . . *adigat*. For the savagery which makes Turnus wish to slay a son before his father's eyes (an unholy act; see ii. 538-543) cf. § 67.

444. *iussō*: freely, as bidden; properly a transferred epithet (§ 212); we should have expected *iussī*.

445-448. *Rutulum abscessū* = *postquam Rutulī abscessērunt*; hence *tum* is natural. For *Rutulum* (gen. pl.) see § 100. *abscessū*: temporal ablative. *stupet in*, stands agape over. *corpusque*: -que = *and yet*, as in 412. *obit*, scans; properly, ‘traverses.’ *dictis*, sc. *suīs*. With *corpus* . . . *vīsū* (446-447) cf. *hūc* . . . *tacitīs*, iv. 363-364.)

450. *sortī* . . . *est* answers 443; the words fit *lētō insignī* better than they fit *spoliis* . . . *opīmīs*.

452. *Frīgidas* . . . *coit*: freely, turns cold and gathers together.

455. *in proelia meditantem*, practicing for battles. *in* = *against the coming of*, as in vi. 798.

458. *ire prior*, takes the initiative; for the inf. see § 172. *sī* . . . *adiuvet*, in the hope that, etc. We have here, perhaps, a wish like that in vi. 882, but in O.O. Cf., too, *Anthea sī* . . . *videat*, i. 181-182, with note, for another explanation. *ausum* (sc. *eum*), one who has ventured, though with unequal strength, etc. Pallas himself is made to realize his inferiority to Turnus (cf. 446-447).

460. *patris*: sc. *meī*. *mēnsās* . . . *adisti*: in viii. 184-279 Vergil describes how Hercules came to Italy, how he rendered a signal service to Evander and his people by slaying the robber

tē precor, Alcīdē, coeptīs ingentibus adsīs.
 Cernat sēminēcī sibi mē rapere arma cruenta
 victōremque ferant morientia lūmina Turnī.”
 Audiit Alcīdēs iuvenem, magnumque sub imō
 corde premit gemitum, lacrimāsque effundit inānīs. 465
 Tum genitor nātum dictīs adfātur amicīs:
 “Stat sua cuique diēs; breve et inreparābile tempus
 omnibus est vitāe; sed fāmam extendere factīs,
 hoc virtūtis opus. Trōiae sub moenibus altīs
 tot gnātī cecidēre deum; quīn occidit ūnā 470
 Sarpēdōn, mea prōgeniēs. Etiam sua Turnum
 fāta vocant, mētāsque datī pervēnit ad aevī.”
 Sic ait, atque oculōs Rutulōrum reicit arvīs.
 At Pallās magnīs ēmittit viribus hastam,
 vāgīnāque cavā fulgentem diripit ēnsem. 475
 Illa, volāns, umerī surgunt quā tegmina summa
 incidit, atque, viam clipeī mōlīta per ōrās,
 tandem etiam magnō strīnxit dē corpore Turnī.
 Hīc Turnus ferrō praefixum rōbur acūtō

giant Cacus, and how Evander in gratitude entertained Hercules.

462-463. Cernat . . . Turnī, May he see me take away from him as he dies, etc. **Cernat:** sc. *Turnus*, out of *Turnī*, 463. Pallas matches Turnus in savagery; see note on *cuperem . . . adesset*, 443. Turnus's outbreak, however, justifies Pallas's language.

466. genitor: Jupiter, who knows all things, and so understands the feelings of Hercules. **nātum:** Alcides (464).

467. Stat, stands firmly fixed. sua: as in 438.

468-472. fāmam extendere: i.e. to make one's fame outlive one. **hoc . . . opus,** in this context, must = *this is a task (exploit) that belongs to* (i.e. *is within the reach of*) *true manhood*. The meaning is thus different from that in *hoc opus, hic labor est*, vi. 129. **quīn =**

quīn etiam, nay, even (cf. i. 279, iii. 403). **Sarpēdōn:** cf. i. 99-100. **sua:** as in 438, 467. **datī:** sc. *ēī ā Fātīs. pervēnit, he is speeding;* lit., 'has come.'

473. oculōs . . . arvīs: Jupiter can not bear to witness Pallas's death. He grieves, as Alcides did (464-465).

476-477. umerī . . . tegmina summa, the covering of his shoulder rises (*highest =*) *to its highest point* (the point at which the body armor would be thinnest). The words are in themselves indefinite, but are defined by *clipeī . . . per ōrās*, 477. **viam . . . mōlīta, having forced a (broad) way.**

478. etiam, also, i.e. besides passing through the edge of the cuirass. **strīnxit dē corpore:** freely, *barely grazed*. The expression involves fusion of (1) *corpus strīnxit*, and (2) *parvum dē corpore secuit* (*exsecuit*).

- 480 in Pallanta diū librāns iacit, atque ita fātur:
 "Aspice num mage sit nostrum penetrābile tēlum."
 Dixerat, at clipeum, tot ferri terga, tot aeris,
 quem pellis totiēns obeat circumdata tauri,
 vibranti cuspis medium trānsverberat ictū,
 485 lōricaeque morās et pectus perforat ingēns.
 Ille rapit calidum frūstrā de vulnere tēlum;
 ūnā eādemque viā sanguis animusque secuntur.
 Corruit in vulnus (sonitum super arma dedēre),
 et terram hostilem moriēns petit ōre cruentō.
 490 Quem Turnus super adsistēns,
 "Arcades, haec," inquit, "memorēs mea dicta referte
 Euandrō: quālem meruit, Pallanta remittō.
 Quisquis honōs tumulī, quidquid sōlāmen humandī est,
 largior; haud illī stābunt Aenēia parvō
 495 hospitia." Et laevō pressit pede, tālia fātus,

480-481. diū librāns: since Pallas has flung his spear (474), and evidently has no other at hand, he must await, helplessly, Turnus's cast. **mage sit . . . penetrābile**, has greater penetrating power. *penetrābile* is here act. in sense, and = a pres. act. participle. This use of adjectives in *-bilis* belongs to poetry.

482. **terga**: freely, *layers, plates*. This venturesome use of the word is made possible by the fact that in early days bullock's hide was the material most used in shields; cf. e.g. 483, ix. 706. For other striking descriptions of shields cf. *aerea sūta*, 313, *clipei . . . textum*, viii. 625 (here the shield is pictured as something woven), and *septēnōs . . . impediunt*, viii. 448-449.

483. **quem . . . obeat**: for the subj. see note on *quibus . . . esset*, ii. 248, first explanation. **pellis . . . tauri**: freely, *the bull's hide encompassed so often with its enveloping folds. circumdata (ei)* lit. = 'flung round it.'

484. **vibrantī . . . ictū**, with quivering impact; the spear quivers after its lodgment in Pallas's body. **medium**,

full in the center, emphasizes Turnus's skill. See note on *summō . . . umbōne*, ii. 546.

486-487. **rapit**: conative present (see note on *nē . . . arcēret*, i. 299-300). For scansion of *eādem* and *sanguis* see §§ 281, 275. **secuntur**: sc. *calidum tēlum*, out of 486. For the spelling of *secuntur* see note on i. 185.

488-489. **in vulnus**: i.e. forward on his wounded breast; the Romans seem to have believed that wounded men usually fell *in vulnus*. **petit** = *ferit, strikes*.

492. **quālem meruit** (sc. *Euander*): freely, *as he has deserved*; lit., 'in such guise as he has earned him'; cf. the commercial terms in *haud . . . hospitia*, 494-495. **quālem . . . remittō** = *mortuum Pallanta (Euander) meruit: talēm igitur eum remittō*. For Turnus's savagery see note on *cuperem . . . adesset*, 443.

494-495. **haud . . . hospitia**: note the sharp advers. asyndeton: (*yet after all*) *not slight will he find the cost of welcoming Aeneas*. For this welcome see notes on viii. 371, and on viii. 452-453.

exanimem, rapiēns immānia pondera baltei
 impressumque nefās: ūnā sub nocte iugālī
 caesa manus iuvenum foedē thalamīque cruentī,
 quae Clonus Eurytidēs multō caelāverat aurō.
 Quō nunc Turnus ovat spoliō gaudetque potītus. 500
 Nescia mēns hominum fātī sortisque futūrae
 et servāre modum, rēbus sublāta secundīs!
 Turnō tempus erit magnō cum optāverit ēmptum
 intāctum Pallanta, et cum spolia ista diemque
 ōderit. At sociī, multō gemitū lacrimisque, 505
 impositum scūtō referunt Pallanta frequentēs.
 Ō dolor atque decus magnum reditūre parentī!
 Haec tē prima diēs bellō dedit, haec eadem aufert,
 cum tamen ingentīs Rutulōrum linquis acervōs.
 Nec iam fāma malī tantī, sed certior auctor 510

496-500. *rapiēns, the while he tore away. baltei: for scansion see § 281. nefās, the tale of sin, is explained by the appositional expression, ūnā . . . cruentī (497-498). The fifty daughters of Danaüs were married to the fifty sons of Danaüs's brother Aegyptus, but on the wedding night all but one of them slew their husbands. ūnā . . . cruentī: sc. est with caesa, sunt with thalamī. sub, under cover of. multō . . . aurō, on the spacious gold, i.e. on the broad stripe of gold that adorned the belt. Quō . . . potītus: render by a separate sentence: But in it now . . . exults, as his spoils, and joys in its possession.*

501-504. *Nescia . . . secundis (502)!, Alas for the mind of man, ignorant of fate, . . . and of how to observe due limits, ignorant, alas, when upborne (exalted) by prosperity! servāre . . . secundis = a noun, parallel to fātī . . . futūrae. magnō . . . Pallanta, when he shall pray for a Pallas, unscathed, bought, too, at price without limit!, i.e. 'when he shall wish that he had actually paid a high price to be allowed to let Pallas go unspoiled.' ista is to be taken also with diem. The*

word is used much as it is in ii. 521 (see notes there); it suggests a feeling in marked contrast to that in 500.

506. *impositum . . . referunt = scūtō imponunt et referunt (see note on summersās . . . obrue, i. 69). referunt = bear him back (to his quarters).*

507. *Ō . . . parentī!, O son, destined to return, etc. magnum: join with both nouns. reditūre: see note on futūrae, i. 712.*

509. *cum . . . linquis: Vergil has preferred to treat this clause as temporal, while, nevertheless. The more natural formula would be cum ('although') . . . linquās; the clause explains decus magnum, 507. linquis is metrically more convenient here than linquās would be. tamen implies a clause like 'though you die yourself.' Cf. note on tamen, ix. 315.*

510-605. *Aeneas, learning of Pallas's death, speeds, frenzied with pain, to the scene. He slays many of the foe, and turns the tide of battle. The beleaguered Trojans burst forth from the camp.*

510. *fāma, mere rumor. auctor, evidence, warranty; properly, 'authority,' 'guarantor.'*

advolat Aenēae, tenuī discrimine lēti
 esse suōs: tempus versis succurrere Teucris.
 Proxima quaeque metit gladiō, lātumque per agmen
 ārdēns līmitem agit ferrō, tē, Turne, superbum
 515 caede novā, quaerēns. Pallās, Euander, in ipsīs
 omnia sunt oculis, mēnsae, quās advena primās
 tunc adiit, dextraeque datae. Sulmōne creatōs
 quattuor hīc iuvenēs, totidem quōs ēducat Ūfēns,
 vīventīs rapit, īferiās quōs immolet umbris,
 520 captivōque rogī perfundat sanguine flammās.
 Inde Magō procul infēnsam contenderat hastam;
 ille astū subit, at tremibunda supervolat hasta,
 et, genua amplectēns, effātur tālia supplex:
 “Per patriōs Mānīs et spēs surgentis Iūli
 525 tē precor, hanc animam servēs gnātōque patrique.
 Est domus alta, iacent penitus dēfossa talenta

511-512. *tenuī . . . lēti esse*, are but a hair's breadth from death; cf. *lēti discrimine parvō*, iii. 685, with note. *tempus*: sc. *esse*, in O.O.: it is time, report says, etc.

513-517. *Proxima quaeque*: i.e. whatever came in his way from time to time as he moved forward. In this idiom the sing. is the usual form; the pl. is rare, though found even in Cicero. Render by *What he finds near him, that again and again he reaps*, etc. *lātum . . . agit*: cf. *lātō tē līmite dūcam*, ix. 323, with note. *ipsīs . . . oculis*: freely, his bodily eyes (i.e. not merely the eyes of his imagination). *mēnsae . . . adiit*: cf. the prayer of Pallas, 460. *tunc* is emphatic, in those memorable days; for the allusion here cf. *Aenēia . . . hospitā*, 494-495. *Sulmōne creatōs* = *Sulmōnis filiōs*. Cf. *Alcānore crēti*, ix. 672, with note.

518-520. *quōs ēducat*: for the tense see note on *quā petit*, 312-313. *quōs . . . perfundat*: a purpose clause. *umbris*: sc. *Pallantis*. For the thought of *īferiās . . . flammās* cf. *cinerēs*

satiāsse meōrum, ii. 587, with note on *satiāsse*. Human sacrifices are mentioned in Homer; they formed part of early Roman ritual. Here Aeneas reverts utterly to elemental savagery, a savagery matching that of Turnus (443), and that of Pallas (449, 462-463). Aeneas is excusable, as Pallas was: his savagery is due to pain, caused by the death of a young man he has known but a few days. This utter surrender to grief and rage by Aeneas, usually so self-controlled that he has seemed to many utterly without feeling, is striking indeed, perhaps the most striking single incident in the *Aeneid*. See also xii. 938-951, with notes.

522. *astū*: modal abl., *deftly, adroitly*. *subit*, runs beneath.

523. *genua amplectēns*: cf. *genua amplexus genibusque volūtāns*, iii. 607.

526. *Est . . . talenta* = *Est domus, in quā (or, ubi) iacent*. In *Est . . . mihī* (528) Magus is on lower ground than he was in 524-525; he is trying now to bribe Aeneas into sparing his life.

caelātī argentī, sunt aurī pondera factī
infectīque mihi. Nōn hīc victōria Teucrum
vertitur, aut anima ūna dabit discriminā tanta."

Dixerat. Aenēās contrā cui tālia reddit:

530

"Argentī atque aurī memorās quae multa talenta,
gnātīs parce tuīs. Belli commercia Turnus
sustulit ista prior iam tum Pallante perēptō.
Hoc patris Anchīsae Mānēs, hoc sentit Iūlus."

Sīc fātus, galeam laevā tenet, atque, reflexā
cervīce ōrantis, capulō tenuis applicat ēnsem.

535

Nec procul Haemonidēs, Phoebī Triviaeque sacerdōs,
īnfula cui sacrā redimibat tempora vittā,
tōtus conlūcēns veste atque īsignibus armīs,

quem congressus agit campō, lāpsūque superstāns
immolat, ingentīque umbrā tegit; arma Serestus
lēcta refert umerīs, tibi, rēx Grādīve, tropaeum.

540

Īnstant acīēs Vulcānī stirpe creātus

Caeculus et veniēns Marsōrum montibus Umbrō;

Dardanidēs contrā furit. Anxuris ēnse sinistram

545

527-529. argentī: silver plate, as often. **factī**, wrought, into plate, etc.; if it = 'minted,' we have here an anachronism (see note on *ancora*, i. 169). **infectī:** gold and silver bars were much used in large Roman financial transactions. **hic** (=in *mē*) . . . **vertitur**, not here, in my person, is at stake, etc.; lit., 'I am not the pivot on which the victory . . . turns.' **aut . . . tanta**, nor will a single life produce, etc. We must carry *Nōn* of 528 into this clause, as in iii. 42-43, iii. 161-162.

532-533. gnātīs: dat., for your sons (§ 131). **parce:** sc. *eīs talentīs*. **Belli commercia:** sarcastic. The gen. = an adjective. Commercial dealings normally belong to times of peace; hence, 'warlike trafficking' involves a contradiction in terms (oxymoron); see note on *via* . . . *invia*, iii. 383. **iam . . . perēptō**, long ago, aye, when he slew *Pallas*.

534. Hoc . . . Iūlus answers 524-525.

536. ōrantis belongs in syntax with *cervīce*. Render it, however, by a separate clause, *even while he was making his plea*.

537-539. infula is here the fillet as a whole; **vittā** is a coll. sing. and has here its proper sense. **redimibat:** for the form see § 114. **tōtus**, in all his frame.

540-542. quem . . . tegit: in translating begin a new sentence: *Assailing him, he drives him*, etc. **ingentī . . . umbrā**, in this context (cf. esp. *immolat*), must = *the mighty (deep) shadows of death*. **lēcta**, gathered. **tropaeum**, to serve as trophy; see note on *mūnēra* . . . *diū*, l. 636; for thought cf. 423.

544. veniēns . . . montibus: cf. *Hic Curibus . . . advenit*, 345-346, with note.

545. sinistram (*manum*), left arm.

et tōtum clipeī terrae dēiēcerat orbem
(dixerat ille aliquid magnum, vimque adfore verbō
crēdiderat, caelōque animum fortasse ferēbat,
cānitiumque sibi et longōs prōmiserat annōs):

- 550 Tarquitus exsultāns contrā fulgentibus armīs,
silvicolae Faunō Dryopē quem nympha creārat,
obvius ārdentī sēsē obtulit. Ille reductā
lōricam clipeīque ingēns onus impedit hastā,
tum caput ōrantis nēquīquam et multa parantis
555 dīcere dēturbat terrae, truncumque tepentem
prōvolvēns super haec inimicō pectore fātur:
“Istic nunc, metuende, iacē. Nōn tē optima māter
condet humō patriōque onerābit membra sepulchrō:
ālitis linquēre ferīs, aut gurgite mersum
560 unda feret, piscēsque impāstī vulnera lambent.”
Prōtinus Antaeum et Lūcam, prīma agmina Turnī,

546. terrae = *in terram*; see § 134. **orbem**, *circuit, compass*. The arm is lopped off; with it, of course, the shield also falls.

547-548. dixerat . . . magnum: he had probably boasted that he would kill Aeneas; cf. the talk of Numanus Remulus, ix. 598-620. **magnum**, *boastful*; cf. the (colloquial) English ‘talk big,’ ‘big talk.’ **vim . . . verbō**: i.e. that he would have force to match his words. **caelō . . . ferēbat**, *was exalting his spirit (pride) to the very skies*; cf. *animōs . . . tollunt*, ix. 637. **fortasse**, *perchance*; sarcastic. *fortasse ferēbat* is really an instance of litotes (see note on *nōn simīlī*, i. 136).

550-553. Tarquitus . . . obtulit (552): note the parataxis in 545-552; see §§ 247, 249. A *cum-inversum* clause would have been possible: see note on *cum . . . sēcum (ait)*, i. 36-37. **obvius . . . obtulit** (*eī = Aenēae*): cf. *māter . . . sēsē tulit obvia*, i. 314, with note. **reductā . . . hastā**: cf. *reductā . . . dextrā*, v. 478-479, with note on *reductā*. The actual cast of the spear is left to

inference (§ 254). **impedit**, *interlocks, or entangles*; the spear pierces shield and breastplate.

554-555. ōrantis: as in 536. **dēturbat terrae**: cf. *terrae dēiēcerat*, 546. Sc. *gladiō* here. **prōvolvēns**: Aeneas’s savagery (see notes on 518-520, at the end) has not yet abated.

557-560. metuende contains a sarcastic allusion to 550. Render by *dread warrior*, or the like. **Nōn . . . lambent** (560): note that Aeneas’s ferocity (cf. 517-520, with notes, 531-534, 556) makes him sink to crudity and vulgarity which nowhere else mark and mar his language. Note once more that his savagery is justified by the fact that it is due to his grief over the death of Pallas. Yet he had known Pallas but a few days! **patriō . . . sepulchrō**: for the thought cf. *nūdus . . . harēnā*, v. 871, with note. **onerābit**: Vergil is thinking of the massive tombs his own countrymen loved.

561-562. prīma agmina: freely, *who formed the van of Turnus’s forces*; the exaggeration far exceeds that in *pug-*

persequitur, fortemque Numam, fulvumque Camertem,
 magnanimō Volcente satum, dītissimus agrī
 quī fuit Ausonidum, et tacitīs rēgnāvit Amyclīs.
 Aegaeōn quālis, centum cui bracchia dīcunt 565
 centēnāsque manūs, quīnquāgintā ōribus ignem
 pectoribusque ārsisse, Iovis cum fulmina contrā
 tot paribus streperet clipeīs, tot stringeret ēnsīs,
 sic tōtō Aenēās dēsaevit in aequore victor,
 ut semel intepuit mūcrō. Quīn ecce Niphaēī 570
 quadriiugīs in equōs adversaque pectora tendit.
 Atque illi, longē gradientem et dīra frementem
 ut vīdēre, metū versī retrōque ruentēs
 effunduntque ducem rapiuntque ad litora currūs.
 Intereā biiugīs infert sē Lūcagus albīs 575
 in mediōs frāterque Liger; sed frāter habēnīs
 flectit equōs, strictum rotat ācer Lūcagus ēnsem.
 Haud tulit Aenēās tantō fervōre furentis;
 inruit, adversāque ingēns appāruit hastā.

nae . . . *moram*, 428. *fulvum*, yellow-haired, i.e. fair-haired.

563-564. *dītissimus agrī*: as in i. 343. *Ausonidum*: for form see § 99. *tacitīs* . . . *Amyclīs*: tradition said that, after many false alarms of the enemy's approach, it was decreed by the people of Amyclae that no one there should ever announce the approach of the enemy. As a result, when the enemy did appear, they found it easy to take the town. Hence *tacitīs* = *famed for its silence*.

565-566. *quālis*: sc. *saeviit* or *dēsaeviit*, out of 569. Render by *Huge as Aegaeon was—he had, so men say, a hundred . . . , from fifty mouths fire blazed . . . , when he vented his fury*, etc. *cui . . . manūs*: sc. *fuisse*. Before *quīnquāgintā* sc. *cui*, from 565, or perhaps, *cuius* (see note on *et*, ii. 71).

568-569. *tot . . . tot*, a like number of, = *quīnquāgintā*, 566. *paribus* = *paribus inter sē*, equally matched, all

alike. In ancient warfare banging the shield with the spear was one of the devices used to frighten the enemy. *ēnsīs*: sc. *aequōs*. *sic* balances *quālis*, 565; *tālis* would have been more regular.

571. *pectora*: sc. *eōrum* = *equōrum*. *adversa* may be conveniently rendered by *full against*.

572-574. *longē gradientem*: Vergil is translating an Homeric expression which = 'moving onward with long strides.' *dīra frementem*, uttering ominous cries; for case of *dīra* see § 142. *metū*: the shadow cast by Aeneas frightens the horses; cf. 593. *effundunt*: either his fall kills him or Aeneas slays him (§ 254).

575-576. *Intereā*, *Presently*, *Next*. *sed* is used because Vergil's thought is, 'the two brothers come on together, against Aeneas, but they play different rôles.'

579. *adversā*, confronting, leveled.

580 Cui Liger:

"Nōn Diomēdis equōs nec currum cernis Achilles
aut Phrygiae campōs; nunc bellī finis et aevī
hīs dabitur terrīs." Vēsānō tālia lātē
dicta volant Ligerī. Sed nōn et Trōiūs hērōs

585 dicta parat contrā, iaculum nam torquet in hostem.

Lūcagus ut prōnus pendēns in verbera tēlō
admonuit biugōs, prōiectō dum pede laevō
aptat sē pugnae, subit ōrās hasta per imās
fulgentis clipeī, tum laevum perforat inguen;

590 excussus currū moribundus volvitur arvīs.

Quem pius Aenēās dictīs adfātur amārīs:

"Lūcage, nūlla tuōs currūs fuga sēgnis equōrum
prōdidit, aut vānae vertēre ex hostibus umbrae;
ipse rotīs saliēns iuga dēseris." Haec ita fātus,

595 arripuit biugōs; frāter tendēbat inertīs

infēlix palmās, currū dēlāpsus eōdem:

"Per tē, per quī tē tālem genuēre parentēs,

581-582. Nōn . . . campōs: cf. *Nōn . . . Ulixēs*, ix. 602, with note. Aeneas, aided by Apollo, escaped from Diomedes (see note on *Diomēdis equī*, i. 752), and, aided by Poseidon (Neptune), from Achilles, but he is not to escape now, says Liger. Liger boastfully pictures himself as greater than Diomedes or Achilles. He is saying, too, in effect, 'No god will rescue you from me.'

583-584. dabitur: sc. *tibi*. *Vēsānō . . . Ligerī*: for case see § 131. In prose we should have *ex vēsānō Ligeris ōre*, or the like. *et, also*, i.e. as Liger *dicta parāvit*. Aeneas does not talk; he acts.

586-588. prōnus . . . verbera: cf. *prōnī . . . pendent*, v. 147. *tēlō*: his sword; cf. 577. He is using his sword as a *stimulus*, or goad, to urge his team to greater speed against Aeneas. *prōiectō . . . pede laevō*: i.e. in getting ready, now, to hurl his spear with

all his might. *Lūcagus . . . pugnae* (586-588) describes two successive acts.

591-594. pius reminds us that in slaying his foes Aeneas is doing his duty (§ 66) to himself, his comrades, and the new Troy he is to found. Cf. the striking use of *pius* in iv. 393. *nūlla . . . umbrae*: there is an allusion to 572-574; see notes there. *currūs*, *team*, or, *span*. *fuga sēgnis*: an example of oxymoron (see note on *via . . . invia*, iii. 383). *rotīs*, *from your flying car*; lit., 'from your wheels.' *rotīs . . . dēseris* is a sarcastic restatement of 590.

595-596. inertīs, *helpless*; he could only talk, not fight (581-583). *dēlāpsus*, *having slipped down*.

597-598. per quī . . . parentēs: *per* governs the whole rel. clause; cf. note on *per*, ii. 142. For the appeal cf. that of Magus, *per . . . Iūli*, 524; for the complimentary language cf. *Quae . . .*

vir Trōiāne, sine hanc animam, et miserēre precantis.”

Plūribus ōrantī Aenēās: “Haud tālia dūdum dicta dabās. Morere, et frātre nē dēsere frāter.” 600

Tum, latebrās animae, pectus mūcrōne reclūdit.

‘Tālia per campōs ēdēbat fūnera ductor

Dardanius, torrentis aquae vel turbinis ātrī mōre furēns. Tandem ērumpunt et castra relincunt

Ascanius puer et nēquiquam obsessa iuventūs. 605

Iūnōnem intereā compellat Iuppiter ultrō:

“Ō germāna mihi atque eadem grātissima coniūnx, ut rēbār, Venus (nec tē sententia fallit)

Trōiānās sustentat opēs, nōn vīvida bellō

dextra virīs animusque ferōx patiēnsque perīclī.” 610

Cui Iūnō summissa: “Quid, ō pulcherrime coniūnx, sollicitās aegram et tua tristia iussa timentem?

Sī mihi, quae quondam fuerat quamque esse decēbat,

parentēs, said to Dido, i. 605-606. *sine* (from *sinō*), *spare*; lit., ‘leave alone.’ See notes on *sinī*, 427, and on *sinīte*, ix. 620. *precantis* = *supplicis*, a *suppliant*.

599-601. *Haud . . . dabās*: see 581-583. *frātre . . . frāter* is scornful: contrast 338. *latebrās . . . pectus*: for normal position of appos. see note on *dēnsa . . . tēcta*, vi. 7-8.

603-605. *torrentis . . . mōre*, after the manner of, etc., i.e. as resistlessly as, etc. *nēquiquam . . . iuventūs*: for the beginning of the siege see ix. 25-76.

606-632. Jupiter grants permission to Juno to rescue Turnus from immediate death.

606-607. *compellat . . . ultrō*: cf. *Ultrō . . . vidēbar compellāre virum*, ii. 279-280, with note on *Ultrō*. *eadem*, likewise; see note on *idem*, iii. 158. With this verse cf. Juno’s description of herself, i. 46-47.

610. *viris*: dat. (§ 131). The word belongs in syntax with *sustentat opēs*. Vergil felt *Trōiānās*, 609, as = *Trōiā-*

nīs (dat. of the noun). The word-order makes *virīs* seem at once a dat. with *sustentat opēs*, and an adj. (‘warlike,’ ‘truly manly’) with *dextra*. Render by *It is Venus that is sustaining Trojan strength . . . , not their own right hands full of life for (in) war, etc.* In 607-610 Jupiter is ironical; Venus has helped the Trojans but once, 331-332. Jupiter really means, therefore, ‘See how far wrong you were in thinking that the Trojans owe their success to divine help, instead of to their own prowess.’

612. *aegram*: i.e. because the Latins are losing. *aegram . . . timentem*, one who is, etc. *iussa*: nowhere specified, but similar, we may imagine, to those spoken of in ix. 804-805. Juno is diplomatic (*summissa*). In *Quid . . . timentem?* she has herself, of course, in mind. But the vagueness of her language is effective; it seems general and impersonal.

613. With both *fuerat* and *esse* sc. *mihi*. *quam . . . decēbat*: freely, which of right I once possessed.

vis in amōre foret! Nōn hoc mihi namque negārēs,
 615 omnipotēns, quīn et pugnae subducere Turnum
 et Daunō possem incolumem servāre parenti;
 nunc pereat, Teucrisque piō det sanguine poenās.
 Ille tamen nostrā dēducit origine nōmen,
 Pilumnusque illi quārtus pater, et tua largā
 620 saepe manū multisque onerāvit limina dōnīs.”
 Cui rēx aetheriī breviter sic fātus Olympī:
 “Si mora praesentis lēti tempusque caducō
 ōrātur iuvenī, mēque hoc ita pōnere sentīs,
 tolle fugā Turnum, atque instantibus ēripi fātis;
 625 hāctenus indulsisse vacat. Sīn altior istis
 sub precibus venia ūlla latet, tōtumque movērī

614. *hoc*, *this favor I crave*, explained by *quīn* . . . *parentī*, 615-616. *namque*: render these two words by *verily*, *verily*. In fact there is ellipsis here, as with *namque* in i. 65, *neque enim*, i. 198 (see notes there). In 613-614 Vergil had in mind two quite different sentences: (1) *Sī . . . foret, nōn hoc mihi negārēs*, (2) *Utinam mihi . . . foret! Namque hoc mihi nōn negārēs*. (1) is an entirely normal and simple form of expression. In (2) the sense would have been, ‘Would to heaven that I had now the might which . . . ! (This prayer I make, rightly, since), if I had such power, you would not be refusing,’ etc. For *Sī . . . foret* = *Utinam foret* cf. *sī . . . manēret*, 628-629. For the position of *namque* see § 236.

615-616. *quīn . . . possem*, with the result that *I have not the power to withdraw*, etc. *quīn* = *quīnē* = *ut nōn*. In *quīn . . . possem* we have the constr. normal in connection with verbs expressing hindrance; *nōn . . . negārēs* = *nōn recūsārēs* or *nōn prohibērēs*. We have the impf. *possem* because in a condition contrary to fact the verbs in all clauses essential to the thought follow the contrary to fact cond. form. The English idiom is different (see the

rendering given above). *pugnae subducere*: cf. *dēsistere pugnae*, 441.

617. *nunc*, but as matters now stand; advers. asyndeton. *pereat*: sc. *Turnus*. *Teucris . . . poenās* is bitterly ironical; *pietās* and punishment seldom go together! *piō*: to Juno Turnus is as *pious* as Aeneas himself is to Vergil (591).

618-620. *Ille . . . pater*: i.e. as one of the *dis genitī* (vi. 131) Turnus deserves especial favor. *tamen*: we must supply a thought like ‘though I am willing to let you destroy Turnus.’ In 618-620 Juno is pleading that Turnus may escape, and so she is at once withdrawing 617, with its (apparent) acquiescence in his death. *-que*, *for, because*; cf. *-que*, vii. 51. *quārtus pater*: i.e. his great-great-grandsire. *tua . . . dōnīs*: i.e. he has a special claim on you; cf. note on i. 334. Cf., too, the prayer of Nisus, ix. 406-409.

622-624. *tempus*, *respite*. *hoc*, *this*, no more, sums up *Sī . . . iuvenī*, 622-623. Scan *hoc* as in v. 792. *pōnere*, *arrange*. *tolle . . . fātis*: for the power here accorded to Jupiter, that of delaying the fulfillment of destiny, see § 342.

625-626. *indulsisse*: sc. *tibi*. *istis* = *tuis*. *movērī*, *is being affected* (lit., ‘is being forced out of its appointed

mūtārive putās bellum, spēs pāscis inānīs.”

Et Iūnō adlacrimāns: “Quid sī quae vōce gravāris
mente darēs, atque haec Turnō rata vīta manēret?

Nunc manet insontem gravis exitus, aut ego vēri 630

vāna feror. Quod ut ō potius formīdine falsā
lūdar, et in melius tua, quī potes, ōrsa reflectās!”

Haec ubi dicta dedit, caelō sē prōtinus altō

mīsīt, agēns hiemem, nimbō succincta, per aurās

Īliacamque aciem et Laurentia castra petivit. 635

Tum dea nūbe cavā tenuem sine viribus umbram

in faciem Aenēae (vīsū mirābile mōnstrum)

Dardaniīs ōrnat tēlis, clipeumque iubāsque

dīvīnī adsimulat capitis; dat inānia verba,

dat sine mente sonum gressūsque effingit euntis, 640

morte obitā quālis fāma est volitāre figūrās

aut quae sōpītōs dēlūdunt somnia sēnsūs.

course'; cf. *arcāna movēbō*, i. 262, with note on *movēbō*.

628-632. *Quid sī . . . manēret?* = *Utinam . . . darēs*, etc. Cf. 613-614 (see note there on *namque*). *quae*: sc. *dare*. *gravāris*, are reluctant (to grant). See *gravō* in Vocabulary. *Nunc*: as in 617. *insontem*: Juno is (apparently) vague again (see notes on 612, at the end). *vēri vāna* = *vēri vacua*; cf. *vērī . . . effēta*, vii. 440, with note. *feror*, I drift, I stray. *ego . . . feror* logically = 'I am borne onward (helplessly) by hopes empty of truth.' *Quod*, But, as in ii. 141; see note there. *ut . . . reflectās* expresses a wish; in this constr. *ut* is seldom used. *in melius . . . reflectās*: cf. *in melius referet*, i. 281, with note. Render *Quod . . . reflectās* by *But, oh, may it prove that I am (merely) mocking myself (now) with idle fears, and may you*, etc.

633-638. Juno makes a phantom Aeneas and uses this to lure Turnus from the field.

634. *agēns hiemem* (storm): i.e.

by the rapidity of her motion. *nimbō succincta*: the gods regularly screened themselves from sight when they were taking part directly in human affairs; cf. *namque . . . recūsā*, ii. 604-607, with notes.

636. *nūbe cavā*: abl. of material with *umbram* (phantom); see note on *pendentibus*, i. 166. In prose we should have *ex nūbe cavā factam umbram*. Render thus: *By her power divine (dea), a phantom, unsubstantial, strengthless, she fashioned of hollow cloud (vapor) into the semblance of Aeneas*, etc.

639-640. *dīvīnī*: remember that Aeneas was son of the goddess Venus. *ad-simulat*, counterfeits. *euntis*: sc. *eius* = *Aenēae*. Render *gressūs euntis* freely by *reproduces his gait, his movement*.

641. *quālis . . . figūrās* = (*tālis quīdem umbra illa* [636] *est*) *quālis*, etc.; see note on *quālis*, i. 316. Render *by (a phantom she fashions), like the shapes that, so story says, after they have met death, flit about, or like the visions that*, etc.

At primās laeta ante aciēs exsultat imāgō,
inrītātque virum tēlīs, et vōce lacessit.

645 Īnstat cui Turnus stridentemque ēminus hastam
conicit; illa datō vertit vēstīgia tergō.

Tum vērō Aenēān āversum ut cēdere Turnus
crēdidit, atque animō spem turbidus hausit inānem,
“Quō fugis, Aenēā? Thalamōs nē dēsere pactōs;

650 hāc dabitur dextrā tellūs quaesita per undās.”

Tālia vōciferāns sequitur, strictumque coruscat
mūcrōnem, nec ferre videt sua gaudia ventōs.

Forte ratis celsī coniūncta crepīdine saxi
expositis stābat scālīs et ponte parātō,

655 quā rēx Clūsīnīs advectus Osīnius ōrīs:

hūc sēsē trepida Aenēae fugientis imāgō
conicit in latebrās, nec Turnus sēgnior īnstat,
exsuperatque morās et pontis trānsilit altōs.

Vix prōram attigerat: rumpit Sātūrnīa fūnem,

660 āvulsamque rapit revolūta per aequora nāvem.

Illum autem Aenēās absentem in proelia poscit,
obvia multa virum dēmittit corpora mortī.

644. *virum*: Turnus. *tēlīs*: i.e. by brandishing them; the *tēla* are unreal, as is the figure itself (636).

648. *animō* . . . *turbidus*, utterly confounded in soul. Turnus is not master of himself; he does not stop to think that the *real* Aeneas would not have fled from him. Cf. *nec* . . . *ventōs*, 652.

649. *thalamōs*, marriage, as in vi. 94. Cf. *pactōs* . . . *hymenaeōs*, iv. 99. For the taunt cf. *Ēn* . . . *poscunt*, ix. 600, with note.

652. *ferre* = *auferre* (§ 221), i.e. were rendering null and void. *gaudia*: i.e. his joyous hopes of victory over Aeneas.

653. *celsī* . . . *saxi*: for case see § 122. *crepīdine*: for case see § 153.

654-655. *expositis* . . . *parātō*, with ladders thrust out and boarding-bridges ready. *ponte*: coll. sing.; we

should say 'gang-planks.' *quā* . . . *ōrīs*, the ship in which . . . sailed from, etc.

656. The word-order in *trepida Aenēae fugientis imāgō* is superb. It gives fine juxtaposition of contrasts (§ 240); to right and to left of the name *Aenēae* stand adjectives neither of which could have been applied truthfully to the real Aeneas.

658. *pontis* . . . *altōs*: cf. with 654, and note Vergil's love of variety (§ 196).

659-660. *Vix* . . . *attigerat*: *rumpit* . . . *nāvem*: for the structure see §§ 247, 249. *revolūta*: freely, retreating, retiring.

661-662 effectively break the narrative in order to contrast the doings of the real Aeneas with those of the phantom and Turnus. *in proelia poscit*: as in viii. 614. *obvia* = *quae ei obvia facta sunt*. *dēmittit* . . .

Tum levis haud ultrā latebrās iam quaerit imāgō,
 sed sublime volāns nūbī sē immiscuit ātrae,
 cum Turnum mediō intereā fert aequore turbō. 665
 Respicit ignārus rērum ingrātusque salūtis,
 et duplicis cum vōce manūs ad sīdera tendit:
 "Omnipotēns genitor, tantōn mē crimine dignum
 dūxisti, et tālis voluisti expendere poenās?
 Quō feror? Unde abii? Quae mē fuga quemve redūcit? 670
 Laurentisne iterum mūrōs aut castra vidēbō?
 Quid manus illa virum quī mē meaque arma secūtī?
 Quōsne (nefās) omnīs infandā in morte reliquī,
 et nunc pālantis videō, gemitumque cadentum
 accipiō? Quid agō, aut quae iam satis īma dehīscat 675
 terra mihi? Vōs ō potius miserēscite, ventī!
 In rūpīs, in saxa (volēns vōs Turnus adōrō)

morti: cf. *dēiēcīt lētō*, 319, *dēmīttimus Orcō*, ii. 398, *dēmīsere necī*, ii. 85, with notes.

664-665. nūbī . . . ātrae: the *imāgō* thus became invisible. Cf. *noctī sē immiscuit ātrae*, iv. 570. **mediō . . . aequore,** through the midst of the waters (§ 159), i.e. far out to sea.

666-667. rērum, the truth, i.e. of the cause of his present plight, how he came to be in a vessel, instead of on the battlefield. **ingrātus . . . salūtis:** a very unusual expression, coined to balance *ignārus rērum*. For case of *salūtis* see §§ 124, 128. The reason for Turnus's lack of thankfulness for his *salūs* appears in 670-679. **cum vōce . . . tendit:** cf. *tendō . . . manūs*, iii. 176-177, with note.

668. tantōn = tantōne; cf. note on *Pyrrhīn*, iii. 319.

670-672. quem = quālem, in what plight. redūcit: sc. *ex acīē*. **vidēbō:** the context gives to this word the sense of *shall I have the courage to face?* **Quid . . . virum . . . ?**, What of that host . . . ?, etc. In idiomatic expressions of this type some form of *faciō* was originally written, then left to be

supplied, till all consciousness of the origin of the expression was lost.

673. Quōsne: the full expression would be *Quid illī quōs . . . ?*, 'What of those whom . . .', or, better, *Eōsne iterum vidēbō* (671) *quōs . . . ?* Since the clause which is really the interrogative clause is, in this impassioned outcry, omitted, nothing remains save to use the interrogative *-ne*, and to attach it to the first word actually written. Cf. *Quiāne*, iv. 538, with note.

674-676. et . . . accipiō = et quōs nunc pālantis videō quōrumque gemitum, etc.: see note on *et*, ii. 71. **videō . . . accipiō:** Turnus sees and hears in imagination only, of course. **Quid agō . . . ?** for constr. see note on *Quem sequimur . . . ?*, iii. 88. **quae . . . mihi?**, what land would open deep enough to engulf me (mihi)? Supply in thought a clause like 'if I were to pray for such a fate.' The despairing question really = a prayer (or curse on himself); cf. *tellūs . . . adigat*, iv. 24-25, with note on *dehīscat . . . adigat*. **venti:** the winds are treated here as gods (see i. 51, i. 132).

677. volēns: freely, with all my heart.

ferte ratem, saevisque vadīs immittite syrtis,
quō neque mē Rutulī nec cōnschia fāma sequatur.”

- 680 Haec memorāns, animō nunc hūc, nunc fluctuat illūc,
an sēsē mūcrōne ob tantum dēdecus āmēns
induat, et crūdum per costās exigit ēnsem,
flūctibus an iaciat mediīs, et litora nandō
curva petat, Teucrumque iterum sē reddat in arma.
685 Ter cōnātus utramque viam, ter maxima Iūnō
continuit, iuvenemque animī miserāta repressit.
Lābitur alta secāns flūctūque aestūque secundō,
688 et patris antīquam Daunī dēfertur ad urbem.

- 755 Iam gravis aequābat lūctūs et mūtua Māvors
fūnera; caedēbant pariter pariterque ruēbant
victōrēs victīque; neque his fuga nōta neque illīs.
Dī Iovis in tēctīs iram miserantur inānem
ambōrum et tantōs mortālībus esse labōrēs;

679. quō = *in quae*; see note on quō, v. 489. The rel. clause expresses result, and = *tālīa* (i.e. ‘so far away’) *ut in ea*, etc. cōnschia: sc. *dēdecoris mei*, or the like. Contrast, then, *mēns sibi cōnschia rectī*, i. 604.

680. animō . . . illūc: cf. iv. 285-286.

681-684. an . . . an: used as in i. 329, except that here we have deliberative questions in O. O. See note on *crēdant*, i. 218. See also G. 457, 1, N. 3. Render by *pondering whether he is to impale*, etc. mūcrōne . . . induat: freely, *is to impale himself on his sword*. This strained expression (§§ 224-225) results from a fusion of (1) *mūcrōne sē trānsfigat*, ‘is to transfix himself with his sword,’ and (2) *mūcrōnem corpore suō* (or *sē*, abl.) *induat*, ‘is to clothe his sword with his body.’ Teucrum . . . arma, *conflict with*, etc.

686. animī: for case see § 162.

687-688. Lābitur: sc. *Turnus*. urbem: Ardea, Turnus’s capital; see vii. 409-414.—Vergil leaves unanswered certain questions that in-

evitably occur to the reader. How does Turnus get back to Ardea? When and how does he come from Ardea to the scene of the fighting in Books XI-XII? Did the Latins criticize his disappearance as he felt they would (670-679)?—In the fighting of 679-754 Mezentius stands without a peer.

755-795. Mezentius and Aeneas meet in single combat; the former is wounded and withdraws.

755-757. gravis: freely, *with heavy hand*. ruēbant, *were falling*, virtually = *caedēbantur*. victōrēs victīque, in this context, must = (*being*) *now victors, now vanquished*. Victory rests now with the Trojans, now with the Latins.

758-759. inānem: the strife seems to the gods trivial and useless, since it can not alter the decrees of Fate. tantōs . . . labōrēs = a substantive (‘the fact that,’ etc.) and is parallel in constr. to *iram*.

hinc Venus, hinc contrā spectat Sātūrnīa Iūnō: 760
 pallida Tīsiphonē media inter mīlia saevit.
 At vērō ingentem quatiēns Mēzentius hastam
 turbidus ingreditur campō. Quam magnus Oriōn,
 cum pedes incēdit mediū per maxima Nērei
 stāgna, viam scindēns, umerō superēminet undās, 765
 aut summīs referēns annōsam montibus ornum
 ingrediturque solō et caput inter nūbila condit,
 tālis sē vāstīs infert Mēzentius armīs.
 Huic contrā Aenēās speculātus in agmine longō
 obviū ire parat. Manet imperterritus ille, 770
 hostem magnanimum opperiēns, et mōle suā stat,
 atque oculīs spatium ēmēnsus, quantum satis hastae,
 “Dextra mihi deus et tēlum, quod missile librō,
 nunc adsint! Voveō praedōnis corpore raptīs

760-761. *spectat*, looks on (the fighting), without taking part in it. *pallida* . . . *saevit*, but, etc. Cf. *cui . . . cordi*, vii. 325-326, said of Allecto, and *scissā . . . flagellō*, viii. 702-703, said of Discordia and Bellona. *pallida*: because she usually dwells in the underworld. Cf. *animās . . . pallentīs*, iv. 242-243, with note on *pallentīs*. Here Tisiphone causes bloodshed (cf. vii. 325-329, said of Allecto, a Fury); in vi. 570-572 she punishes guilt.

763-767. *Quam magnus* is balanced by *tālis*, 768, as *quam multā* is balanced by *sic*, v. 458-459; see note there. Render by *With what bulk Orion . . .*, with like bulk. *pedes incēdit*: freely, makes progress step by step; lit., 'makes progress as *pedes*.' *pedes* is, of course, nom. sing. (*pedes*, *peditis*). *incēdit*: see note on *incēdō*, i. 46. *maxima*: here deepest. *Nērei* = *maris*, or *pelagi*; see § 207. For scansion see § 280. For the picture in *cum . . . undās* cf. that of Polyphemus, iii. 662-665. *summīs . . . ornum*: cf. iii. 659, with note. 767 = iv. 177, except that here *-que . . . et* = *both . . . and*; freely, *walks . . . and yet*, etc.

769. *longō* here = *a distant part of*. See notes on *summā . . . undā*, i. 127, and on *primā . . . terrā*, i. 541. Aeneas hails with eagerness any prospect of an encounter with Mezentius.

771-772. *mōle . . . stat*, is kept firm set by his own vast bulk. *mōle* is instr. abl.; *solidae . . . virēs*, ii. 639, is similar. *hastae* = *hastae missae* (cf. 457). *quantum . . . hastae (est)* = 'the length of a spear-cast.'

773. *Dextra . . . adsint* (774), *May my good right arm, the one god I know, and . . . stand by me now!* *deus* is in appos. with *dextra*. Mezentius is a contemptor *divum*, vii. 648. Hence he makes no prayer to heaven as Pallas did, 421-423, 460-463. *missile*: as in 421.

774-776. *Voveō . . . Aenēae* (776): in his self-confidence Mezentius declares that Lausus is to have the arms of Aeneas and to be a living trophy of his father's victory. The words are ominous. Lausus, slain by Aeneas (796-832), does become a *tropaeum Aenēae*, but in a very different sense from that intended in Mezentius's use of the words. *praedōnis*: Me-

- 775 indūtum spoliis ipsum tē, Lause, tropaeum
Aenēae," dīxit, stridentemque ēminus hastam
iēcit; at illa volāns clipeō est excussa, proculque
ēgregium Antōrēn latus inter et ilia figit,
Herculis Antōrēn comitem, quī missus ab Argīs
780 haeserat Euandrō, atque Italā cōnsēderat urbe.
Sternitur infēlix aliēnō vulnere, caelumque
aspicit, et dulcis moriēns reminiscitur Argōs.
Tum pius Aenēās hastam iacit; illa per orbem
aere cavum triplici, per līnea terga tribusque
785 trānsiit intextum tauris opus, īmaque sēdit
īguine, sed vīrīs haud pertulit. Ōcius ēnsem
Aenēās, vīsō Tyrrhēnī sanguine laetus,
ēripit ā fēmine, et trepidantī fervidus īstat.
Ingemuit cārī graviter genitōris amōre,
790 ut vīdit, Lausus, lacrimaeque per ōra volūtae.
Hīc mortis dūrac cāsum tuaque optima facta,
sī qua fidem tantō est operī lātūra vetustās,

zentius applies this epithet to Aeneas in the thought that he is come to carry off a Latin maiden as his bride; cf. ix. 600, with note. Cf., too, the Carthaginian reception of the Trojans, as explained in note on *propius* . . . *aspice*, i. 526.

777-778. *clipeō*: sc. *Aenēae*. *procul* . . . *figit*: the spear, glancing off from the shield of Aeneas, killed Antores.

780. *Italā* . . . *urbe*: i.e. Evander's city, called Pallanteum (§ 60).

781-782. *aliēnō*, *another's*, i.e. aimed at another, Aeneas (769-776). *caelum* . . . *aspicit*: for the thought cf. *oculis* . . . *reperit*, iv. 691-692. For scansion of *caelumque* see § 291. *dulcis* . . . *Argōs* stands for 'home, sweet home.' For the thought cf. v. 871, with note on *nūdus*.

783. *pius*: as in 591; see note there. Here the word points a contrast to Mezentius's conduct (773-776).

784-785. *aere* . . . *triplici* is instr.

abl. with *cavum*, which gives the result, (*hollow* =) *round*, not the process '(hollowed =) rounded'; see §§ 160, 215. *terga*: as in 482; see note there. *tribus* . . . *intextum* . . . *opus*: freely, the three bullocks' hides, artfully interwoven; lit., the 'artistic product interwoven with,' etc. The shield (783-785) was of linen and leather covered with bronze. *īma* = an adv., *far down*. *īmō* would have been unmetrical.

788-790. *trepidantī*: freely, *on his bewildered foe*. *Ingemuit* . . . *Lausus*: for word-order see §§ 230 and 235.

792. *sī* . . . *vetustās*, *if any lapse of time* (i.e. the fact that it took place so long ago) *will give credence*, etc., i.e. if we can believe so glorious a deed possible even in far remote times, in the good old days. Roman writers often deplore the degeneracy of contemporary times. See note on *Prisca* . . . *sed*, ix. 79.

nōn equidem, nec tē, iuvenis memorande, silēbō.

Ille pedem referēns et inūtilis inque ligātus
cēdēbat, clipeōque inimicum hastile trahēbat:

795

prōripuit iuvenis, sēsēque immiscuit armīs,
iamque adsurgentis dextrā plāgamque ferentis
Aenēae subiit mūcrōnem ipsumque morandō

sustinuit; socii magnō clāmōre secuntur,

dum genitor nātī parnā prōtēctus abiret,

800

tēlaque coniciunt, prōturbantque ēminus hostem
missilibus. Furit Aenēās, tēctusque tenet sē.

Ac velut, effūsā sī quandō grandine nimbi

praecipitant, omnis campīs diffūgit arātor

omnis et agricola, et tūtā latet arce viātor

805

aut amnis rīpīs aut altī fornice saxī,

dum pluit in terrīs, ut possint sōle reductō

exercēre diem, sic obrutus undique tēlis

Aenēās nūbem bellī, dum dētonet omnis,

794-795. et . . . -que = *et . . . et*. In translating disregard *et*. **inūtilis**: as in ii. 647. **in . . . ligātus** = *inligātus*; see § 238. It is explained by *clipeō . . . trahēbat*, 795. **clipeō . . . trahēbat**, *trailing*, etc. See note on *cantūs . . . dedēre*, i. 398.

796-832. Lausus, son of Mezentius, comes to his father's aid, but is slain by Aeneas.

796-797. **prōripuit** (*sē*), *whirled himself forward*. **armīs**, *the strife* (between his father and Aeneas). **adsurgentis**: i.e. to deal the death-stroke. **ferentis** = *inferentis* (§ 221).

798-800. **subiit**, *faced, met*. *Sc. mūcrōne suō* = *gladiō suō*, out of what follows. **sustinuit**, *held him* (i.e. *checked his charge*) by *delaying him*. 'They held the enemy' is a familiar expression. **dum . . . abiret** expresses purpose, *till his father should*, etc.

801-802. **coniciunt**: for scansion see note on *disice*, i. 70. **prōturbant**: as in

ix. 441. **tēctus . . . sē** (*clipeō*), *keeps himself protected* (by his shield); lit., 'protected (by his shield), maintains himself (so).' **-que**, and yet (see 412, 446).

803-806. **effūsā . . . grandine**: instr. abl., (*through* =) *in a burst of hail*; lit., 'through outpoured hail.' **diffūgit**: instantaneous perfect (§ 164). **arce**, *shelter*. **rīpīs**: i.e. overhanging banks, banks cut out at the bottom by the action of the stream when in flood. **rīpīs** and **fornice** are rather strained local ablatives (§§ 154-155); the sense required would naturally be expressed by *sub rīpīs*, *sub fornice*.

807-809. **terrīs** = *the open (unsheltered) tracts*. **exercēre**, *ply, keep . . . busy*. **exercēre diem** of course = 'toil busily while it is day.' **tēlis**: the missiles correspond to the hail and the rain of 803, 807. **nūbem** balances *nimbi*, 803. **dum . . . omnis** in sense and constr. balances *dum . . . abiret*, 800. **omnis**, *completely*.

- 810 sustinet, et Lausum increpitat, Lausōque minātur:
 "Quō moritūre ruis maiōraque vīribus audēs?
 Fallit tē incautum pietās tua." Nec minus ille
 exsultat dēmēns, saevae iamque altius irae
 Dardaniō surgunt ductōrī, extrēmaque Lausō
 815 Parcae fila legunt, validum namque exigit ēnsem
 per medium Aenēās iuvenem tōtumque recondit.
 Trānsiit et parmam mūrō, levia arma minācis,
 et tunicam, mollī māter quam nēverat aurō,
 implēvitque sinum sanguis; tum vīta per aurās
 820 concessit maesta ad Mānīs corpusque reliquit.
 At vērō ut vultum vīdit morientis et ōra,
 ōra modīs Anchīsiadēs pallentia mīrīs,
 ingemuit, miserāns graviter, dextramque tetendit,
 et mentem patriae strīnxit pietātis imāgō.
 825 "Quid tibi nunc, miserande puer, prō laudibus istīs,

810. **Lausum . . . Lausō**: no doubt in his taunts and in his threats Aeneas repeatedly named Lausus.

811-812. **moritūre**: the nom. would be more natural but would also be unmetrical. **maiōra . . . audēs?**: sc. *cūr*, out of *Quō*. *Quō* really bears two senses: (1) 'Whither,' with *ruis*, (2) 'To what end,' 'For what purpose,' 'Why,' with *audēs*. **incautum**: proleptic (§ 211), so that you forget all caution.

813-815. **exsultat dēmēns**: freely, is madly defiant. **iamque, and so at last**; for *-que* see § 219. **fila**: see *Parcae* in Vocabulary. **legunt, are gathering (reeling) up**, i.e. preparatory to slitting them, and so bringing the life to a close.

817-820. **levia . . . minācis**, slight armor (defense) for one who threatened so. **implēvit . . . sanguis**: (1) *sanguis* may be nom.; if so, there is a sharp change of subject. (2) *mūrō* (817) may be subject, and *sanguis* may be gen.; for *sanguis* cf., then, *implentur*

veteris Bacchī, i. 215, with note on *Bacchī*. **vīta**: as in iv. 705; see note there. **maesta, sorrowfully**. The soul keeps consciousness after death; see note on *cōnferre gradum* vi. 488.

821-823. **vultum, expression**. **vīdit**: the subject is *Anchīsiadēs*, 822, in spite of the necessary comma at the end of 821. **ōra, features**. **ōra, ōra**: for the repetition cf. that of *lūmina*, ii. 405-406. **ōra . . . mīrīs**: cf. *ōra modīs . . . pallida mīrīs*, said of the dead, i. 354. **Anchīsiadēs**: the name reminds us of Aeneas's love for his father, and suggests his ability to appreciate the self-sacrifice of Lausus; it thus accounts for his change of feeling (contrast 823 with 813-814). **dextram . . . tetendit**: the gesture of one parting from a dear friend.

824. **patriae . . . imāgō**, the sight of (*Lausus's*) affection for his father; *patriae* = an objective genitive.

825-827. **laudibus, merits**; cf. *laudī*, i. 461. **pīus Aenēās**: cf. note on *Aenēae . . . cadis*, 830. Here Aeneas,

quid pius Aenēās tantā dabit indole dignum?
 Arma quibus laetātus, habē tua, tēque parentum
 Mānibus et cinerī, sī qua est ea cūra, remittō.
 Hōc tamen infēlix miseram sōlābere mortem:
 Aenēae magnī dextrā cadis.” Increpat ultrō
 cūctantīs sociōs, et terrā sublevat ipsum,
 sanguine turpantem cōmptōs dē mōre capillōs.

830

Intereā genitor Tiberīnī ad flūminis undam
 vulnera siccābat lymphīs, corpusque levābat
 arboris acclīnis truncō; procul aerea rāmīs
 dēpendet galea, et prātō gravia arma quiēscunt.
 Stant lēctī circum iuvenēs; ipse aeger, anhēlāns,
 colla fovet, fūsus prōpexam in pectore barbā;
 multa super Lausō rogitat multōsque remittit
 quī revocent maestīque ferant mandāta parentis.
 At Lausum sociī exanimem super arma ferēbant
 flentēs, ingentem, atque ingentī vulnere victum.
 Agnōvit longē gemitum praesāga malī mēns;

835

840

through the word *pius*, pictures himself as preëminently fitted to appreciate Lausus's devotion to his father. *laetātus*: sc. *es*; see § 245. *habē tua* = *tibi relinquo*; hence *tē* . . . *remittō* follows naturally. Contrast Aeneas's conduct with Turnus's words, 491-492, 494-495.

828. *Mānibus et cinerī*: two views about the soul's post-mortem condition are here combined: (1) that given in Book VI (see note on *maesta*, 820); (2) the view that the soul stays in the tomb along with the material remains of the body (cf. *animam* . . . *condimus*, iii. 67-68; see notes there). *ea* = *eius rei*, or *dē eā rē*, as in ii. 171. *ea* refers to the thought of full burial in his *patria* (see note on *nūdus*, v. 871).

830. *Aenēae* . . . *cadis*: for Aeneas's self-praise cf. *pius Aenēās*, 826, and *Sum* . . . *nōtus*, i. 378-379, with note.

See also note on *ante ōra* . . . *oppetere*, i. 95-96.

831-832. *sociōs*: sc. *Lausī*. Aeneas chides them because they fail to do what Pallas's *sociī* did, 505-506. *ipsum*: Lausus, as distinct from his *sociī*. *cōmptōs dē mōre*, (once) *duly* (i.e. *so carefully*) *ordered*.

833-908. Mezentius, learning of the death of Lausus, returns to the fight, attacks Aeneas, and is slain by him.

835-836. *truncō*: dat. with *acclīnis* (§ 138, at the end). *arma*, *body-armor*.

838-839. *fovet*, *eases*. *fūsus* . . . *barbam*: freely, *his streaming beard spread o'er*, etc. For constr. see § 148. *multum*: freely, *many a question*. *super*: as in i. 750, iv. 233. *remittit*, *sends back* (to the field of battle).

842. The spondee makes the verse onomatopoeic (§ 253), suggestive of a slow dead-march.

- cāntiem multō dēfōrmat pulvere, et ambās
 845 ad caelum tendit palmās, et corpore inhaeret.
 “Tantane mē tenuit vīvendī, nāte, voluptās
 ut prō mē hostilī paterer succēdere dextrae
 quem genuī? Tuane haec genitor per vulnera servor,
 morte tuā vīvēns? Heu, nunc miserō mihi dēmum
 850 exitium infēlix, nunc altē vulnus adāctum!
 Īdem ego, nāte, tuum maculāvī crimine nōmen,
 pulsus ob invidiam soliō scēptrisque paternis.
 Dēbueram patriae poenās odiisque meōrum:
 omnis per mortīs animam sontem ipse dedissem!
 855 Nunc vīvō, neque adhūc hominēs lūcemque relinquo.
 Sed linquam.” Simul hoc dicēns attollit in aegrum
 sē femur, et, quamquam vīs altō vulnere tardat,
 haud dēiectus ecum dūcī iubet. Hoc decus illī,
 hoc sōlāmen erat; bellīs hōc victor abibat
 860 omnibus. Adloquitur maerentem, et tālibus infit:

844-845. *ambās . . . palmās*: a gesture of grief; cf. *dextram . . . tetendit*, 823. *corpore inhaeret*: for abl. with *haereō*, *inhaereō*, see notes on *currū*, i. 476, and on *cerebrō*, ix. 419.

848-850. *quem genuī*, *my own son*, is subject of *succedere*. *genitor* repeats the idea of *quem genuī*, from the opposite point of view. *nunc . . . adāctum*, now the wound has been driven deeply home. Mezentius's general thought is, 'I counted death negligible before; now I know its sorrow.'

851-852. *Īdem*, likewise, i.e. besides letting you die for me. See note on *idem*, iii. 158. *nāte* recalls the thought of 848. The lament of Mezentius for his son Lausus has been well compared with David's lament for his son Absalom, II Samuel, xviii. 33. Mezentius's love for his son is one of his redeeming traits. *crimine*: the charge (disgrace) of being the son of an exiled monarch; cf. vii. 653-654. *pulsus*, because I was driven, i.e. 'because I acted in such a way that

I was driven.' Mezentius condemns himself. See § 67. *ob invidiam*, because I made myself hated. *Invidia* often = 'unpopularity,' not 'envy.'

853-854. *Dēbueram*, It was I (not you) that had owed retribution, etc.; In prose, *ego* would have been written, for its omission see note on *nōn metus*, i. 548. *Dēbueram* gives an effect like 'I had owed—ere this last chance (and other chances) came to pay the debt.' *dedissem*: both explanations given in the note on *vocāssēs*, iv. 678, will apply here.

857. *quamquam . . . tardat* (*eum*), though by reason of his deep wound his strength (or, as we should put it, his failing strength) makes him slow.

858-860. *haud dēiectus*: his spirit (courage) has suffered no impairment. *Hoc . . . hoc* refer to *ecus*; for the gender see note on *hoc*, i. 17. *Hoc . . . sōlāmen*: cf. *ea . . . malī*, iii. 660-661, with note. *hōc*: instr. abl., with his help. *maerentem*: the horse sympathizes with his wounded master.

- "Rhaebe, diū, rēs sī qua diū mortālibus ūlla est,
vīximus; aut hodiē victor spolia illa cruenta
et caput Aenēae referēs, Lausique dolōrum
ultor eris mēcum, aut, aperit sī nūlla viam vīs,
occumbēs pariter, neque enim, fortissime, crēdō, 865
iussa aliēna patī et dominōs dignābere Teucrōs."
Dixit, et exceptus tergō cōsuēta locāvit
membra, manūque ambās iaculīs onerāvit acūtīs,
aere caput fulgēs cristāque hirsūtus equinā:
sic cursum in mediōs rapidus dedit; aestuat ingēns
ūnō in corde pudor mixtōque insānia lūctū. 871
Atque hīc Aenēān magnā ter vōce vocāvit. 873
Aenēās agnōvit enim laetusque precātur:
"Sic pater ille deum faciat, sic altus Apollō! 875
Incipiās cōferre manum."

861-863. rēs, existence. aut . . .
Teucrōs (866) = 'therefore (=since we have lived long), let us be all the more willing to imperil life itself, if need be.' **victor . . . Aenēae: victor illa spolia, caput cruentum Aenēae, referēs**, would be simpler Latin. Mezentius is thinking, too, of his previous boast, *roveō . . . Aenēae, 774-776. cruenta: i.e. stained by Aeneas's blood.*

865-866. pariter: sc. mēcum (out of 864). **fortissime, most gallant of steeds. dignābere, you will not deign** (*condescend*).

867-868. exceptus (sc. *ab eō = equō*), *welcomed*, pictures the horse's sympathy; cf. *maerentem, 860. tergō . . . locāvit, settled . . . in their wonted place on his back; tergō* is partly local abl., partly dat. with *cōsuēta. manūs . . . acūtis: he takes an extra supply, because, being mounted and wounded, he can not recover his missiles, as others do* (cf. e.g. *iaculō . . . raptō, 342, with note*).

871. pudor: here punitive (not restraining) *shame. See pudor in Vocabulary. Mezentius was ashamed be-*

cause he had fled before. That flight had caused (or made possible) the death of his son Lausus. mixtō . . . lūctū: sc. eī = insāniae. The abl. abs. is but very loosely connected with insānia; the meaning of the whole is left to inference, being merely suggested, not fully stated. mixtaque insānia lūctū (dat.) would be more regular, but would be unmetrical. We should say, *frenzy, mingled with pain* (*grief*).

874. enim: as in sed enim, i. 19; see note there, and enim in Vocabulary.

875. Sic refers to the challenge implied in 873, and to *Incipiās cōferre manum, 876, which declares acceptance of the challenge. The verse thus = 'May the gods grant me a meeting with you!' Remember that Mezentius had withdrawn from the battlefield (794-795); Aeneas may therefore justifiably doubt Mezentius's willingness to fight now. The verse is also an appeal for divine help against Mezentius; see, then, note on Nec . . . ūlli, 880. ille: see note on ille . . . regnātor, ii. 779.*

- Tantum effātus, et infestā subit obuius hastā.
 Ille autem: "Quid mē ēreptō, saevissime, nātō
 terrēs? Haec via sōla fuit quā perdere possēs.
 880 Nec mortem horrēmus, nec dīvum parcimus ūlli.
 Dēsine, nam veniō moritūrus, et haec tibi portō
 dōna prius." Dixit, tēlumque intorsit in hostem;
 inde aliud super atque aliud figitque volatque
 ingentī gūrō; sed sustinet aureus umbō.
 885 Ter circum astantem laevōs equitāvit in orbīs,
 tēla manū iaciēns, ter sēcum Trōiūs hērōs
 immānem aerātō circumfert tegmine silvam.
 Inde, ubi tot trāxisse morās, tot spīcula taedet
 vellere, et urgētur pugnā congressus inīquā,
 890 multa movēns animō iam tandem ērumpit, et inter
 bellātōris equī cava tempora conicit hastam.
 Tollit sē arrēctum quadrupēs, et calcibus aurās

878-879. *ēreptō . . . nātō* (sc. *mihī*), now that you have wrested, etc. *terrēs*: conative present (see note on *nē . . . arcēret*, i. 299-300). The meaning is, 'Since you have robbed me of my son, nothing that you can say (or do) will frighten me.' *haec* refers to *ēreptō . . . nātō*; for its gender see note on *hoc*, i. 17. *perdere*: sc. *mē*.

880. *Nec . . . ūlli*: cf. note on *deus*, 773. Mezentius is referring to Aeneas's invocation, 875. Mezentius means, 'I am ready to fight you (and any and every god that may seek to aid you).' He is still *contemptor dīvum* (§ 67). *horrēmus*: the pl. seems to = *men like me do not*, etc.

882. *dōna* is explained by *tēlum . . . hostem*; there is grim playfulness here.

883-884. *figit . . . volatque* seems to = *figit dum volat*. *figit*, sends to the mark, or, lodges (in Aeneas's shield).

885. *astantem* (*Aenēan*), as he maintained his place (ground). *laevōs . . . in orbīs*, in circles to the left, or, circling to the left; Mezentius thus kept his left side, which his shield covered,

always toward the right, unshielded, side of Aeneas.

887. *aerātō*: contrast *aureus umbō*, 884; Vulcan had used both bronze and gold to make this shield (viii. 445). *aerātō . . . tegmine*, with (=) in his bronze bound armor; instr. ablative.

889. *pugnā . . . inīquā*, is sore beset by the pressure of the unequal conflict; lit., 'is sore beset, having engaged (his foe) in unequal combat.' Mezentius's horse gives him the advantage. *pugnā . . . inīquā* is in part instr. abl. with *urgētur*, in part modal abl. with *congressus*.

890-891. *multa movēns*, having set in motion many a thought. The pres. part. is used as *volvēns* is in i. 305; see note there. *bellātōris . . . hastam*: Aeneas seeks, by disabling the horse, to make the combat equal, foot-soldier against foot-soldier. *cava*: i.e. easily pierced.

892. *arrēctum*: proleptic (§211), upright, erect. *calcibus*: loosely used as = *pedibus*; the horse beats the air with his forefeet.

verberat, effūsumque equitem super ipse secūtus
implicat, ēiectōque incumbit cernuus armō.

Clāmōre incendunt caelum Trōēsque Latīnique.

895

Advolat Aenēās vāgīnāque ēripit ēnsem,
et super haec: "Ubi nunc Mēzentius ācer et illa
effera vīs animī?" Contrā Tyrrhēnus, ut aurās
suspiciēns hausit caelum mentemque recēpit:

"Hostis amāre, quid increpitās mortemque mināris?"

900

Nūllum in caede nefās; nec sic ad proelia vēnī,
nec tēcum meus haec pepigit mihi foedera Lausus.

Ūnum hoc per sī qua est victīs venia hostibus ōrō:

corpus humō patiāre tegī. Sciō acerba meōrum

circumstāre odia; hunc, ōrō, dēfende furōrem,

905

et mē cōnsortem nātī concēde sepulcrō."

Haec loquitur, iugulōque haud īnscius accipit ēnsem,
undantique animam diffundit in arma cruōre.

893-895. *effūsum* . . . *secūtus*, *flinging from his seat the rider, and, himself following him, pins him down.* *ēiectō* (*ei*) . . . *armō*, *pitching head forward, throws himself with his shoulder on the unseated warrior.* *incumbit*: sc. *ei* (= *Mēzentīō*); see § 151. *Latīnique*: for scansion see § 291.

897-900. *super*: adv.; cf. *super haec* . . . *fātūr*, 556. *ācer*, *the undaunted*. Aeneas feels no such compassion for Mezentius as he had felt for Lausus (825-830). *ut* . . . *recēpit*: his fall from his horse had stunned him. *quid* . . . *mināris*?: cf. *Lausum increpitat Lausōque minātur*, 810, said of Aeneas's initial attitude toward Lausus.

901. *caede*: sc. *meā*, out of *nec* . . . *venī*. Render by *There is no sin in killing me.* *nec* . . . *venī*, nor did I come on *SUCH* terms to the fighting. *sic* refers to *nūllum* . . . *nefās*, and = 'with the thought that you should not be free to slay me if you conquered.' 900-901 thus = 'Why not slay me at once?' Mezentius's love for his son (846-856), his affection for his horse

(861-866), and his unfaltering courage here offset to some extent his impiety (773-776).

902. *haec* = *tālīa*; the compact Lausus made (through his death) was war to the end.

903-906. *per* governs *sī* . . . *hostibus*; see note on *per*, ii. 142. *venia*, *indulgence*; sc. *ā tē*. *corpus* . . . *tegī*: cf. Aeneas's address to the dead Lausus, *tē* . . . *remittō*, 827-828, with notes. *Sciō* . . . *odia*: cf. *Idem* . . . *paternīs*, 851-852, with notes. *hunc* . . . *furōrem* = *hōrum* . . . *furōrem*. Mezentius fears that his former subjects will rend his dead body to pieces, if it is not duly buried. *cōnsortem nātī*: freely, *to share it with my son*; lit., 'as my son's partner.'

907-908. *haud īnscius*: freely, *deliberately*. *accipit ēnsem* suggests the expression *ferrum recipere*, used of the conquered gladiator, who, with the stoicism that marked such combatants, bent his neck to receive the fatal stroke. *undantī* . . . *cruōre*, *through the billowing gore*; instr. ablative.

LIBER ŪNDECIMUS

- 411 "Sī nūllam nostrīs ultrā spem pōnis in armīs,
 sī tam dēsertī sumus, et semel agmine versō
 funditus occidimus, neque habet fortūna regressum,
 ōrēmus pācem, et dextrās tendāmus inertīs. .
- 415 Quamquam ō sī solitae quicquam virtūtis adesset!
 Ille mihi ante aliōs fortunātusque labōrum
 ēgregiusque animī, quī, nē quid tāle vidēret,
 prōcubuit moriēns, et humum semel ōre momordit.
 Sīn et opēs nōbīs et adhūc intācta iuventūs
- 420 auxiliōque urbēs Italae populique supersunt,
 sīn et Trōiānis cum multō glōria vēnit
 sanguine (sunt illīs sua fūnera, pārque per omnīs

411-444. Turnus declares himself ready to meet Aeneas in single combat.

411. Sī . . . pōnis: Turnus is addressing Latinus, who is presiding over a council of the Latins. Ambassadors have reported that Diomedes refuses to aid the Latins against Aeneas, and that he advises them to yield (225-295). Drances, leader of the faction opposed to Turnus, bids him either give up his claims to Lavinia's hand or support them in single combat with Aeneas (336-375). Turnus replies (376-444). For Turnus's return from Ardea, etc., see notes on x. 687-688, at the end.

412-413. **semel agmine versō,** through the routing, once only, of our columns. See § 214. **regressum:** i.e. opportunity to retrace its steps (i.e. to retrieve itself). Turnus means, of course, to deny utterly the truth of 411-413.

415. ō sī . . . adesset! = *utinam . . . adesset!* Cf. *Sī . . . ostendat . . .*, vi. 187-188, *Sī . . . negārēs . . .*, x. 613-614, *Quid sī . . . manēret?*, x. 628-629, with notes

Sc. *nostrae* with *virtūtis*, *nōbīs* with *adesset*. **quicquam** is correct (see *quicquam* in Vocabulary), since the sentence really implies a neg. thought, *Nihil solitae nostrae virtūtis nōbīs adest*.

416-418. **mihi**, in my eyes; sc. *erāt*, or *est*. **labōrum:** for case see §§ 124, 128. **ēgregius . . . animī:** see § 162. **tāle:** sc. *quāle nōs vidēmus*; the allusion is to the cowardice of Drances, as revealed by his speech (see note on 411). **humum . . . momordit:** cf. our expression, 'bite the dust.' **semel:** a brave man can die (and so suffer) but once. A coward avoids death, and suffers through every moment of his life thereafter. 415-418 really = 'And yet truly brave men would die rather than yield.'

419-424. **Sīn . . . supersunt** (420) expresses in set terms the doubt merely hinted at in 411-413. **intācta iuventūs,** fighting-strength unimpaired. Caesar speaks of *militēs integrī*. For *iuventūs* see note on *pūbēs . . . tuōrum*, i. 399. **auxiliō:** sc. *nōbīs*, out of 419. **cum multō sanguine,** at cost of streaming

tempestās), cūr indecorēs in līmine primō
dēficimus? Cūr ante tubam tremor occupat artūs?

Multa diēs variūque labor mūtābilis aevī 425
rettulit in melius, multōs alterna revīsēns
lūsit et in solidō rūsus Fortūna locāvit.

Nōn erit auxiliō nōbīs Aetōlus et Arpī:
at Messāpus erit, fēlixque Tolumnius, et quōs
tot populī mīsere ducēs, nec parva sequētur 430
glōria dēlēctōs Latiō et Laurentibus agrīs.

Est et Volscōrum ēgregiā de gente Camilla,
agmen agēns equitum et flōrentīs aere catervās.
Quod sī mē solum Teucrī in certāmina poscunt,
idque placet, tantumque bonīs communībūs obstō, 435

nōn adeō hās exōsa manūs Victōria fūgit
ut tantā quicquam prō spē temptāre recūsem.
Ībō animīs contrā, vel magnum praestet Achillem
factaque Vulcānī manibus paria induat arma

blood; lit., 'attended by (cum),' etc. pār . . . tempestās (sc. fuit), and the storm (of war) has held equal sway over all. For the figure cf. nūbem bellī . . . sustinet, x. 809-810. limine: sc. pugnae. ante tubam: cf. Signa canunt, x. 310, with note.

425-426. *Multa:* acc. pl. neuter. *diēs, time. variū . . . aevī* has been well rendered by the *changeful toil of checkered years. alterna* (nom. sing. fem.) = an adv. (§ 213), *in shifting guise, i.e. now friendly, now adverse.*

428-431. *Nōn . . . at = Quamquam* (or *Sī*) *nōn . . . at, etc. Aetōlus:* Diomedes; see *Diomēdēs* in Vocabulary. *fēlix:* as an augur Tolumnius was naturally thought of as a bringer of good luck. *nec . . . agrīs, and not small will be the glory that will follow the choicest sons of Latium, etc. dēlēctōs = eōs quī dēlēctī sunt.*

432-433 closely resemble vii. 803-804.

434-436. *mē . . . in certāmina pos-*

cunt: cf. *in proelia poscere Turnum, viii. 614. bonīs:* neut. plural, *advantages, or, the good. nōn . . . fūgit, Victory has not so utterly fled, in hate, from these hands of mine. exōsa:* cf. *exōsus, v. 687, perōsī, vi. 435, with notes.*

438. *animīs:* modal abl., = *animōsē. vel, even; lit., 'if you will,' 'if you please.' praestet* may = (1) 'surpass,' or (2) 'reproduce'; in the latter view it = *referat* (cf. iv. 329). The subj. is to be joined with *licet*, 440; see note on *fixerit . . . licet*, vi. 802. *Render vel . . . licet* by *let him surpass—if you please—Achilles himself, and let him put on armor, made by the hands of Vulcan, aye, armor equal (to the armor of Achilles) . . . aye, let him!* The late position of *ille* and *licet* is noteworthy. That of *licet*, after the subjunctive, is like that of *sine* in *stringat sine*, v. 163 (see note there).

439. *paria:* sc. *Achillī armīs;* for Achilles, too, Vulcan had made arms. See notes on viii. 731, at the end.

440 ille licet. Vōbīs animam hanc socerōque Latīnō
Turnus ego, haud ūllī veterum virtūte secundus,
dēvōvī. 'Sōlum Aenēās vocat.' Et vocet ōrō,
nec Drancēs potius, sīve est haec īra deōrum,
444 morte luat, sīve est virtūs et glōria, tollat."

486 Cingitur ipse furēns certātīm in proelia Turnus.
Iamque adeō rutilum thōrāca indūtus aēnīs
horrēbat squāmīs, sūrāsque inclūserat aurō,
tempora nūdus adhūc, laterīque accīnserat ēnsem,
490 fulgēbatque altā dēcurrēns aureus arce,
exsultatque animīs, et spē iam praecipit hostem,
quālis ubi abruptīs fūgit praesaepia vinclīs
tandem liber ecus, campōque potītus apertō
aut ille in pāstūs armentaque tendit equārum,
495 aut adsuētus aquae perfundī flūmine nōtō

440. *socerō*: Turnus still claims Lavinia's hand!

441. *haud . . . secundus*: cf. x. 830, with note.

442. *Sōlum . . . vocat* is Turnus's summary of what Drances had said (see note on 411). With *Sōlum* sc. *mē* or *Turnum*. *Et vocet ōrō*, *Well, let him call—such is my prayer*. For the constr. cf. that in *praestet . . . licet*, 438-440. *ōrō*: for position cf. that of *licet*, 440; see note on *praestet*, 438.

443-444. *haec*: i.e. the present situation; for gender of *haec* see note on *hoc*, i. 17. *morte*: sc. *suā*. *luat*: sc. *eam* = *īram*. *virtūs et glōria*: freely, *a way of displaying valor and of winning glory*. *tollat (eam)*, *bear off that glory*, i.e. gain it for himself.

486-531. Turnus bids Camilla engage the Tuscan cavalry of the Trojans, while he himself prepares to ambush the Trojan infantry under Aeneas.

486. *Cingitur* = *Sē cingūt* (§ 167). *ipse . . . Turnus*: tidings that Aeneas was marching on the city (Lauren-

tum) have caused the dismissal of the Latin assembly (see note on 411); Turnus gives orders for attack and defense. *certātīm*, *in eager rivalry* (with all others). Turnus wishes no one to be before him in joining battle with the Trojans.

487-488. *thōrāca indūtus*: cf. *exuviās indūtus*, ii. 275, with note. *squāmīs*: sc. *eius* = *thōrācis*. *inclūserat*, *had encased*. *aurō*: i.e. greaves of gold (cf. *lēvis ocreās*, viii. 624).

489-491. *tempora nūdus*: cf. *nūda genū*, i. 320, with note on *genū*. *aureus*, *a golden figure*. We should say, less daringly, 'a glittering figure.' *spē . . . hostem*, (by =) *in hope he forestalls*, i.e. he anticipates the fight, and feels and acts as if the battle were already begun.

492-496. *quālis ubi . . . ecus*, *even as when a steed*, etc. *ille* is used much as in i. 3; it gives an effect like 'there, see him.' *tendit* (sc. *iter*), *strains his way*. *perfundī* belongs both with *adsuētus* (§ 184) and with *ēmicat* (§ 179). With *ēmicat* sc. *illūc* = *in*

ēmicat, arrēctisque fremit cervīcibus altē,
lūxuriāns, lūduntque iubae per colla, per armōs.

Obvia cui, Volscōrum aciē comitante, Camilla
occurrit, portisque ab equō rēgīna sub ipsis
dēsiluit, quam tōta cohors imitāta relictis

500

ad terram dēflūxit equīs; tum tālia fātur:

“Turne, suī meritō sī qua est fidūcia fortī,
audeō et Aeneadam prōmittō occurrere turmae,
sōlaque Tyrrhēnōs equitēs ire obvia contrā.

505

Mē sine prīma manū temptāre perīcula bellī;
tū pedes ad mūrōs subsiste, et moenia servā.”

Turnus ad haec oculōs horrendā in virgine fixus:

“Ō decus Ītalīae virgō, quās dicere grātīs
quāsve referre parem? Sed nunc, est omnia quandō
iste animus suprā, mēcum partīre labōrem.

510

Aenēās, ut fāma fidem missique reportant
explōrātōrēs, equitum levīa improbus arma

flūmen, out of *flūmine*, 495. Render
aut . . . *ēmicat* by or else, trained (used)
to drenching himself with . . . , *flashes*
into the water.

498-501. *Obvia cui . . . Camilla*,
Crossing Turnus's progress, *Camilla*,
attended by . . . , meets him. *rēgīna*
. . . *dēsiluit*, queen (princess) though
she was, she, etc. *Camilla* acts thus
out of deference to Turnus, the com-
mander in chief. This is an idea bor-
rowed from Roman practice. *dēflūx-*
it, slipped down, suggests easy, grace-
ful, movement.

502. *suī . . . fortī* if the brave are
justified in having confidence in them-
selves. *meritō*: adv., justly. *fortī*: lit.,
'a brave (person)'. For case of *suī* see
note on *generis . . . fidūcia*, i. 132.

505-506. *sine*, suffer, or, allow. *pe-*
des: freely, with the infantry; lit., 'as a
foot-soldier.' *Camilla* is proposing to
ride forward with her cavalry to meet
Aeneas's cavalry (see note on *ipse . . .*
Turnus, 486), and engage them in battle.

507. *oculōs . . . fixus*: for constr.
see § 148. *horrendā*, dread, pictures
Camilla from the point of view of her
foes. For other adjectives which,
though they stand in the narrative,
give the point of view of some one
other than Vergil himself, and so are,
in effect, quotations, cf. *saevus*, i. 99,
and *bona*, i. 734, with notes.

508-510. *quās . . . parem?*, what
thanks am I to try to utter . . . ? *dicere*
grātīs (*grātiās*) is to thank by words
(only); *referre grātīs* (*grātiās*) is to
make substantial return. *parem*: de-
liberative subjunctive; see note on
crēdant, i. 218. Since the expected
answer to the question is neg., we
may compare *grātīs . . . orbem*, i. 600-
602. *est . . . suprā*, rises superior to.

511-512. *fidem* = trusty tidings; see
§ 202. *equitum . . . arma* = *equitēs*
levīs armātūrae. *improbus*, the knave
(see note on *improba*, ii. 80). For the
order *Aenēās . . . improbus* cf. note on
Dēlius . . . Apollō, iii. 162.

praemīsīt, quaterent campōs; ipse ardua montis
per dēserta iugō superāns adventat ad urbem.

515 Fūrta parō bellī convexō in trāmite silvae,
ut biviās armātō obsīdam milite faucīs.

Tū Tyrrhēnum equitem collātīs excipe signīs;
tēcum ācer Messāpus erit, turmaeque Latīnae,
Tiburtīque manus; ducis et tū concipe cūram."

520 Sic ait, et paribus Messāpum in proelia dictīs
hortātur sociōsque ducēs, et pergit in hostem.
Est curvō ānfractū vallēs, accommoda fraudī
armōrumque dolīs, quam dēnsīs frondibus ātrum
urget utrimque latus, tenuis quō sēmita dūcit,

525 angustaeque ferunt faucēs aditūsque malignī.
Hanc super in speculīs summōque in vertice montis
plānitīēs ignōta iacet tūtīque recessūs,

513-514. quaterent: freely, *bidding them shake*. The subj. is in O. O., in connection with *praemīsīt*, which implies the giving of orders. *quaterent* is an important word; the cavalry are to make as much noise as possible, to draw attention away from the movement of the main force. *ardua*: object of *superāns*, 514. *per dēserta*, across unpeopled ground. There would be no one to oppose Aeneas's forward movement. *iugō superāns*, mounting by the ridge, a variation (§ 225) from the simple *iugum superāns*; *iugō* is instr. ablative.

515-516. Fūrta . . . bellī, *Stealthy (=Secret) acts of war*. There is oxymoron here (see note on *via . . . invia*, iii. 383). **convexō . . . silvae**, (over =) *by a hollow path through the woods*, i.e. by a path through a wooded valley. **biviās . . . faucīs**, *the two outlets* (of the glen); lit., 'the two-wayed outlets.' *biviās* is incorrect; there was but one road through one glen. Vergil had before the eyes of his imagination a stretch of road at each outlet of the glen. The only way to beset (*obsīdam*) such a pass is to lay an ambush at

each end of it.—In writing 515-531 Vergil was thinking of defeats suffered by ambushed Roman armies.

517-519. collātīs . . . signīs: freely, *in close combat*; lit., 'with standards brought into close touch (with the foe's).' **et tū**, *you too (as well as I)*. **concipe** (sc. *animō*), 'lay hold on (with your mind)'; freely, *keep ever in mind*. Turnus is offering Camilla parity of command with himself. His courtesy matches hers: see note on *rēgina . . . dēsiluit*, 499-500.

522-523. curvō ānfractū: abl. of char., of winding curves; more freely, *curved and winding*. **armōrum . . . dolīs** = *Fūrta . . . bellī*, 515.

524-525. urget, *presses close*. The valley is narrow. **quō** = *in quam* (*vallem*); see note on *quō*, v. 489. **malignī**, *niggardly*.

526-527. speculīs, *heights*; there is parallelism (§ 251) in *in speculīs . . . montis*. **ignōta**, *unsuspected*. As Aeneas's troops move on, they will come first to the *sēmita . . . malignī*, 524-525, then to the *vallēs* (522); Turnus is to take post on the plain above this valley (526-527).

seu dextrā laevāque velīs occurrere pugnae,
 sive instāre iugīs et grandia volvere saxa.
 Hūc iuvenis nōtā fertur regiōne viārum,
 arripuitque locum, et silvīs insēdit iniquīs.

531

At mediās inter caedīs exsultat Amāzōn,
 ūnum exserta latus pugnae, pharetrāta Camilla,
 et nunc lenta manū spargēns hastilia dēnsset,
 nunc validam dextrā rapit indēfessa bipennem;
 aureus ex umerō sonat arcus et arma Diānae.
 Illa, etiam sī quandō in tergum pulsa recessit,
 spīcula conversō fugientia dirigit arcū.
 At circum lēctae comitēs, Lārīnaque virgō,
 Tullaque, et aerātam quatiēns Tarpēia secūrim,
 Ītalides, quās ipsa decus sibi dīa Camilla
 dēlēgit, pācisque bonās bellicue ministrās,
 quālēs Thrēiciae cum flūmina Thermōdontis

648

650

655

528-529. *velis*: we say, *one wishes*. *occurrere pugnae* = *signa cōferre* (cf. 517). *occurrere* = *press forward into*. *instāre . . . saxa*: i.e. to stand on the heights while rolling, etc.

530. *iuvenis*: Turnus. *nōtā . . . regiōne viārum*, following the well-known routes; for case see § 159. Cf., and yet contrast, *nōtā . . . viārum*, ii. 737. *fertur* = *sē fert* (§ 167), *makes his way*.

648-724. *Camilla slays many of the Trojans*.

648. *Amāzōn*: we should say 'a true Amazon.'—In 532-596 *Diana* told the nymph *Opis* the history of *Camilla*, and bade her avenge *Camilla*, should *Camilla* fall. 597-647 describe *Camilla's* attack on the *Tuscan* cavalry, allies of *Aeneas* (see 512-519).

649-652. *ūnum . . . latus*: cf. *aurea . . . mammae*, i. 492. *exserta latus*: for constr. see § 148. *manū*, with *might and main*. *spargēns . . . dēnsset*: freely, *scatters in thick volleys*. *rapit*,

catches up quickly. Her use of the ax is left to inference (§ 254). *arma Diānae* is explained by *illa . . . umerō*, i. 500-501; cf. also the picture facing page 547.

653-654. *in tergum* = *retrō*. *conversō*: sc. *in hostis*. *fugientia*: freely, *as she flees*; a transferred epithet (§ 212). *dirigit*, *guides with skill*. *Camilla* makes no random shots. The *Parthians* successfully used this very maneuver against the Roman legionaries.

655-656. *lēctae comitēs*: sc. *sunt*. *-que . . . -que . . . et*: the nouns to which these conjunctions are attached are in appos. with *comitēs*. In translating, disregard the first *-que*. See note on *vocem . . . arma*, ix. 650-651.

657-659. *decus sibi*, *as her crowning glory*. *quālēs . . . pulsant . . . armīs* (660), *as glorious as the Thracian* (northern) *Amazons are when*, etc. *Thrēiciae* here merely = *northern*, since the River *Thermodon* was in Asia; see § 208, and note on *Geticis*, iii. 35.

- 660 pulsant et pictis bellantur Amāzōnes armīs,
 seu circum Hippolytēn seu cum sē Mārtia currū
 Penthesilēa refert, magnōque ululante tumultū
 fēminea exsultant lūnātis agmina peltis.
 Quem tēlō primum, quem postrēmum, aspera virgō,
 665 dēicis, aut quot humī morientia corpora fundis?
 Eunēum Clytiō primum patre, cuius apertum
 adversī longā transverberat abiete pectus;
 sanguinis ille vomēns rīvōs cadit, atque cruentam
 mandit humum, moriēnsque suō sē in vulnere versat:
 670 tum Lirim, Pagasumque super, quōrum alter, habēnās
 suffossō revolūtus equō dum colligit, alter,
 dum subit ac dextram lābentī tendit inermem,
 praecipitēs pariterque ruunt. Hīs addit Amastrum
 Hippotadēn, sequiturque incumbēns ēminus hastā
 675 Tēreaque, Harpalycumque, et Dēmophoonta, Chromimque,

660. pulsant: i.e. beat with their horses' hoofs; the rivers are frozen. To Roman poets Thrace was the typical land of cold. **pictis . . . armīs:** cf. *picti scūta Labici*, vii. 796, with note.

661-663. circum Hippolytēn: out of 660 sc. *pulsant* and *bellantur*, but render merely by *are in the train of Hippolyte*. **seu cum . . . refert:** in translating, disregard *cum* ('when'). **sē . . . refert:** i.e. as victor. **Penthesilēa . . . peltis:** cf. i. 490-493. **ululante, ringing.** The *tumultus* is said to do what those who cause it do; cf. *lambit*, iii. 574, with note, and *ululant*, ii. 488.

664-665. aspera virgō: in 507 Camilla is *horrenda virgō*. **morientia, in death.**

666-667. Clytiō . . . patre: abl. abs., belonging in sense closely with *Eunēum*; it thus = *Clytiō patre nātum*. **apertum . . . pectus, exposed, unguarded breast,** i.e. his right side. See note on *laevōs . . . in orbis*, x. 885. **adversī, as he stood fronting her.** **abiete:** i.e. a spear with a shaft of fir-wood; cf.

the use of *rōbur*, x. 479. For scansion see § 273.

669. suō . . . versat: cf. *Corruit in vulnus*, x. 488, with note on *in vulnus*.

670-673. super (besides): sc. *eun* = *Lirim*. **habēnās . . . colligit:** the hind legs of the horse, apparently, gave way; Liris was thus 'flung backward,' and tried to save himself by clutching the reins more tightly. **suffossō . . . equō, flung (from his seat) by the wounding of his horse;** for *suffossō* see § 214. **dum subit . . . inermem, while he was coming to the aid of his falling comrade, and stretching out (for his support) his right arm, now utterly undefended.** With *subit* and *tendit* sc. *eī* = *Liri*. **inermem:** he had dropped his weapon, to aid his comrade. **praecipitēs . . . ruunt:** after *alter . . . alter*, 670-671, we ought to have the sing. *ruit*, without these qualifying adv. expressions, but the thought has changed, and the poet is now emphasizing the common fate of the brothers, not the separate circumstances of their deaths. **-que:** cf. *et*, in i. 694.



AN AMAZON

quotque ēmissa manū contorsit spīcula virgō,
 tot Phrygiī cecidēre virī. Procul Ornytus armīs
 ignōtīs et equō vērātor Iāpyge fertur,
 cui pellis lātōs umerōs ērepta iuvencō
 pugnātōrī operit, caput ingēns ōris hiātus
 et mālāe texēre lupī cum dentibus albīs,
 agrestisque manūs armat sparus; ipse catervīs
 vertitur in mediīs, et tōtō vertice suprā est.
 Hunc illa exceptum (neque enim labor agmine versō)
 trāicit, et super haec inimicō pectore fātur:
 "Sīlvīs tē, Tyrrhēne, ferās agitāre putāstī?
 Advēnit quī vestra diēs muliebribus armīs
 verba redarguerit. Nōmen tamen haud leve patrum
 Mānibus hoc referēs, tēlō cecidisse Camillae."
 Prōtinus Orsilocho, et Būtēn, duo maxima Teucrum
 corpora, sed Būtēn āversum cuspide fīxit
 lōricam galeamque inter, quā colla sedentis

680

685

690

676-678. manū: as in 650. **ignōtīs,** *strange, or, grotesque.* The hunting outfit seems out of place on the battlefield. **et:** as in i. 694; though the ablatives in *armīs . . . equō . . . Iāpyge* are quite different, they both express the manner of Ornytus's movement. Render by *moves onward with strange gear, and with (the aid of) an Iāpygian steed.*

679-681. cui . . . umerōs, *his shoulders* (§ 132). **pugnātōrī:** i.e. wild; the word emphasizes Ornytus's prowess as a hunter. **caput . . . texēre:** i.e. served as a helmet. **ingēns . . . mālāe:** with *mālāe* sc. *ingentēs*. Render by *the giant, wide-gaping mouth and jaws of a wolf.* The mouth serves as visor of the helmet.

683 nearly = vii. 784.

684-685. Hunc . . . trāicit: freely, *Catching him, she pierces him, etc.* **neque . . . versō, for ūt** (i.e. the act suggested by *exceptum*) *was no great task, seeing that his column, etc.*

687-689. Advēnit quī . . . diēs: the

odd word-order is due to the desire to emphasize *Advēnit, 'Tis come, 'tis come, the day which, etc.* **vestra:** see note on *vestrās*, i. 140. We must infer (§ 254) that the Tuscans, led by Ornytus, have been threatening to drive the Volscians as a huntsman drives game. **redarguerit:** cf. note on *fuert quodcumque*, ii. 77. The fut. pf. here constitutes a confident prediction, *will swiftly refute.* **Nōmen . . . Camillae:** for the thought cf. note on *Aenēae . . . cadis*, x. 830. **tamen:** sc. 'though you are soon to die.' **tēlō . . . Camillae:** in appos. with *nōmen*. Render by *in the story that you fell, etc.*

690. Orsilocho: sc. *occidit*.

691. sed: the thought is, 'she killed them both, but in different ways.' **āversum:** the opposite of *adversī*, 667.

692. sedentis: sc. *in equō;* freely, *of a seated horseman.* For the substantive force of the part. see note on *venientum*, i. 434.

- lūcent, et laevō dēpendet parma lacertō,
 Orsilochum fugiēns magnumque agitāta per orbem
 695 ēlūdit gŷrō interior, sequiturque sequentem;
 tum validam perque arma virō perque ossa secūrim
 altior exurgēns ōrantī et multa precantī
 congeminat; vulnus calidō rigat ōra cerebrō.
 Incidit huic, subitōque aspectū territus haesit
 700 Appennīnicolae bellātor filius Aunī,
 haud Ligurum extrēmum, dum fallere Fāta sinēbant.
 Isque, ubi sē nullō iam cursū ēvādere pugnae
 posse neque instantem rēginam āvertere cernit,
 cōnsiliō versāre dolōs ingressus et astū
 705 incipit haec: "Quid tam ēgregium, sī fēmina fortī
 fidis equō? Dīmittle fugam, et tē comminus aequō
 mēcum crēde solō, pugnaeque accinge pedestrī;
 iam nōscēs ventōsa ferat cui glōria fraudem."

694. *fugiēns*, after fleeing from (him); see note on *volvēns*, i. 305. *agitāta*, after driving; see §§ 166-167. *orbem*: coll. sing.; see § 187.

695. *gŷrō interior*: freely, (by) taking the inner course; *gŷrō* is abl. of specification. The expression seems to be a variation (§ 225) for *interiōre gŷrō* (instr. abl.), which would be unmetrical. Camilla flies from Orsilochus, sweeping round at first in great circles; presently, she swerves to one side (to her left). This maneuver puts her on an inner and so shorter circle than that on which Orsilochus is moving; hence, as he shoots past her on the outer, longer, circle, she gets behind him, and turns her flight into a pursuit. *sequentem*, her pursuer; see note on *sedentis*, 692.

698. *congeminat*, plies again and again.

699-701. *huic*, her. *haesit*, halted. *extrēmum*, least (lit., 'last'), i.e. meanest, least skillful; sc. in *fallendō*, 'in

trickery,' out of *dum* . . . *sinēbant*. Roman writers often emphasize the trickery of the Ligurians. *fallere*, to play the cheat; as subject sc. *eum* = *bellātōrem filium Aunī*.

702-704. *ēvādere* = *sē subducere*; hence the dat. (of separation) in *pugnae* is possible. *instantem rēginam*, the onset of the princess, or, the pursuit by the princess. See § 214. *cōnsiliō* . . . *astū*: instr. abl., with the aid of wit, . . . with craft. *ingressus*, essaying.

705-707. *Quid tam ēgregium* (*est*) . . . ?, Wherein is it such a glorious feat . . . ? *sī* . . . *equō*, if, though a woman, you rely, etc., i.e. 'if you rely on the strength of your horse to offset your natural weakness as a woman.' *fugam*, means of flight; see § 202. *aequō* . . . *solō*: i.e. make the combat an even one; cf. the thought in *pugnā* . . . *iniquā*, x. 889.

708. *glōria*, ambition, in bad sense, i.e. vaingloriousness, or, boasting. *ventōsa*

Dixit; at illa furēns acriq̄ue accēnsa dolōre
 trādit ecum comitī, paribusque resistit in armīs 710
 ēnse pedes nūdō pūrāque interrita parmā.
 At iuvenis viciisse dolō ratus āvolat ipse
 (haud mora), conversisque fugāx aufertur habēnis,
 quadrupedemque citum ferrātā calce fatigat.
 “Vāne Ligus frūstrāque animīs ēlāte superbīs, 715
 nēquiquam patriās temptāstī lūbricus artīs,
 nec fraus tē incolumem fallācī perferet Aunō.”
 Haec fātur virgō, et pernīcibus ignea plantīs
 trānsit ecum cursū, frēnisque adversa prehēnsīs
 concreditur, poenāsque inimicō ex sanguine sūmit, 720
 quam facile accipiter saxō sacer āles ab altō
 cōsequitur pinnīs sublīmem in nūbe columbam,
 comprēnsamque tenet, pedibusque ēviscerat uncīs;
 tum cruor et vulsae lābuntur ab aethere plūmae.

... *fraudem* = for which one of us windy (i.e. idle) boasting is to bring deceit (i.e. is to cheat). The words ultimately = 'which one of us is to prove a vain-glorious, self-deluded boaster.' The other alternative, 'which of us is to prove true warrior,' Vergil leaves to inference (§ 254).

710-711. paribus . . . in armīs: i.e. armed (equipped) as her foe proposed. **pedes:** render by *dismounted*. -*que*, and yet (as in x. 412). *pedes* and *interrita* belong together in thought; though now on foot (i.e. out of her proper element, as the Arcadians were, x. 364-367), Camilla is undismayed. **pūrā:** i.e. unadorned, unemblazoned; the shield bears no device. Contrast those of the Amazons, 660, and those of the Labici, vii. 796. Render, freely, by *without device*, or, *maiden*. The absence of a device may be due to the fact that Camilla had never been in battle before, and so had not yet, by proven prowess, won the right to a

device on her shield. The words, then, suggest her lack of warlike experience, in spite of which she lacks not courage or warlike skill.

713. conversis . . . habēnis = conversō . . . equō.

716-717. patriās . . . artīs is explained by 701. **lūbricus**, *slippery though you are* (see note on *aeger*, i. 208). **fallācī:** father and son are alike in their trickiness. The verse implies that Aunus (700) is yet alive.

718-719. ignea: freely, *as lightning (flies)*, or, *with lightning-like pace. trānsit, outstrips*. For Camilla's speed of foot cf. *virgō . . . ventōs*, vii. 806-811; cf., too, *quālis equōs . . . Hebrum*, i. 316-317, said of Harpalyce. **adversa**, *facing him*; she gets in front of him, then turns and faces him.

721-722. sacer āles: the hawk was sacred to Apollo, and was used in augury. **sublīmem:** freely, *uplifted, upborne*. Cf. *sublīmem ālis*, iv. 246, *sublīmem pedibus*, v. 255.

- 725 At nōn haec nullis hominum sator atque deōrum
 observāns oculis summō sedet altus Olympō:
 Tyrrhēnum genitor Tarchōnem in proelia saeva
 suscitāt, et stimulis haud mollibus incutit irās.
 Ergō inter caedis cēdentiaque agmina Tarchōn
 730 fertur equō, variisque instigat vōcibus ālās,
 nōmine quemque vocāns, reficitque in proelia pulsōs.
 "Quis metus, ō numquam dolitūrī, ō semper inertēs
 Tyrrhēnī, quae tanta animīs ignāvia vēnit?
 Fēmina pālantis agit atque haec agmina vertit!
 735 Quō ferrum quidve haec gerimus tēla inrita dextrīs?"
- 741 Haec effātus, ecum in mediōs, moritūrus et ipse,
 concitat, et Venulō adversum sē turbidus infert,
 dēreptumque ab equō dextrā complectitur hostem,
 et gremium ante suum multā vī concitus aufert.
- 745 Tollitur in caelum clāmor, cūctique Latīnī
 convertēre oculōs. Volat igneus aequare Tarchōn
 arma virumque ferēns; tum summā ipsius ab hastā

725-835. Tarchon, leader of the Etruscans, spurs his men to the fighting, and does valiant deeds himself (725-759). One of the Etruscans, Arruns by name, treacherously slays Camilla.

725-726. At nōn . . . Olympō: a very clumsy sentence. Render by *But not with blind eyes does the sire . . . watch these sights, as he sits on high (altus), etc.; lit. 'But not with no eyes,' etc.*

728. stimulis . . . irās: for the figure cf. *ea . . . Apollō*, vi. 100-101, with note on *ea*.

731. reficit . . . pulsōs, *strengthens anew for the battle his routed forces. proelia*: for pl. see §§ 189, 190.

732. ō . . . dolitūrī, *destined never to feel pain (resentment)*. dolitūrī: see note on *futūrae*, i. 712. Tarchon taunts his men as never going to feel the spur of resentment driving them into battle (as *ira* had spurred Tarchon himself into the fight, 727-730).

734. pālantis: proleptic (§ 211), *into aimless wandering*; cf. *age diversōs*, i. 70. A true warrior has a definite objective. *haec*: emphatic and highly complimentary; it = 'THESE columns (that have so fine a record).'

741. moritūrus expresses purpose, *ready to die*; see note on *inspectūra . . . ventūra*, ii. 47. *et ipse*, *himself also*, may mean (1) in addition to those whom he means to slay, or (2) in addition to those whom he has just bidden to fight valiantly and to face death. (2) seems the more effective view.

743-744. dēreptum . . . complectitur: *amplexus . . . dēripit* would be more exact. The sense is, *encircling him with his right arm, he sweeps him from, etc.* dextrā: as in x. 339. multā vī concitus, *speeding with mighty force*; lit., 'roused to speed by mighty force.'

746-747. igneus, *a fiery figure*; cf. *ignea*, 718, with note. arma virumque,

dēfringit ferrum, et partis rīmātur apertās,
 quā vulnus lētāle ferat; contrā ille repugnāns
 sustinet ā iugulō dextram, et vim vīribus exit. 750
 Utque volāns altē raptum cum fulva dracōnem
 fert aquila, implicuitque pedēs, atque unguibus haesit,
 saucius at serpēns sinuōsa volūmina versat,
 arrēctisque horret squāmīs, et sibilat ōre,
 arduus insurgēns (illa haud minus urget obuncō 755
 luctantem rōstrō, simul aethera verberat ālis),
 haud aliter praedam Tiburtum ex agmine Tarchōn
 portat ovāns. Ducis exemplum ēventumque secūtī
 Maeonidae incurrunt. Tum Fātīs dēbitus Arrūns
 vėlōcem iaculō et multā prior arte Camillam 760
 circuit, et quae sit fortūna facillima temptat:
 quā sē cumque furēns mediō tulit agmine virgō,
 hāc Arrūns subit et tacitus vēstīgia lūstrat,
 quā victrix redit illa pedemque ex hoste reportat,
 hāc iuvenis fūrtim celeris dētorquet habēnās. 765

the man and his arms, i.e. his foe, arms and all. *ipsius*, the man himself, i.e. Venulus. For scansion see note on *illius*, i. 16.

748-750. partis . . . apertās: i.e. of Venulus's armor. For *apertās* cf. *apertum*, 666. *ferat* = *inferat* (§ 221), may drive home. *vim*, violence (cf. i. 4, i. 69, etc.). *vīribus*, strength; study *vis* in Vocabulary. *exit*: as in v. 438; see note there. Some take *exit* as conative (see, then, note on *nē* . . . *arcēret*, i. 299-300), and render by *seeks to evade force by strength*.

751-756. Ut . . . cum belong together. *raptum* = *quam rapuit* (ā terrā). *implicuit* . . . *pedēs*, has entwined its feet about the serpent. *at* . . . *ālis* (756) ought to run thus: *quamquam saucius serpēns . . . insurgēns, illa, etc., for illa . . . ālis* (755-756) is the logical conclusion to *volāns* . . . *haesit*, 751-752. *at* disturbs the syntax, by converting the clause *saucius . . . insurgēns*, which is logically subordinate, into an inde-

pendent clause. *arduus insurgēns*: see § 213 (at the end). *haud minus* = *nihilominus*. *luctantem*, struggle as he will (i.e. though he struggles; see note on *aeger*, i. 208).

758-761. ēventum, success. The context changes the meaning from 'outcome' to 'successful outcome' (of the fight). *Maeonidae*, the Etruscans; cf. note on *Lydus* . . . *Thybris*, ii. 781-782. *Fātīs dēbitus*: i.e. doomed. *vėlōcem*, swift though she is. *multā* . . . *arte* lit. = 'superior by means of,' etc., but, since it expresses the means and the manner of *circuit*, it may be joined by *et* to *iaculō*; see note on i. 694. *arte*, guile. *circuit* fits better the nearer abl.; see note on *legunt*, i. 426. Render by *circles round with javelin (poised), and aided by the advantage his mighty craft gives him*. *fortūna*, opportunity.

762-763. quā . . . cumque: see § 238. *lūstrat*, tracks, follows.

765. celeris . . . habēnās: cf. *conversis* . . . *habēnās*, 713, with note.

- Hōs aditūs iamque hōs aditūs omnemque pererrat
undique circuitum, et certam quatit improbus hastam.
Forte sacer Cybelae Chlōreus ōlimque sacerdos
insignis longē Phrygiīs fulgēbat in armīs,
770 spūmantemque agitābat ecum, quem pellis aēnīs
in plūmam squāmīs aurō cōserta tegēbat.
Ipse peregrinā ferrūgine clārus et ostrō
spīcula torquēbat Lyciō Gortŷnia cornū;
aureus ex umerīs erat arcus et aurea vātī
775 cassida; tum croceam chlamydemque sinūsque crepantīs
carbaseōs fulvō in nōdum collēgerat aurō,
pictus acū tunicās et barbara tegmina crūrum.
Hunc virgō, sīve ut templis praefīgeret arma
Trōia, captīvō sīve ut sē ferret in aurō,
780 vēnātrīx ūnum ex omnī certāmine pugnae
caeca sequēbātur, tōtumque incauta per agmen

766-767. Hōs . . . circuitum: cf. *nunc hōs . . . locum*, v. 441-442. **certam**, *unerring*, gives a hint of the outcome. **improbus**, *relentlessly*.

768. sacer Cybelae: cf. *tibi, Phoebe*, *sacrum*, x. 316. **ōlim:** in Troy, we may suppose. For Cybele's connection with Troy cf. iii. 111-113, ii. 788, with note on *magna . . . genetrīx*.

770-771. aēnīs . . . squāmīs: with *tegēbat*, as instr. ablative. **in plūmam** = an adj., *feather-like*, (*laid*) *plume-wise*. Vergil is thinking of a kind of scale armor for horses, used by the Persians and the Greeks. On some soft and flexible material bronze plates were laid so as to overlap one another as tiles or feathers overlap. **aurō cōserta**, *with clasps of gold*; lit., 'clasped with gold.' The clasps which fastened the *pellis* were of gold. Cf. 776, with note.

772-773. ferrūgine . . . et ostrō: freely, *dark-hued crimson (purple)*; both nouns describe the same thing (§ 251). **cornū:** i.e. a bow; see § 203.

774. aureus: by describing the bow as golden immediately after he has called it *Lyciō . . . cornū* (773) Vergil tells us that the bow was partly of horn, partly of gold (§ 254); how the two materials were arranged on the bow he has not chosen to say.

776. fulvō . . . aurō: i.e. with *fībulae* or clasps of gold; cf. *crīnēs nōdantur in aurum*, iv. 138.

777. pictus . . . tunicās, *having broidered*, etc.; for constr. see § 148. Chloreus is said to have done what he caused others to do. **barbara . . . crūrum:** trousers were regarded by the Romans as a mark of Oriental luxury and effeminacy.

778-779. ut . . . Trōia: for this act cf. *Aenēās . . . arma*, iii. 286-288. **sē ferret** = *sē iactāret*, *might display herself*.

780. vēnātrīx: we should use a simile, 'as a huntress follows (her prey),' not a metaphor. For the Roman love of metaphor see note on *custōs*, iv. 186. **ūnum ex**, *singled out of*.

fēmineō praedae et spoliōrum ārdēbat amōre,
 tēlum ex insidiīs cum tandem tempore captō
 concitat, et superōs Arrūns sic vōce precātur:
 "Summe deum, sānctī custōs Sōractis Apollō,
 quem primī colimus, cui pīneus ārdor acervō
 pāscitur, et medium frētī pietāte per ignem
 cultōrēs multā premimus vēstīgia prūnā,
 dā, pater, hoc nostrīs abolērī dēdecus armīs,
 omnipotēns! Nōn exuviās pulsaeve tropaeum
 virginis aut spolia ūlla petō (mihi cētera laudem
 facta ferent); haec dira meō dum vulnere pestis
 pulsa cadat, patriās remeābō inglōrius urbis."
 Audiit, et vōtī Phoebus succēdere partem
 mente dedit, partem volucrīs dispersit in aurās:
 sterneret ut subitā turbātam morte Camillam
 adnuī ōrantī, reducem ut patria alta vidēret,
 nōn dedit, inque Notōs vōcem vertēre procellae.
 Ergō, ubi missa manū sonitum dedit hasta per aurās,

785

790

795

783-784. *tēlum . . . concitat*, *rouses*, etc., involves personification of the shaft. *insidiīs*, *ambush*; note carefully the figure. *cum . . . precātur*: a *cum-inversum* clause; see note on *cum . . . sēcum* (ait), i. 36-37. *tempore captō*, *seizing his moment* (i.e. the right time for his shot).

786-788. *cui*: see note on *Iovī*, iii. 279. *acervō*, *by the (fuel-)heap*. *et medium . . . premimus* = *et cui*, etc., *and in whose honor*, etc. *cultōrēs*: *freely, in the course of our worship*. *multā . . . prūnā*, *on thick-strewn embers*; for case see § 159. *premius*, *set firmly (heavily)*; they walk sturdily, without flinching, through the fire.

790-791. *pulsae . . . virginis*, *a trophy to mark my conquest of*, etc.

792-793. *dum . . . cadat*, *provided that . . . shall fall*, etc. See A. 528; B. 310, II.; Bu. 929; D. 811; G. 573; H. 587; H. B. 529. Strictly, the subj.

is one of will (imperative subj.), and *dum* has intensive force, 'only,' 'just,' as in *agedum*. The whole thus = 'only let this . . . : I shall be content to return without renown.'

794-795. *vōtī . . . dedit*, *suffered part . . . to succeed*. *mente dedit*: cf. *mente darēs*, x. 629. *dedit* here = *passus est*.

796-798. *sterneret ut . . . Camillam* depends on *ōrantī*, 797. For position of *ut* see § 236. *adnuī ōrantī (eī)*, *nodded assent to his prayer that*, etc. *reducem (eum) . . . vidēret*: in *patriās . . . urbis*, 793, Arruns had really, by implication, prayed for a safe return home. *alta*, *noble, glorious*. *dedit* here = *adnuī*, 797, or *concessit*, and so is construed with *ut* and the subj., 797; contrast the constr. in 794-795. *in . . . procellae*, *the blasts swept his utterances off into the East Winds*. We should say 'on the winds.'

799. *manū*: as in 650, 676.

- 800 convertēre animōs ācrīs, oculōsque tulēre
cūctī ad rēginam Volscī. Nihil ipsa nec aurae
nec sonitūs memor aut venientis ab aethere tēlī,
hasta sub exsertam dōnec perlāta papillam
haesit, virgineumque altē bibit ācta cruōrem.
- 805 Concurrunt trepidae comitēs, dominamque ruentem
suscipiunt. Fugit ante omnīs exterritus Arrūns,
laetitiā mixtōque metū, nec iam amplius hastae
crēdere nec tēlīs occurrere virginis audet.
Ac velut ille, prius quam tēla inimīca sequantur,
- 810 continuō in montīs sēsē āvius abdidit altōs
occisō pāstōre lupus magnōve iuencō,
cōnsciū audācis factī, caudamque remulcēns
subiēcit pavitantem uterō, silvāsque petīvit,
haud secus ex oculīs sē turbidus abstulit Arrūns,
- 815 contentusque fugā mediīs sē immiscuit armīs.
Illa manū moriēns tēlum trahit, ossa sed inter
ferreus ad costās altō stat vulnere mūrō;
lābitur exsanguis, lābuntur frīgida lētō

800. convertēre . . . Volscī: for word-order see §§ 230, 235. *ācrīs*, *keen*. The minds of the Volscians told them that the sound of this shaft was unique, and they were full of fears at once for their princess.

801-802. Nihil . . . nec . . . nec: for this construction see ix. 428-429, and note there. Render by *Not one whit minded she either the breeze*, etc. *aurae*: i.e. the audible rush of air caused by the flight of the spear.

803. exsertam . . . papillam: cf. *unum exserta latus*, 649, with note.

805. ruentem: sc. *ab equō* (see 827-828); cf. *frātre* . . . *ruentem sustentat dextrā*, x. 338-339.

809-811. ille . . . lupus (811): for the word-order see § 230. The separation is very effective here, because it makes the mind dwell twice on the subject. Render *ille* by *look you*; Vergil writes as if he were pointing to

a wolf actually within range of his eyes. *prius quam . . . sequantur*: a purpose clause, = *nē . . . sequantur*, to keep the missiles from following (= overtaking) him. *āvius*: proleptic (§ 211); freely, *quitting the beaten paths*. *occisō . . . iuencō*: freely, *a wolf that has slain*, etc. By repeating 'wolf' in our rendering here, we get part of the effect of the word-order in *ille . . . lupus*, 809-811. *occisō pāstōre . . . magnōve iuencō* constitute an abl. abs., to be joined closely with *sēsē abdidit*, *has hidden himself, after (or, because) he has slain*, etc.

814. turbidus, *sore dismayed*, not exultant, as a victor usually is.

816-819. trahit: conative present (see note on *nē . . . arcēret*, i. 299-300). *ad costās* is possible with *stat*, because *stat* involves *adactum est* ('was driven'), i.e. it gives the result, not the process (§ 222). *lābitur . . . lābuntur*

lūmina, purpureus quondam color ōra reliquit.
 Tum sic exspirāns Accam ex aequālibus ūnam 820
 adloquitur, fīda ante aliās quae sōla Camillae,
 quicum partīrī cūrās, atque haec ita fātur:
 “Hāctenus, Acca soror, potuī; nunc vulnus acerbum
 cōnficit, et tenebrīs nigrēscunt omnia circum.
 Effuge, et haec Turnō mandāta novissima perfer: 825
 succēdat pugnae, Trōiānōsque arceat urbe.
 Iamque valē.” Simul hīs dictīs linquēbat habēnās,
 ad terram nōn sponte fluēns. Tum frīgida tōtō
 paulātīm exsolvit sē corpore, lentaque colla
 et captum lētō posuit caput, arma relinquēns, 830
 vītaque cum gemitū fugit indignāta sub umbrās.
 Tum vērō immēnsus surgēns ferit aurea clāmor
 sīdera; dēiectā crūdēscit pugna Camillā;
 incurrunt dēnsī simul omnis cōpia Teucrum,
 Tyrrhēnique ducēs, Euandrique Arcades ālae. 835

(*droops . . . droop*): the repetition and the emphatic position increase the pathos. **purpureus**: as in i. 591. **quondam**, *once*, modifies *purpureus*.

821-822. ante aliās . . . sōla (*erat*) = *ūna ante aliās*, iii. 321; see note there. **partīrī**: note hist. inf. in a relative clause; cf. *nam . . . crēdere*, iv. 421-422, with note on *colere . . . crēdere*.

823-824. potuī, *I have had strength and prowess*. **cōnficit**: sc. *mē*.

826-827. succēdat . . . arceat: O. O. The message in O. R. would be *Succēde . . . , arcē*. **Simul**: a prep. here, as in v. 357. **linquēbat habēnās**: since her fight with *filius Aunī* (699-724) Camilla had remounted (see § 254).

828-829. fluēns: cf. the use of *dē-*

fluxit, 501. **frīgida**, *growing cold in death*. **exsolvit sē corpore**: Vergil has in mind the definition of death given in iv. 385, iv. 695. See notes there. **lenta**, *nerveless*.

830-831. captum, *o'ercome*. **posuit** = *dēposuit* (§ 221). **vīta . . . umbrās**: Camilla dies young (*ante diem*, iv. 620), and so dies unwillingly; cf. *tum . . . reliquit*, x. 819-820, said of Lausus, who also died young.

832-834. immēnsus surgēns: see § 213, at the end. **dēiectā . . . Camillā**, *through the overthrow of Camilla*. The words are explained by 834-835; the Trojan forces are encouraged by Camilla's death. **dēnsī**, *in close-massed ranks*. The word is plural, because it modifies the three subjects of *incurrunt*.

LIBER DUODECIMUS

- Turnus ut infractōs adversō Mārte Latinōs
dēfēcisse videt, sua nunc prōmissa reposcī,
sē signārī oculīs, ultrō implacābilis ārdet,
attollitque animōs. Poenōrum quālis in arvīs
5 saucius ille gravī vēnantum vulnere pectus
tum dēmum movet arma leō, gaudetque comantīs
executiēns cervice torōs, fixumque latrōnis
impavidus frangit tēlum, et fremit ōre cruentō,
haud secus accēnsō gliscit violentia Turnō.
10 Tum sic adfātur rēgem, atque ita turbidus īnfīt:
“Nūlla mora in Turnō; nihil est quod dicta retractent

1-17. Turnus determines to meet Aeneas in single combat.

1-4. Turnus . . . videt: Opis (see note on xi. 648, at the end) avenges Camilla's death by slaying Arruns (xi. 836-867); the Rutulians, however, flee in panic to the city. Aeneas hastens in pursuit, but night stops the battle (xi. 868-915). **adversō Mārte**, through the adverse struggle, i.e. by their failure to win the battle. For *Mārte* = *pugnā* see § 207. **sua . . . reposcī**, the fulfillment of his own promises was being demanded. The Latins are calling on Turnus to fulfill his offer, recorded in xi. 434-444, to meet Aeneas in single combat. **ultrō . . . animōs**, he blazes with battle ardor, yea (ultrō) with battle ardor unquenchable, and lifts higher his spirit. See *ultrō* in Vocabulary. The demand of his countrymen, made now under circumstances far less encouraging than those which obtained when the promise was won, does not depress Turnus; rather, it gives him higher courage, greater

eagerness for the encounter with Aeneas. **quālis**: freely, even as. See note on *quālis* iii. 679.

5-7. **saucius** = *postquam sauciātus est*. **ille . . . leō**: cf. *ille . . . lupus*, xi. 809-811, with notes. **vēnantum**, the hunters; subjective genitive. **pectus**: for case see § 147. **saucius . . . pectus** balances *ut . . . oculīs*, 1-3; it is because Turnus is wounded, so to speak, by criticism, that he gives fullest vent to his warlike frenzy. **movet arma**: i.e. gets ready to charge. **comantis . . . torōs**: freely, the swelling masses of his mane. **torōs** (see *torus* in Vocabulary) pictures the mane as roused (raised) by the lion's wrath. **fixum**: sc. *in corpore suō*. **latrōnis** describes the hunter from the point of view of the lion, king of beasts and monarch of the woods.

10-12. **turbidus**: freely, with furious speech. **Turnō**: for Turnus's use of his own name (here a token of pride), see note on *lūnōnis*, i. 48. **nihil est quod**, there is no reason why. In this

ignāvī Aeneadae nec quae pepigēre recūsēnt; 12
 congregior. Fer sacra, patēr, et concipe foedus.
 Aut hāc Dardanium dextrā sub Tartara mittam,
 dēsertōrem Asiae (sedeant spectentque Latīnī),
 et sōlus ferrō crīmen commūne refellam,
 aut habeat victōs, cēdat Lāvīnia coniūnx." 17

"Nē, quaesō, nē mē lacrimīs nēve ōmine tantō 72
 prōsequere in dūrī certāmina Mārtis euntem,
 ō māter, neque enim Turnō mora libera mortis.
 Nūntius haec, Idmōn, Phrygiō mea dicta tyrannō 75
 haud placitūra refer: cum primum crāstina caelō
 pūniceīs invecta rotīs Aurōra rubēbit,

idiom, the subj. is regularly used in the *quod* (*cūr*) clause (see B. 295, 7; H. 591, 4). *dicta . . . recūsēnt*: an inaccurate reference to Aeneas's suggestion that the war be settled by single combat between himself and Turnus (xi. 115-118). Nothing had come of the suggestion; there were therefore no words for the Trojans to retract, there was no compact for them to violate. *nec*: sc. *est quod*, from 11; *aut quae*, etc., would have been simpler.

13. *congregior*: sc. *eī* = *Aenēae*. That, in spite of the plural *Aeneadae* in 12, Turnus has Aeneas only in mind is clear from 14-15. Note the tense; cf. *feror*, x. 442, with note. *Fer . . . foedus*: among the Greeks and the Romans the making of a treaty was always attended by religious ceremonies; the *sacra* referred to here are the fire, the water, and the holy plants needed in these ceremonies. See viii. 639-641, with notes. *patēr*: for scansion see § 275. For Latinus as priest see note on *pater ipse*, vii. 92.

15. *Asiae*: contemptuous. For Roman scorn of orientals cf. viii. 685-688, with notes on 685 and on 688. *spectent*, let them look on with delight (because wholly free from risk of death).

16-17. *crīmen commūne*: i.e. the charge of cowardice which, so Turnus fancies, every one is making against him. *habeat*: sc. *Aenēās*, out of 15. *cēdat*: sc. *eī* = *Aenēae*. *coniūnx* is in the predicate.

72-80. Turnus announces to Amata his resolve to fight Aeneas.

72. *Nē . . . nē . . . ōmine tantō*: Latinus had urged Turnus to give up the struggle (18-53). Then Amata had begged Turnus not to fight the Trojans longer, plainly intimating that a continuance of the struggle would mean his death (54-63). For the form of the prohibition in the second person see §§ 170-171.

74. *Turnō*: cf. *Turnō*, 11. *mora*, postponement, is subject, *libera* is in the predicate; the whole means that Turnus is not at liberty to postpone his death (if death is to be his portion).

76-77. *nōn placitūra*, words that will bring him no pleasure. In his excitement (3-4, 10), Turnus pretends to believe that Aeneas will be afraid to meet him in single combat. *pūniceīs . . . rotīs*: freely, riding in her crimson car. See *vehō* and *invehō* in Vocabulary.

nōn Teucrōs agat in Rutulōs; Teucrum arma quiēscant
et Rutulī; nostrō dirimāmus sanguine bellum;
80 illō quaerātur coniūnx Lāvīnia campō.”

107 Nec minus intereā maternīs saevus in armīs
Aenēās acuit Mārtem, et sē suscitāt irā,
oblātō gaudēns compōnī foedere bellum.
Tum sociōs maestīque metum sōlātūr Iūli
fāta docēns, rēgīque iubet respōnsa Latinō
112 certa referre virōs et pācis dicere lēgēs.

161 Intereā rēgēs, ingentī mōle Latīnus
quadriiugō vehitur currū (cui tempora circum
aurātī bis sex radiī fulgentia cingunt,

78. *nōn . . . agat*: these words are not an ordinary prohibition; hence *nōn* is not incorrect. *nōn . . . bellum* (78-79), in point of thought, = *nōn Teucrōs*, *sed in mē solum sē solum agat*; in a sentence of this sort *nōn* would belong, not with the verb, but with *Teucrōs*, being balanced by *sed*. Vergil's thought, then, fully expressed, would be 'Let him lead, not all his Trojans against all the Latins, but himself only against me only.' In our passage a new turn is given to the sentence at *Teucrum*; note the advers. *asynd.* there. Render *nōn . . . quiēscant* by *let him lead his Trojans not against the Rutulians in general; let the arms, etc. Teucrum*: gen. pl.; see § 100.

79-80. *nostrō = eius et meō*. *illō . . . campō*: i.e. in the plain necessary to the carrying out of the suggestion in *nostrō . . . bellum*, 79. *coniūnx*: as in 17.

107-112. Aeneas prepares for the combat with Turnus.

107-109. *maternīs = ā mātē datīs*; see viii. 608-728. *saevus*: as in i. 99; see note there. Render by a dread figure. For *saevus in, etc.*, cf. *horri-*

dus in, etc., v. 37. *Mārtem*: freely, his warlike zeal. *oblātō*, proffered. *compōnī*, was in process of settlement.

110-112. *maestīque . . . Iūli*, and especially, etc. (§ 218). *fāta docēns*: i.e. by explaining prophecies like that in i. 257-296 (esp. 263-266); these plainly implied that Aeneas was to overcome all foes and to outlive the war. Now we have a fully trustful, fully confident Aeneas; contrast v. 720, with note. *respōnsa*: we infer (§ 254) that messengers (*virōs*) had been sent, by Latinus, no doubt, to Aeneas, as the outcome of Turnus's suggestion (11-17). *certa*, specific, or, clear-cut.

161-215. Latinus and Aeneas make a treaty, binding themselves to abide by the outcome of the fight between Aeneas and Turnus.

161. *rēgēs* has no verb. A far simpler arrangement of 161-169 would run as follows: *Intereā rēgēs prōcēdunt. Ingentī mōle Latīnus*, etc. Render by *Forth come the kings. Latinus, of giant bulk, is borne by . . . , Turnus moves onward on a car drawn by two white steeds*, etc.

163-164. *aurātī . . . radiī*: i.e. a

Sōlis avī specimen), bigīs it Turnus in albīs,
 bīna manū lātō crīspāns hastilia ferrō: 165
 hinc pater Aenēās, Rōmānae stirpis orīgō,
 sīdereō flagrāns clipeō et caelestibus armīs,
 et iūxtā Ascanius, magnae spēs altera Rōmae,
 prōcēdunt castrīs, pūrāque in veste sacerdos
 saetigerī fētum suis intōnsamque bidentem 170
 attulit, admōvitque pecus flagrantibus ārīs.
 Illī, ad surgentem conversī lūmina sōlem,
 dant frūgēs manibus salsās, et tempora ferrō
 summa notant pecudum, paterisque altāria libant.
 Tum pius Aenēās strictō sic ēnse precātur: 175
 “Estō nunc Sōl testis et haec mihi terra precantī,
 quam propter tantōs potuī perferre labōrēs,
 et pater omnipotēns, et tū, Sātūrnīa coniūnx
 (iam melior, iam, dīva, precor), tūque, inclute Māvors,
 cūncta tuō quī bella, pater, sub nūmine torquēs; 180
 fontisque flūviōsque vocō quaeque aetheris altī

golden crown adorned with twelve rays or ray-like ornaments. **Sōlis avī**: in vii. 47-49 Vergil gives a quite different account of Latinus's lineage; see *Faunus* and 2. *Latinus* in Vocabulary. **Sōlis . . . specimen** means that the crown is an outward sign ('emblem') of Latinus's kinship to the sun-god.

165 = i. 313; see notes there.

166-167. **Aenēās . . . orīgō**: these words are fine words at the beginning of the account of the struggle whose outcome is to be the victory of Aeneas, and so the foundation of the *gēns Rōmāna*. See §§ 62-67. **caelestibus**: i.e. as made by Vulcan (viii. 439-453), and brought to Aeneas by Venus (viii. 608-616). The armor is described in viii. 620-728.

170-171. **suis**: from *sūs*. **pecus**, the victims, includes both *fētum* and *bidentem*. For *pecudēs* in this sense see 174.

172-174. **conversī lūmina**: for the

construction see § 148. **frūgēs . . . salsās** = *molam*; cf. iv. 517. **tempora . . . notant**, mark the high temples, etc., i.e. by cutting off a lock of hair; cf. § 336, and *summās . . . prīma*, vi. 245-246, with notes. **libant**, besprinkle, a rare sense, involving an inversion (§ 225) of the normal constr. with this verb (acc. of the thing offered; see i. 736).

176. **haec mihi . . . precantī**, to me as I make this prayer.

179. **iam . . . diva**, by this time (i.e. at last) kindlier, etc. The double *iam* (see note on *Iam*, i. 120) dwells pathetically on the weary years in which the Trojans have hoped for a change in Juno's attitude toward them. Venus had recently had, from Jupiter himself (i. 279-282), a promise of such change.

181. **fontisque**: for scansion of *-que* see § 274, 1.

- rēligiō et quae caeruleō sunt nūmina pontō:
 cesserit Ausoniō sī fors victōria Turnō,
 convenit Euandri victōs discēdere ad urbem,
 185 cēdet Iūlus agrīs, nec post arma ūlla rebellēs
 Aeneadae referent ferrōve haec rēgna lacescent,
 sīn nostrum adnuerit nōbīs Victōria Mārtem
 (ut potius reor, et potius dī nūmine firment),
 nōn ego nec Teucrīs Italōs pārēre iubēbō
 190 nec mihi rēgna petō; paribus sē lēgibus ambae
 invictae gentēs aeterna in foedera mittant;
 sacra deōsque dabō; socer arma Latinus habētō,
 imperium sollemne socer; mihi moenia Teucrī
 cōstituent, urbīque dabit Lāvinia nōmen.”
 195 Sīc prior Aenēās; sequitur sīc deinde Latinus,
 suspiciēns caelum, tenditque ad sīdera dextram:
 “Haec eadem, Aenēā, terram, mare, sīdera iūrō,
 Lātōnaeque genus duplex, Iānumque bifrontem,
 vimque deum infernam et dūrī sacrāria Dītis;

182. *rēligiō*, object of veneration, sacred majesty; see § 202. *quae . . . rēligiō* (est), what sacred majesty belongs to . . . , is an object of vocō (181). *sunt . . . pontō*, are concerned with the deep; lit., ‘belong to,’ etc.

184-185. *convenit*, it is agreed. *victōs*, if conquered; sc. *Trōiānōs sociōsque eōrum*. *Iūlus*: Iūlus is mentioned here because the defeat of Aeneas by Turnus will probably involve Aeneas’s death; Iūlus will then be leader of the Trojans. *agrīs*, the country-side; sc. *Ausonīs*, or *Latinīs*, or *Rutulīs*.

187-191. *sīn . . . Mārtem*, but if victory shall have granted (the issue of) the fight as ours. *nostrum*: proleptic (§ 211), = *ut noster sit*. *et . . . firment*: *ut* belongs with this clause too, though we should render by *and may the gods establish rather than outcome*. With *firment* sc. *hoc*, referring to 187. *nōn . . . nec . . . nec*: for the negatives

see note on *nihil . . . nec . . . nec*, ix. 428-429. *rēgna* here = *undisputed, autocratic sovereignty*. *paribus . . . lēgibus*, on equal terms; modal ablative. In connection with 189-191 see § 64.

192-194. *sacra*: as in ii. 293. *deōs . . . dabō*: Aeneas will thus fulfill the purpose of his coming to Italy, as described in *inferretque deōs Latiō*, i. 6. With *dabō* sc. *eīs = ambābus invictīs gentibus*. *socer . . . socer* contains two thoughts: (1) let Latinus give me his daughter (cf. vii. 268-273), and (2) let his wonted (*sollemne*) governmental supremacy be still vested in him. *urbī . . . nōmen*: cf. note on *genus . . . Rōmae*, i. 6-7. *urbī* is the city implied by *moenia . . . cōstituent*, 193-194.

197-199. *terram . . . sīdera*: for case see note on *cuius . . . nūmen*, vi. 324. *Lātōnae . . . duplex* = *liberōs duōs*, Apollo and Diana. *vim . . . infernam*: cf. *odōra canum vis*, iv. 132, with note. *sacrāria*: i.e. the sacred dwelling.

audiat haec genitor, quī foedera fulmine sancit; 200
tangō ārās, mediōs ignis et nūmina testor:
nūlla diēs pācem hanc Italīs nec foedera rumpet,
quō rēs cumque cadent, nec mē vīs ūlla volentem
āvertet, nōn sī tellūrem effundat in undās
diluviō miscēns caelumque in Tartara solvat, 205
ut scēptrum hoc” (dextrā scēptrum nam forte gerēbat)
“numquam fronde levī fundet virgulta nec umbrās,
cum semel in silvīs imō de stirpe recisum
mātre caret, posuitque comās et brachia ferrō,
ōlim arbōs, nunc artificis manus aere decōrō 210
inclūsit, patribusque dedit gestāre Latīnis.”

Tālibus inter sē firmābant foedera dictis,
cōspectū in mediō procerum. Tum rīte sacrātās
in flammam iugulant pecudēs, et vīscera vīvīs
ēripiunt, cumulantque onerātis lancibus ārās. 215

At vērō Rutulis impār ea pugna vidērī
iam dūdum et variō miscērī pectora mōtū; 217

adiuvat incessū tacitō prōgressus et āram 219
suppliciter venerāns dēmissō lūmine Turnus,

200. **fulmine**: i.e. by striking with his thunderbolt those who are false to a treaty. **ignīs** . . . **testor**: for the language cf. *nōn violābile vestrum testor nūmen*, ii. 154-155.

201-205. **tangō ārās**: see note on *ārās* . . . *tenentem*, iv. 219. **mediōs**, *that are between us*; Latinus and Aeneas are on opposite sides of the altar. **Italīs**, *for the Italians* (§ 131). **quō rēs** . . . **cadent**: as in ii. 709. **vīs**, *violence* (cf. i. 4, i. 69, etc.). **volentem**: freely, *with my consent*. **āvertet**: sc. *ab hōc foedere*. **effundat**: as subject sc. *ea vīs*. **solvat** = *dissolvat* (§ 221).

206-211. **ut, as surely as. fronde levī**, *light-leaved*; abl. of characteristic. See note on *praestantī corpore*, i. 71. **cum** = *ex quō (tempore)*, *since*; 207 really = ‘will never pour forth . . . (as

it never has poured forth).’ **mātre, its parent tree**. **ferrō**: instr. abl. with *posuit* (see § 222). This verse = *mātrēm liquit privātumque est comīs et brachiīs ferrō. gestāre*: inf. of purpose (§ 174).

214-215. **in . . . pecudēs**: i.e. they slay the victims so that the blood streams into the fire on the altar. **vīscera** . . . **ēripiunt**: cf. *pecudum* . . . *exta*, iv. 63-64. The *exta* were offered as quickly as possible after the slaying of the victim. Cf. *spirantia cōsulit exta*, iv. 64, said of Dido; see note there on *spirantia*.

216-250. **Juturna**, sister of Turnus, seeks to induce the Latins to break the treaty.

216-219. **vidērī . . . miscērī** = historical infinitives (§ 172). **et** = *itaque* (§ 219). **adiuvat**: as object sc. ‘this impression.’ **tacitō**, *subdued, faltering*.

- tābentēsq̄ue genae, et iuvenālī in corpore pallor.
 Quem simul ac Iūturna soror crēbrēscere vīdit
 sermōnem, et vulgī variāre labantia corda,
 in mediās aciēs, fōrmam adsimulāta Camertī
 225 (cui genus ā proavis ingēns clārumque paternae
 nōmen erat virtūtis, et ipse ācerrimus armīs),
 in mediās dat sēsē aciēs, haud nescia rērum,
 rūmōrēsq̄ue serit variōs, ac tālia fātur:
 “Nōn pudor, ō Rutulī, prō cūctīs tālibus ūnam
 230 obiectāre animam? Numerōne an vīribus aequī
 nōn sumus? Ēn omnēs et Trōēs et Arcades hī sunt
 fātālēsque manūs, infēnsa Etrūria Turnō;
 vix hostem, alternī sī congregiāmur, habēmus.
 Ille quidem ad superōs, quōrum sē dēvovet āris,
 235 succēdet fāmā vīvusque per ōra ferētur,
 nōs patriā āmissā dominīs pārēre superbīs
 cōgēmur, quī nunc lentī cōnsēdimus arvīs.”

223-224. variārelabantia, *were shifting and reeling*. With *variāre* sc. *sē* (§ 151). **fōrmam adsimulāta**, *making her form like*; for syntax see § 148. **Camertī** = *fōrmae Camertis*; see note on *cum nāvibus*, i. 193.

225-226. cui . . . erat, *he had*. **paternae . . . virtūtis**: subjective genitive, *due to*, etc. **et ipse** (sc. *erat*): *quique ipse*, etc., would be more accurate, but see note on *et*, ii. 71.

227. in mediās . . . aciēs: the repetition (see 224) is due to the parenthesis in 225-226. **haud nescia**: *littotes*; see note on *nōn similī*, i. 136. **rērum**: things that must now be done; freely, *her rôle*.

229-231. Nōn: as in ii. 596. **ob-**
iectāre: sc. *Trōiānis*. **Numerō . . .**
sumus? *Is it in numbers or in strength*
that we are not equal? **aequī**: sc. *Trō-*
iānis.

231-232. Ēn . . . sunt, *Mark you!*
These men constitute their whole force,
Trojans and, etc. **fātālēs**, *fatal-guided*,
 is sarcastic. When the Etruscans

learned that their exiled king Mezen-
 tius had been welcomed by Turnus,
 they made ready for war on the latter,
 but delayed their attack because an
 oracle warned them that they could
 not succeed unless they should be
 commanded by a foreign leader; this
 leader they saw in Aeneas (cf. notes
 on x. 308-309, at the beginning).
Etrūria: in appos. with *manūs*; it =
Etrusci. Cf. the opposite use in *Argis*,
 i. 24.

233. vix hostem . . . habēmus, *we*
scarce have, each man of us, a single
foe. **alternī** (*by turns*) . . . **congre-**
diāmur (sc. *cum eis* = *cum Trōiānis*):
i.e. if only every other man of us
should fight (with them).

234-237. Ille, Turnus. ad superōs
. . . fāmā, *through the talk of men he*
will make his way; *fāmā* is instr. abla-
 tive. Cf. *quā . . . prior*, iv. 322-323,
 with notes. **quōrum . . . āris**: a mis-
 representation; Turnus is fighting to
 win Lavinia. **vīvus . . . ferētur**, *he*
will be borne on the lips of men to life

Tālibus incēnsa est iuvenum sententia dictis
iam magis atque magis, serpitque per agmina murmur:
ipsi Laurentēs mūtātī ipsique Latīni; 240
quī sibi iam requiem pugnae rēbusque salūtem
spērābant, nunc arma volunt, foedusque precantur
infectum, et Turnī sortem miserantur iniquam.
His aliud maius Iūturna adiungit, et altō
dat signum caelō (quō nōn praesentius ūllum 245
turbāvit mentis Italās mōnstrōque fefellit),
namque volāns rubrā fulvus Iovis āles in aethrā
litoreās agitābat avis turbamque sonantem
agminis āligerī, subitō cum lāpsus ad undās
cyenum excellentem pedibus rapit improbus uncīs. 250
Arrēxere animōs Italī, cūnctaeque volucrēs
convertunt clāmōre fugam (mīrābile vīsū),
aetheraque obscūrant pinnīs, hostemque per aurās
factā nūbe premunt, dōnec vī victus et ipsō

everlasting; vīvus is proleptic (§ 211). The life will be a life of fame. *lenti*: freely, at our ease.

238. *sententia*, the feeling (against the truce, and the single combat).

240. *ipsi . . . ipsi*, even; in 216-239 only the Rutulians were mentioned.

241-243. *quī . . . volunt*, the very men who were counting already (*iam*) on rest from the fighting . . . now wish, etc. *rēbus*, their interests, i.e. all that they hold dear. *foedus . . . infectum*, the undoing of the treaty; see note on *mōtōs . . . flūctūs*, i. 135, and § 214.

244-250. *et . . . caelō* sets forth the manner and the means of *His . . . adiungit*. The words = *by giving a sign*, etc. *quō*: abl., due to *praesentius*. *praesentius* = an adv., more powerfully. The whole = *such a sign, more than any other, preyed on, etc.* *mōnstrō*, through an ominous happening. The word is explained by 247-250. *rubrā fulvus*: juxtaposition of contrasts (§ 240). For the contrast of colors see note on *virgātis . . . sagullis*, viii. 660. *Iovis āles*: as in i. 394; cf.

Iovis armiger, v. 255. *litoreās*, shore-loving, i.e. that frequent the streams and the marshes. *turbam . . . āligerī*: *turba* and *agmen* seem to be opposed as in i. 186, i. 191 (cf., too, the contrast between *agmine* and *turbābat*, i. 393, i. 395); render, then, by the noisy throng formed by the feathered host once so orderly. For comment on this omen see note on *Accipiō*, 260. *improbus*, shamelessly. The word gives the feeling of the Italian spectators.

251-310. The truce is broken, and a general battle follows.

251-252. *Arrēxere animōs*: freely, gained new courage. *convertunt . . . fugam*: the expression is much condensed; the sense really is, 'and forthwith they note that the birds change their flight into attack.' For *-que* with *aethera* see § 220.

254. *factā nūbe*, forming (in) a cloud-like mass; cf. *agmine factō*, i. 82. *vī (eārum)*, their violent assault. For the word-order in *vī victus . . . āles* (255) see § 230.

- 255 pondere dēfēcīt, praedamque ex unguibus āles
 prōiēcīt fluviō, penitusque in nūbila fūgit.
 Tum vērō augurium Rutulī clāmōre salūtant,
 expediuntque manūs, prīmusque Tolumnius augur
 "Hoc erat, hoc, vōtīs," inquit, "quod saepe petivī.
 260 Accipiō, agnōscōque deōs; mē, mē duce ferrum
 corripite, ō miserī, quōs improbus advena bellō
 territat invalidās ut avīs, et litora vestra
 vī populat; petet ille fugam, penitusque profundō
 vēla dabit. Vōs ūnanimī dēnsēte catervās,
 265 et rēgem vōbīs pugnā dēfendite raptum."

Dixit, et adversōs tēlum contorsit in hostīs,
 prōcurrēns; sonitum dat strīdula cornus, et aurās
 certa secat. Simul hoc, simul ingēns clāmōr, et omnēs
 turbātī cunei, calefactaque corda tumultū.

- 270 Hasta volāns, ut forte novem pulcherrima frātrum
 corpora cōstitērant contrā, quōs fida creārat

255-256. āles is subject of *dēfēcīt*; for its position, from this point of view, see § 235. *fluviō* = *in fluvium* (§ 134).

257-259. *salūtant*, *greet*, i.e. accept; cf. notes on *nec . . . ōmen abnuīt Aenēās*, v. 530-531, and on *optō*, vii. 273. Cf. also *Accipiō . . . deōs*, 260. *expediunt*: i.e. make ready for fighting. *Hoc*: scan as in v. 792.

260. *Accipiō*: sc. *hoc* (from 259) = *augurium*, 257. See note on *salūtant*, 257. The Latins interpret this omen as promising success to them. In the eagle they see Aeneas; in the swan they see Turnus; in the *litoreae avēs* they see themselves. The swan (Turnus) seems doomed to death, but the *litoreae avēs* discomfit the eagle, and rescue the swan. So the Latins reason. But the sequel shows that Turnus is the eagle, Aeneas the swan, and the *avēs* the Trojans.

261-263. *ō miserī*, *my hapless countrymen*. Tolumnius thinks of the lot of the Rutulians, under the treaty, as

Juturna did; see 222-237. *advena*: used of Aeneas, as in iv. 591. *invalidās*, *strengthless*. *ut*: freely, as if we were. In reality *invalidās ut avīs* = *ut aquila invalidās avīs territat*. *et . . . populat* = *et quōrum litora*, etc.; see note on *et*, ii. 71. *vī*, *violence*; cf. i. 69, etc. *penitus . . . profundō* (§ 159), *far away o'er the deep*. *improbus*, 261, *litora vestra*, 262, *penitus . . . dabit*, 263-264, *raptum*, 265, are meant to recall *improbus*, 250, *litoreās . . . avīs*, 248, *penitus . . . fūgit*, 256, and *rapit*, 250.

266-269. *tēlum*, *his spear*. *Simul . . . clāmōr*: sc., *twice, erat, happened*. Render by *Even as this happened, a mighty shout arose*. *turbātī* (*sunt*), *were deeply moved*. *cunei, companions*. The armies have been drawn up to witness the fight, as the Trojans were aforetime to witness the games in honor of Anchises; cf. v. 288, v. 340, v. 664.

270-271. *ut* is used much as in v. 329, v. 388; see notes there. Render freely by *just where, as it chanced, nine,*

ūna tot Arcadiō coniūnx Tyrrhēna Gylippō,
 hōrum ūnum ad medium, teritur quā sūtilis alvō
 balteus et laterum iūnetūrās fibula mordet,
 ēgregium fōrmā iuvenem et fulgentibus armīs, 275
 trānsadigit costās, fulvāque effundit harēnā.
 At frātrēs, animōsa phalānx accēnsaque lūctū,
 pars gladiōs stringunt manibus, pars missile ferrum
 corripunt, caecīque ruunt. Quōs agmina contrā
 prōcurrunt Laurentum; hinc dēnsī rūsus inundant 280
 Trōēs, Agyllīnique, et pictīs Arcades armīs;
 sic omnīs amor ūnus habet dēcernere ferrō.
 Diripuēre ārās; it tōtō turbida caelō
 tempestās tēlōrum, ac ferreus ingruit imber,
 crātērasque focōsque ferunt. Fugit ipse Latīnus, 285
 pulsātōs referēns infectō foedere dīvōs.
 Infrēnant aliī currūs, aut corpora saltū
 subiciunt in equōs, et strictīs ēnsibus adsunt.
 Messāpus rēgem rēgisque īsigne gerentem

etc. *contrā*: sc. *Tolumnium*. The nine were on the Trojan side.

273-274. *ūnum* is the proper object of *trānsadigit*, 276; see note on *costās*, 276. *ad medium* (sc. *eum*), *against (at) his waist*. *sūtilis*, *well-stitched*. The *balteus* was of leather; it was perhaps, also, as often, covered in whole or in part with plates of metal. *balteus*, *girdle*. *laterum iūnetūrās* (sc. *eius* = *baltei*), *its edges where they met*; lit., 'the joinings of its sides (ends, edges).' The belt goes round the body, at the waist. *mordet*, *grrips firmly*.

276. *costās* repeats and defines *ūnum ad medium*, 273. For two objects (*ūnum*, *costās*) thus used with one verb (set between the objects) cf. note on *Mārtē in domitum*, ii. 440. Freely rendered, 273-276 = (*strikes*) *one of them, full at the waist, where . . . , lodging in his ribs*, etc.

277-282. *animōsa* . . . *lūctū*: to their courage (*animā*) the stimulus of pain is added. Cf. *Sic animīs iuvenum*

furor additus, ii. 355, with notes. *pars . . . pars* = *aliī . . . aliī*, in distributive appos. with *frātrēs*, 277. *missile ferrum*: their spears. *dēnsī . . . inundant*, *massed closely together, come on in billows*. *pictīs . . . armīs*: as in xi. 660; see note there. *dēcernere ferrō*: join with *amor*; see § 185.

283. *Diripuēre ārās*: in their rage at the treaty they tear down the altars (201, 214, 215) at which the solemn treaty was being made. For the tenses in 283-285 see § 165.

285-286. *focōs*, *braziers*. The *foci* were firepans set on top of the altars; see *focus* in Vocabulary. *ferunt* = *auferunt* (§ 221) = *remove*. *pulsātōs*, *outraged*. *infectō foedere*: cf. note on *foedus . . . infectum*, 242-243. *dīvōs*: i.e. the statues of the gods, brought out to the treaty-making in accordance with the thought explained in § 335.

288. *subiciunt*, *fling upward*; for scansion see note on *disce*, i. 70.

- 290 Tyrrhēnum Aulestēn, avidus cōfundere foedus,
adversō prōterret equō; ruit ille recēdēns,
et miser oppositīs ā tergō involvitur āris
in caput inque umerōs. At fervidus advolat hastā
Messāpus, tēlōque ōrantem multa trabālī
295 dēsUPER altus equō graviter ferit, atque ita fātur:
“Hoc habet! haec melior magnīs data victima dīvīs.”
- Concurrunt Itali, spolianteque calentia membra.
Obvius ambustum torrem Corynaeus ab ārā
corripit, et venientī Ebysō plāgamque ferentī
300 occupat ōs flammīs; ollī ingēns barba relūxit
nīdōremque ambusta dedit. Super ipse secūtus
caesariem laevā turbātī corripit hostis,
impressōque genū nītēns terrae applicat ipsum;
sic rigidō latus ēnse ferit. Podalīrius Alsum
305 pāstōrem primāque aciē per tēla ruentem

290-295. **avidus** . . . **foedus**: see § 67. **adversō** . . . **equō**: instr. abl.; freely, *by spurring his horse against him*. **ruit** . . . **recēdēns**, *seeks to withdraw in haste*. Cf. *circumfusa ruit*, ii. 64, with note. **et**, *and as a result* (§ 219). **oppositīs** . . . **umerōs**: Aulestes backs away from Messapus, and trips over the ruins of an altar (cf. 283) of whose proximity he is unaware or forgetful. **ā tergō**: join with *oppositis*, *set in his way behind him*. **tēlō** . . . **trabālī**, *his spear, huge as a beam*. **altus equō**: freely, *towering high on his horse*; lit., ‘raised high by,’ etc. **altus** has here the force and the constr. of *sublimis*, as seen in xi. 722. See § 215.

296. **Hoc habet!**, *He has (caught) it!*, was the cry raised by the spectators when a gladiator was sorely wounded; *Hoc* = ‘this (that) stroke just delivered.’ **haec** . . . **dīvīs**: cf. *Hanc* . . . *persolvō*, v. 483-484, with notes; **haec** is subject, referring to Aulestes; for its gender see note on *hoc*, i. 17. **melior**: than the victims of 170-171. This verse reflects the spirit of the act expressed

by *Diripuēre ārās*, 283; see note there.

298-299. **Obvius**: sc. *eī* = *Ebysō*, 299; freely, *Blocking the way*. **torrem** . . . **corripit**: Corynaeus catches up the first weapon that comes to hand. In ix. 71-75, Turnus, etc., catch up firebrands, hoping to set the Trojan camp afire. Cf. the act of the women in v. 660-662, in their rage against the ships. **Ebysō**: for case see §§ 131-132. Render by *when Ebysus came against him and proffered a blow, he forestalled him and beat his face*. For *occupat* see note on *Occupat*, vi. 424.

301. **Super**, *Besides*; lit., ‘On top (of the firebrands).’ **secūtus**: sc. *torrem*, from 298.

303-304. **impressō**: sc. *eī* = *Ebysō*. **ipsum**: i.e. Ebysus’s body, as distinct from his hair; freely, *his whole body*. **sic**: i.e. while he is in this posture.

305. **-que** is needless; Vergil has, however, preferred to treat *pāstōrem* and *ruentem* as if they were coördinate in function (cf. the use of *et* in i. 694); the

ēnse sequēns nūdō superimminet; ille secūrī
adversī frontem mediam mentumque reductā
disicit, et sparsō lātē rigat arma cruōre.
Ollī dūra quiēs oculōs et ferreus urget
somnus; in aeternam clauduntur lūmina noctem.

310

Intereā extrēmō bellātor in aequore Turnus
pālantis sequitur paucōs, iam sēgnior, atque
iam minus atque minus successū laetus equōrum.
Attulit hunc illī caecīs terrōribus aura
commixtum clāmōrem, arrētāsque impulit aurīs
cōnfūsae sonus urbis et inlaetābile murmur.
“Ei mihi! Quid tantō turbantur moenia lūctū,
quisve ruit tantus diversā clāmor ab urbe?”

614

620

noun and the part. *can* be viewed as = rel. clauses. See note on *aeger*, i. 208.

306-307. *ille*, but *he* (= *Alsus*). *secūrī* . . . *reductā*: cf. *reductā* . . . *dextrā*, v. 478-479, *reductā* . . . *hastā*, x. 552-553. *adversī*: sc. *eius* = *Podalīri*; render freely by *as Podalīrius faced him*. *mediam*, in *twain*.

309-310. *Ollī* = *Podalīrius*. For the form see § 103, 1; for case see §§ 131-132. *dūra*, *hard*, *merciless*, because it is the rest of death; *quiēs* is generally *placida*, i. 691, or *dulcis*, vi. 522, or *grātissima*, ii. 269. *quiēs* . . . *ferreus* . . . *somnus*: oxymoron (see note on *via* . . . *invia*, iii. 383). *ferreus*: cf. *cōsanguineus Lēti Sopor*, vi. 278, with note.—In 311-410 Aeneas tries to stop the conflict that had been begun in defiance of the treaty (161-215). He is, however, wounded and retires; Turnus takes part in the fighting, and slays many of the Trojans (cf. Messapus's attitude, 290; Turnus's conduct turns the reader against him, too. See § 67). Aeneas, miraculously cured by Venus, returns to the fight, seeking Turnus only, but the latter is kept out of Aeneas's way by his sister *Juturna*. Aeneas attacks the city;

Amata in despair kills herself (411-613). The breaking of the truce nullifies the compact of 176-211, esp. Aeneas's generous offer to Latinus, in *socer* . . . *socer*, 192-193.

614-649. Turnus learns the situation and prepares to meet Aeneas in single combat.

614-615. *extrēmō* . . . *in aequore*, on the outer verge of the plain. Turnus, *dux et imperātor Latīnōrum*, should have been in the thick of the fighting. *bellātor*, *plying the war*, virtually = *bellāns*; in poetry and later prose verbal nouns in *-tor* often thus = pres. participles. *pālantis*, as they wandered about; the *paucī* had no definite aim in fighting or in moving. *sēgnior*: freely, with flagging powers (of body).

617-619. *hunc* . . . *clāmōrem*: i.e. the din described in the verses immediately preceding this selection. *caecīs*, *mysterious*. *arrētās*: freely, *straining*. Cf. *arrētīs* . . . *auribus*, i. 152, ii. 303. In translating, keep the word-order: and on his ears smote, etc. *sonus*, *uproar*. *murmur*, *noises*.

621. *tantus* . . . *clāmor*, *cry of pain* so heart-rending. *clāmor* must be interpreted in the light of *lūctū*, 620.

Sic ait, adductisque amēns subsistit habēnis.
 Atque huic, in faciem soror ut conversa Metisci
 aurigae currumque et equos et lora regēbat,
 625 tālibus occurrit dictis: "Hāc, Turne, sequāmur
 Trōiugenās, quā prīma viam victōria pandit;
 sunt alii quī tēcta manū dēfendere possint.
 Ingruit Aenēas Italīs, et proelia miscet;
 et nōs saeva manū mittāmus fūnera Teucrīs.
 630 Nec numerō inferior pugnae nec honōre recēdēs."

Turnus ad haec:

"Ō soror, et dūdum agnōvī, cum prīma per artem
 foedera turbastī tēque haec in bella dedistī,
 et nunc nēquiquam fallis, dea. Sed quis Olympō
 635 dēmissam tantōs voluit tē ferre labōrēs?
 An frātris miserī lētum ut crūdēle vidērēs?
 Nam quid agō, aut quae iam spondet fortūna salūtem?"

622. adductis . . . habēnis: freely, *reining in the steeds*; cf. *adductis . . . lacertis*, v. 141, with notes.

623-625. Atque, And at once (§ 220). **huic . . . occurrit:** i.e. anticipates his thought of returning to the city. **ut** is used much as in 270; see note there. Render by *keeping the guise in which, changed into the likeness . . . , she was guiding*. **currumque:** in translating, disregard *-que*. **Hāc, Here.** Juturna means 'Here, not elsewhere' (not, for example, at the city walls, 627, where Aeneas is).

626-627. prīma, the initial. viam, a highway. quī . . . possint, with the strength, etc.; lit., 'such that they can.'

629-630. et, too, mittāmus = immittāmus (§ 221); hence the dative *Teucrīs* is natural (§ 138). **numerō:** out of 629 sc. *fūnerum = caesōrum*. **inferior:** sc. *quam Aenēas*. The verse = *not inferior to Aeneas in the number of your slain or in martial honor will you retire (from the fight at last)*. **pugnae** = an adj., *warlike, martial*, with *honōre*; see note on *Libyae*, i. 556.

632-635. et . . . et (634), *both . . . and. artem, trickery*; the ref. is to 222-256. The words *per artem . . . turbastī* make Turnus openly admit that in this renewal of the fighting his forces are in the wrong. See § 67. **dea** repeats *Ō soror*, 632, and effectively reveals Turnus's knowledge of his companion's identity. **quis . . . labōrēs?:** Turnus speaks here with the tenderness of a truly affectionate brother. For Vergil's ascription of good qualities to a foe of the Trojans, even though he means the reader to feel that, with respect to the main issue, the foe is wholly in the wrong, cf. his pictures of Mezentius's affection for his son (x. 846-856), and for his horse (x. 861-866). See note on x. 901.

636. An: see note on *aut . . . -ve*, i. 369-370; sc. *tantōs voluit . . . labōrēs*, from 635.

637. Nam: as in ii. 373. **quid agō?:** as in iv. 534. These words give, in veiled fashion, the thought that finds full expression in 646-649. They = 'what am I to do save to die?'

Vidī oculōs ante ipse meōs mē vōce vocantem
 Murrānum, quō nōn superat mihi cārrior alter,
 oppetere, ingentem atque ingentī vulnere victum. 640
 Occidit infēlix nē nostrum dēdecus Ūfēns
 aspiceret; Teucrī potiuntur corpore et armīs.
 Exscindīne domōs (id rēbus dēfuit ūnum)
 perpētīar, dextrā nec Drancis dicta refellam?
 Terga dabō, et Turnum fugientem haec terra vidēbit? 645
 Usque adeōne morī miserum est? Vōs ō mihi Mānēs
 este bonī, quoniam superīs āversa voluntās!
 Sāncta ad vōs animā atque istius īnscia culpaē
 dēscendam, magnōrum haud umquam indignus avōrum.”
 Vix ea fātus erat: mediōs volat ecce per hostīs, 650
 vectus equō spūmante, Sacēs, adversa sagittā
 saucius ōra, ruitque implōrāns nōmine Turnum:
 “Turne, in tē suprēma salūs; miserēre tuōrum.

639-640. *superat, survives. atque, and yet.*

641-642. *Ūfēns*: for position see § 235. *Teucrī . . . corpore*: the warrior of the heroic age thought such a fate the direst disgrace and hardship, in part because it made proper burial impossible; see note on *nūdus*, v. 871.

643-644. *rēbus, to my desperate plight. dēfuit* is a true perfect. *Drancis dicta*: in xi. 369-375 Drances had called Turnus a coward.

646-647. *Usque adeō . . . miserum, so very hapless a fate. superīs*: freely, on the part of the gods above; for case see § 131. *āversa*: sc. *ā mē. voluntās, sympathy.*

648. *Sāncta . . . animā, A stainless spirit. animā*: nom. singular. Scan thus: *Sāncta ad|vōs ani|mā at|que, etc.* Note the hiatus (§ 292). The final *-ā* in the nom. sing. of a first declension noun is unparalleled in dactylic hexameters, even in the thesis (§ 262), and before a marked pause (§ 276). Yet we can escape this scansion only by scanning *anima|atque is|tiūs|*

īnscia|culpaē, which is even more difficult, since the *-us* of *istius* is in the arsis. The text of the line, as printed, seems certain. *istius*: contemptuous, *THAT, so sorry a. culpaē, disgrace* (§ 202). The disgrace would be the refusal to face death at Aeneas's hands (see 643-644).

649. *indignus avōrum*: the gen. with *dignus* and *indignus* is very rare; in Greek, however, the adjectives signifying 'worthy' and 'unworthy' are regularly used with the genitive. Vergil is probably imitating this Greek usage.

650-696. News comes to Turnus that the city is surrounded. He hastens to face Aeneas in single combat.

650. *Vix . . . Turnum* (652): for the structure here see §§ 247, 249.

651-652. *vectus, riding; cf. invecta, 77. adversa . . . saucius ōra, wounded full in the face; cf. saucius . . . pectus, 5, with note there on pectus.*

653. *suprēma salūs, last (hope of) safety.*

- Fulminat Aenēās armīs, summāsque minātur
 655 dēiectūrum arcīs Italum excidiōque datūrum,
 iamque facēs ad tēcta volant. In tē ōra Latīnī,
 in tē oculōs referunt; mussat rēx ipse Latinus
 quōs generōs vocet, aut quae sēsē ad foedera flectat.
 Praetereā rēgīna, tuī fidissima, dextrā
 660 occidit ipsa suā, lūcemque exterrita fūgit.
 Sōlī prō portīs Messāpus et ācer Atīnās
 sustentant aciēs; circum hōs utrimque phalanges
 stant dēnsae, strictisque seges mūcrōnibus horret
 ferrea; tū currum dēsertō in grāmine versās.”
 665 Obstipuit variā cōnfūsus imāgine rērum
 Turnus et obtūtū tacitō stetit; aestuat ingēns
 ūnō in corde pudor, mixtōque īnsānia lūctū,
 et furiīs agitātus amōr, et cōnscia virtūs.

654. Fulminat . . . armīs: we should say Aeneas's 'sword and shield are thunderbolts of war,' or the like. In vi. 842 the two great Scipios are called *duo fulmina bellī*. *summās*: i.e. strongest, those on which they most confidently rely.

656-658. *ad tēcta*, against the buildings. Aeneas's threats are already in process of fulfillment. *mussat*, is at a loss, or, scarce knows; see *mussō* in Vocabulary. *quae . . . flectat*, to which treaty he ought to incline. Up to the time indicated by 160 Latinus had passively sided with the Latins; in 161-215 he really made a treaty of peace with the Trojans.

659-660. *tuī fidissima*, a (the) friend most loyal to you, involves a variation (§ 225) from the normal constr., *tibi fidissima*. *fidissima* has here the meaning and the constr. of *amicissima*, treated as a noun. In iii. 500, *vicīna* (neuter plural), is treated as a noun; see note there. *dextrā . . . suā*, is dead, by her own right hand. *occidit* involves *occisa est*; see §§ 160, 222.

662-664. *sustenant*, are keeping firm. *dēnsae*, close-massed. *strictis . . . ferrea*, the iron crop bristles with, etc. The warriors are the *seges*; their spears correspond to the *aristae*, or the spear-like ears of a crop of grain. *dēsertō*, empty; there are no (worthy) foes where Turnus is. *grāmine*, sward, or, turf, conveys a reproach, by implying that Turnus is moving amid scenes in which there is no suggestion of war. *versās*, are maneuvering (lit., 'are twisting and turning'), contains a taunt. In real fighting a true warrior drives his car straight at a foe. See note on *pālantis*, 615.

665-668. *variā . . . imāgine rērum*, by the divers pictures of misfortunes these words had called up, of Amata, the enemy at the gates, the houses afire, etc. *et = itaque* (§ 219). *obtūtū . . . stetit*, checked himself, with fixed and voiceless gaze. Turnus stopped his car, and remained silent, gazing fixedly at Sacus. For syntax of *obtūtū tacitō* see § 161. *stetit* is from *sistō*; sc. *sē* (§ 151). *mixtō . . . lūctū*: as in x. 871. *amōr*: for scansion see § 275. *cōnscia*

Ut primum discussae umbrae et lūx reddita menti,
 ārdentis oculōrum orbis ad moenia torsit, 670
 turbidus, ēque rotis magnam respexit ad urbem.
 Ecce autem flammis inter tabulata volutus
 ad caelum undābat vertex turrinque tenēbat,
 turrin, compactis trabibus quam eduxerat ipse,
 subdideratque rotas, pontisque instraverat altos. 675
 "Iam iam Fata, soror, superant: absiste morari;
 quō deus et quō dura vocat fortuna, sequamur.
 Stat conferre manum Aeneae, stat quidquid acerbū est
 morte pati, neque mē indecorem, germana, vidēbis
 amplius. Hunc, oro, sine mē furere ante furōrem." 680
 Dixit, et ē currū saltum dedit ocius arvis,
 perque hostis, per tela ruit, maestamque sorōrem
 dēserit, ac rapidō cursū media agmina rumpit.
 Ac velutī montis saxum dē vertice praeceps
 cum ruit avulsum ventō, seu turbidus imber 685

virtus, *confident manhood*. The words = *mēns sibi cōnsicia rēcti*, i. 604. Turnus knew that he was not the coward Saces had made him out to be (661-664).

670-671. orbis, *circles*. **turbidus**, *restlessly*. **ē**: the prep., of course.

672-673. flammis . . . **volutus**, *rolled (swept) onward by the flames*. **tabulata**: sc. *turris* (gen.), out of *turrim*, 673. **vertex**, *a pillar of whirling fire*.

674-675. turrin, *aye, the very tower*. **turrim** . . . **altos**: for movable towers used in offense cf. Caesar, *B. G.* II, Chapters 30-31. Here, however, the tower is part of the defenses, standing, probably, outside the walls, and so placed as to rake any force attacking the walls. **pontis**: these connect the tower with the walls, and afford access to the tower or escape therefrom. In this verse sc. *eī* with each verb; see, then, § 138.

676. morari: sc. *mē*.

678-679. Stat (*mihi*): as in ii. 750.

morte belongs in part with *est* (as local abl. = *in morte*), in part with *pati*, as instr. ablative. Render by *I am resolved to meet Aeneas in close combat, I am resolved, by facing death, to endure what'er of bitterness is therein*.

680. Hunc . . . furere . . . furōrem, *to be mad with madness such as this*, i.e. the madness of fighting Aeneas. We have here an example of the cognate acc., a species of the acc. of effect (§ 140), in which the acc. is a noun kindred in etymological origin to the verb. See A. 390; B. 176, 4; Bu. 502; D. 408; G. 333, 2; H. 409; H. B. 396. The usage is not at all common in the best prose. **ante**: freely, *first*; strictly, it = 'ere, by dying, I wipe out my disgrace' (678-679).

682-683. maestam, *to her sorrow*. **media**, *intervening*, i.e. lying between the *aequor* of 614 and the city. **agmina**, *columns, hosts*, of both armies.

685. avulsum ventō is cond., and = *seu ventus avellit*.

prōluit, aut annīs solvit sublāpsa vetustās,
 fertur in abruptum magnō mōns improbus āctū
 exsultatque solō, silvās, armenta virōsque
 involvēns sēcum, disiecta per agmina Turnus
 690 sic urbis ruit ad mūrōs, ubi plūrima fūsō
 sanguine terra madet, striduntque hastilibus auae,
 significatque manū, et magnō simul incipit ōre:
 "Parcite iam, Rutulī, et vōs tēla inhibēte, Latīnī:
 quaecumque est fortūna, mea est; mē vērius ūnum
 695 prō vōbīs foedus luere et dēcernere ferrō."
 Discessēre omnēs mediū spatiumque dedēre.

At pater Aenēas, auditō nōmine Turnī,
 dēserit et mūrōs et summās dēserit arcīs,
 praecipitatque morās omnīs, opera omnia rumpit,
 700 laetitiā exsultāns, horrendumque intonat armīs,
 quantus Athōs aut quantus Eryx aut ipse coruscīs
 cum fremit ilicibus quantus gaudetque nivālī
 vertice sē attollēns pater Appennīnus ad aurās.

686. aut: *seu* would be more accurate; we must carry the cond. force over into this clause. **annīs:** instr. abl., *through (the passage of) the years*. **sublāpsa vetustās**, *lapse of time slipping quietly by*.

687. fertur = *sē fert* (§ 167), *moves, or, sweeps*. The main clause to *Ac velutī . . . vetustās* (684-686) begins here. **in abruptum:** as in iii. 422; see note there. **mōns** is an exaggerated substitute for *saxum*, 684. **improbus**, *relentlessly*. **āctū**, *momentum*; lit., 'drive.'

689. disiecta, *scattered*, i.e. parted by himself as he runs. The word corresponds to *silvās* . . . *sēcum*, 688-689.

690. plūrima, *far and wide*.

691. stridunt, *whistle*; for form see § 112.

693-696. Parcite: sc. *tēlīs*, out of *tēla*. **vērius**, 'truer,' in the sense of *fairer*, or, *more fitting*; it thus = *iūstius* or *aequius*. **foedus luere** is briefly put for *to atone for the breaking of the treaty*.

Cf. *per artem* . . . *turbāstī*, 632-633, with note on *artem*. **mediū** = *quī in mediō fuerunt*.

697-745. Aeneas and Turnus meet in single combat. Turnus's sword breaks when it strikes Aeneas's armor, and Turnus flees.

697-700. auditō nōmine: we infer (§ 254) that Turnus's acts and words in 681-696 had led the Latins to cry *Turnus adest*, or the like. **summās** . . . **arcīs:** Aeneas had attacked the city; cf. 654-656 and notes on 309-310 (at the end). **rumpit** = *abrupit* (§ 221). **horrendum:** as in ix. 632. **intonat armīs:** for the thought cf. *Iovis* . . . *streperet clipeis*, x. 567-568.

701-703. quantus . . . fremit . . . Appennīnus (703), *huge as Athos, or huge as Eryx, or as himself is, when he roars, and exultantly uplifts himself, even father Appennīnus*, etc. **ipse . . . Appennīnus:** for the word-order cf. *ille* . . . *leō*, 5-6, *ille* . . . *lupus*, xi.

Iam vērō et Rutulī certātīm et Trōēs et omnēs
 convertēre oculōs Itali, quīque alta tenēbant 705
 moenia quīque imōs pulsābant ariete mūrōs,
 armaque dēposuēre umerīs. Stupet ipse Latīnus
 ingentīs, genitōs dīversīs partibus orbis,
 inter sē coiisse virōs, et cernere ferrō.
 Atque illī, ut vacuō patuērunt aequore campī, 710
 prōcursū rapidō coniectīs ēminus hastīs
 invādunt Mārtē clipeīs atque aere sonōrō.
 Dat gemitum tellūs; tum crēbrōs ēnsibus ictūs
 congeminant; fors et virtūs miscentur in ūnum.
 Ac velut ingentī Silā summōve Taburnō 715
 cum duo conversīs inimica in proelia taurī
 frontibus incurrunt (pavidī cessēre magistrī;
 stat pecus omne metū mūtum, mussantque iuvencae
 quis nemorī imperitet, quem tōta armenta sequantur),
 illī inter sēsē multā vī vulnera miscent, 720

809-811, with notes. *ipse* is used as in i. 114. **quantus** (702) in sense and syntax belongs before *ipse*, 701. **pater** is applied to the Apennines as chief among mountains (cf. §§ 63-65). It has been suggested, however, that Vergil had in mind a special peak of the Apennines, the central peak, called *Gran Sasso d'Italia*, 10,000 feet high.

705-706. -que . . . -que, both . . . and. The rel. clauses are in appos. with the nouns in *Rutulī . . . Itali* (704-705), which together = *bellātōrēs omnēs*. For rel. clauses so used cf. *quae . . . fui*, ii. 5-6. **ariete**: as in ii. 492; see note there. For scansion see § 273.

707-709. Stupet = a verb of thinking, dwells in amazement on the thought that, and so may be construed with the infinitive (709). **cernere** = *dēcertāre*, are deciding the issue, a usage almost confined to poetry.

710. ut . . . campī, when, the levels having been emptied, the plains spread

open wide. vacuō . . . aequore: abl. absolute.

712. invādunt Mārtē is a poetic expression, meaning 'they fight furiously at close quarters.' **clipeīs . . . sonōrō**: take *sonōrō* twice; note the parallelism (§ 251). The ablatives are instrumental; Aeneas and Turnus use their very shields as weapons. Render by *They dart into the fight, with clanging shields and echoing harness.*

714. fors . . . in ūnum, mere chance and soldierly skill are blended, i.e. in this furious hand-to-hand encounter some strokes of each combatant are due to mere accident, some are to be credited to soldierly skill.

716-719. conversīs (sc. *inter sē*), *clashing*. **inimica**: freely, without quarter, or, to the death. **magistrī, keepers, or herdsmen**. **mussant** has been well rendered by *dumbly wait to see*; see note on *mussat*, 657. **quis . . . quem**: since there are but two *taurī, uter . . . utrum* would be more strictly accurate. **imperitet, is to be monarch of.**

- cornuaque obnixi infigunt, et sanguine largō
 colla armōsque lavant, gemitū nemus omne remūgit,
 nōn aliter Trōs Aenēās et Daunius hērōs
 concurrunt clipeis; ingēns fragor aethera complet.
- 725 Iuppiter ipse duās aequatō exāmine lancis
 sustinet, et fāta impōnit diversa duōrum,
 quem damnet labor et quō vergat pondere lētum.
 Ēmicat hīc impūne putāns et corpore tōtō
 altē sublātum cōnsurgit Turnus in ēnsem,
- 730 et ferit; exclāmant Trōēs trepidique Latīni,
 arrēctaeque ambōrum aciēs. At perfidus ēnsis
 frangitur in mediōque ārdentem dēserit ictū,
 nī fuga subsidiō subeat. Fugit ōcior Eurō,
 ut capulum ignōtum dextramque aspexit inermem.
- 735 Fāma est praecipitem, cum prīma in proelia iūctōs
 cōnscendēbat equōs, patriō mūcrōne relictō,
 dum trepidat, ferrum aurīgae rapuisse Metiscī,

721. obnixi (sc. *inter sē*), *struggling 'gainst each other with all their might. infigunt, drive (strike) home.*

724. clipeis balances *frontibus*, 717. Cf. also note on *clipeis* . . . *sonōrō*, 712.

725-727. aequatō exāmine: modal abl., *with evened tongue (pointer); freely, evenly poised. fāta . . . duōrum*: the picture Vergil has in mind is found in other classical writers and in ancient works of art; in the latter instances the souls (fates) of the heroes are represented by small figures set one in each *lānx* of the scales. *duōrum*, *the two champions. quem . . . lētum*: deliberative questions in O.O.; we must render, freely, by *which of the two sorrow is to condemn*, etc. See note on *crēdant*, i. 218. *quem* is used as in 719; see notes there. *quō* (= *utrius*) . . . *pondere* is instr. ablative; the whole expression = 'by whose weight death is to sink (settle),' i.e. 'for which of the two the sinking weight is to foreshadow death.' *vergat* = *sē retrō ver-*

gat (cf. § 151). *lētum* stands for *lānx quae mortem fert*, the plate of the scales that is to mean death for one of the champions.

728-729. impūne putāns: sc. *ēmicāre. altē . . . ēnsem*: cf. ix. 749, with note.

731-733. arrēctae, *are deeply stirred. dēserit . . . nī . . . subeat, deserts . . . , should not flight*, etc. We say, less daringly and less effectively, 'plays him false, (and defenseless he would be), if flight should not come to his rescue with aid,' etc. For *nī . . . subeat* cf. note on *nī faciat*, i. 58. *ārdentem*, *its fiery wielder. Fugit*: emphatic, *Fly he does.*

734. ignōtum is explained by 735-737, which = *Fāma enim est*, etc.

735-740. praecipitem, *in his headlong haste. iūctōs . . . equōs* = *currum* or *bigās*. *patriō*: Vulcan had made a special sword for Daunus, father of Turnus. Note the indicatives here in 735-736, in subordinate clauses of the O.O.! At *idque*, etc.,

idque diū, dum terga dabant pālantia Teucrī,
suffēcit; postquam arma deī ad Vulcānia ventum est,
mortālis mūcrō glaciēs ceu futilis ictū

740

dissiluit; fulvā resplendent frāgmina harēnā.

Ergō āmēns diversa fugā petit aequora Turnus,
et nunc hūc, inde hūc incertōs implicat orbīs,
undique enim Teucrī dēnsā inclūsere corōnā,
atque hinc vāsta palūs, hinc ardua moenia cingunt.

745

Nec minus Aenēas, quamquam tardante sagittā
interdum genua impediunt cursumque recūsant,
īnsequitur, trepidīque pedem pede fervidus urget,
inclūsum velutī sī quandō flūmine nactus
cervum aut pūniceae saeptum formīdine pinnae
vēnātor cursū canis et lātrātibus īnstāt;
ille autem, īnsidiis et ripā territū altā,

750

738, Vergil reverts entirely to O.R. terga . . . pālantia: freely, were in straggling flight. arma . . . Vulcānia, the arms made by a god, aye, by Vulcan himself. For the making of these arma see viii. 416-453; for a description of them see viii. 608-728. ad . . . ventum est: freely, there was need to face. mortālis mūcrō, the man-made blade. ictū, under the stroke; lit., 'by means of,' etc. See §§ 160, 222.

741. frāgmina, the broken pieces. harēnā: for case see §§ 154, 155.

742-745. diversa . . . aequora, divers parts of the plain; cf. in mediā nocte, in summō monte, etc. and see note on summā . . . undā, i. 127. incertōs . . . orbīs, he interweaves vague, halting circles. vāsta, limitless.

746-790. Aeneas spies his spear, fast in the stump of an oleaster; he is unable, however, to pull it out. Juturna gives to Turnus his sword. Angry at this, Venus releases Aeneas's spear. The champions face each other anew.

746-748. Nec minus . . . īnsequitur (748), None the less . . . pursues. tardante sagittā: abl. abs., since the

arrow wound made him slow (for this wound see xii. 318-323; for the partial healing of the wound see xii. 411-429). trepidī, his trembling foe. pede: sc. suō. Render trepidī . . . urget by hotly presses his trembling foe, foot against foot. The words pedem pede . . . urget describe what a spectator of such a scene would think he saw.

749-751. flūmine: join with saeptum (750), hedged about. nactus: join with vēnātor . . . canis, 751. pinnae: subjective gen., caused by, etc. For Roman hunting methods cf. notes on iv. 121. Here a rope on which bright scarlet feathers are fastened is stretched round a portion of woodland. The deer starts back in terror from this barrier. vēnātor: here an adjective. For like uses of nouns see notes on rēgina, i. 273, on raptōrēs, ii. 356, and on anus, vii. 419. cursū, speed.

752. ille: the stag. īnsidiis . . . altā restates, in reverse order, inclūsum . . . pinnae, 749-750. ripā . . . altā, the height of the bank (see § 214). The bank is so high above the water that the stag dare not jump into the stream.

- mille fugit refugitque viās, at vīvidus Umber
haeret hiāns, iam iamque tenet, similisque tenentī
755 increpuit mālīs, morsūque ēlūsus inānī est.
Tum vērō exoritur clāmor, rīpaeque lacūsque
respōnsant circā, et caelum tonat omne tumultū.
Ille simul fugiēns Rutulōs simul increpat omnīs,
nōmine quemque vocāns, nōtumque efflāgitat ēnsem.
760 Aenēās mortem contrā praesēnsque minātur
exitium, sī quisquam adeat, terretque trementīs
excīsūrum urbem minitāns, et saucius īstat.
Quīnque orbīs explent cursū totidemque retexunt
hūc illūc, neque enim levia aut lūdica petuntur
765 praemia, sed Turnī dē vitā et sanguine certant.
Forte sacer Faunō foliīs oleaster amārīs
hīc steterat, nautīs ōlim venerābile lignum,
servātī ex undīs ubi figere dōna solēbant
Laurentī dīvō et vōtās suspendere vestīs,

753-755. mille . . . viās, *traces and retraces in his flight*, etc. Cf. *it* . . . viam, vi. 122, with note. vīvidus in sense and meter balances *fervidus*, 748. haeret: sc. *ei* = cervō. iam iamque tenet: as in ii. 530. tenentī: sc. praedam. Render similis . . . tenentī by as if he were surely gripping (his prey) at last. Cf. *anhēlantī simīlis*, v. 254, *cadentī* . . . *adsimilis*, vi. 602-603. morsūque, but, etc.

758-759. Ille (Turnus) balances ille, 752. increpat . . . ēnsem: another example of a lack of what we call true sportsmanship. See notes on *plausū* . . . *secundō*, v. 338, and on *tū* . . . *caestūs*, v. 420.

761-762. quisquam (see Vocabulary) is allowable, since *sī* . . . *adeat* in effect contains a prohibition, *nē quis adeat*. terret . . . minitāns, *frightens them, and sets them all atremble by threats that he will*, etc. saucius = *quamquam saucius est* (see note on *aeger*, i. 208). The word repeats *quamquam* . . . *recūsant*, 746-747.

Vergil is explaining carefully why the final struggle is so prolonged.

763. retexunt: Turnus doubles back on his own course, as the stag does (753).

764-765. lūdica, *sportive*, or, *mock*. neque . . . praemia = *not trivial, no matter of mere sport is the prize they seek*. sed . . . certant, *the stake for which they are fighting is the life, the blood of Turnus*.

766. sacer Faunō . . . oleaster: in vii. 59-62 a laurel is sacred to Apollo, in x. 423 an oak is sacred to the Tiber. foliīs . . . amārīs: *freely, bitter-leaved*; see note on *praestantī corpore*, i. 71.

769. dīvō, in honor of the god (§ 131). The god was Faunus (766). Since Faunus was the father of King Latinus (see *Faunus* in Vocabulary), all the Latins, even sailors, honored him. vōtās = *quās vōverant sē suspēnsūrōs esse*. Sailors in danger of shipwreck seem to have vowed to consecrate themselves and all they had to some god should their lives be spared. If

sed stirpem Teucrī nūllō discrīmine sacrum 770
sustulerant, pūrō ut possent concurrere campō.
Hīc hasta Aenēae stābāt, hūc impetus illam
dētulerat fixam, et lentā rādīce tenēbat.
Incubuit, voluitque manū convellere ferrum
Dardanidēs tēlōque sequī quem prēndere cursū 775
nōn poterat. Tum vērō, āmēns formīdine, Turnus
“Faune, precor, miserēre,” inquit, “tūque optima ferrum
terra tenē, coluī vestrōs sī semper honōrēs,
quōs contrā Aeneadae bellō fēcēre profānōs.”
Dīxit, opemque deī nōn cassa in vōta vocāvit, 780
namque diū luctāns lentōque in stirpe morātus
vīribus haud ūllis valuit disclūdere morsūs
rōboris Aenēās. Dum nītitur ācer et īnstat,
rūrsus in aurīgae faciem mūtāta Metiscī
prōcurrit frātrīque ēnsem dea Daunia reddit. 785
Quod Venus audācī nymphae indignāta licēre
accessit, tēlumque altā ab rādīce revellit.

they were saved, they offered up the garments they had worn in their time of danger, as a sort of symbolical offering of themselves.

770-771. nūllō discrīmine: as in i. 574. The Trojans (who probably knew nothing of the sacred character of this wild olive) treated it as they did other trees thereabouts. In any event, war is war. In war men disregard utterly proprieties which, at other times, they respect most strictly. **sustulerant** is not to be taken literally; a stump was left.

772-773. impetus, the force (of the cast). **fixam** is proleptic (§ 211), so that it became fixed there. For Aeneas's spear-cast see 711. **lentā . . . tenēbat** (*impetus*), and was holding it fast by the clinging root. The oleaster is a very tough tree.

774-775. Incubuit: sc. *Aenēās sē hastae*. **manū,** with all the strength of his arms. Cf. xi. 676, 799. **tēlō,** with

a missile. **cursū,** with speed of foot.

778-779. sī: see lines 1-10 of the article on this word in the Vocabulary. **fēcēre profānōs** = *profānārunt*, have desecrated; the ref. is to 770-771. Turnus is unfair; see note on 770.

781-785. luctāns . . . morātus, though he wrestled, and though he tarried over. **lentō . . . in stirpe:** cf. *lentā . . . tenēbat*, 773, with note. **disclūdere morsūs,** to unlock the gripping jaws, etc. **rūrsus . . . prōcurrit** is condensed: *intervenies again, by running forward*. **in . . . Metiscī:** cf. *in . . . aurīgae*, 623-624, with note on *ut*. **frātri:** Turnus. **dea Daunia** = Juturna; cf. *Daunius hērōs* = Turnus, 723. For position see § 235.

786-787. Quod . . . indignāta licēre, Taking it sorely amiss that such license was granted, etc. **nymphae:** the nymphs were only semi-divine. **altā . . . rādīce,** from the depth of the root (see § 214).

Ollī sublimēs, armīs animīsque refectī,
 hic gladiō fidēs, hic ācer et arduus hastā,
 790 adsistunt contrā, certāmine Mārtis anhelī.

819 "Illud tē, nūllā Fātī quod lēge tenētur,
 prō Latiō obtestor, prō maiestāte tuōrum:
 cum iam cōnubiīs pācem fēlicibus (estō)
 compōnent, cum iam lēgēs et foedera iungent,
 nē vetus indigenās nōmen mūtāre Latinōs
 neu Trōas fierī iubeās Teucrōsque vocārī,
 825 aut vōcem mūtāre virōs aut vertere vestem;
 sit Latium, sint Albānī per saecula rēgēs,
 sit Rōmāna potēns Italā virtūte propāgō;
 occidit, occideritque sinās cum nōmine Trōia."

788-790. *sublimēs*, erect (lit., 'uplifted'), is the outward and visible proof of *armīs* . . . *refectī*. *refectī* strictly fits only *animīs*; see note on *legunt*, i. 426. Render by *with arms restored and hearts revived*. *hic*: scan as in v. 308. *ācer* . . . *hastā*, *inspired by his spear, and towering high therewith*. *arduus* means that Aeneas is now standing erect; he is not running in pursuit of Turnus, or bending over the oleaster. *hastā* is instr. abl. with both adjectives. *arduus* involves *sublimīs* = *ēlātus*; see §§ 160, 215. *certāmine* . . . *anhelī*, *breathless with the martial struggle*.

819-822. Juno promises Jupiter to allow fate to take its course, provided that the Trojans are not permitted to impose their name on the Latins. To this Jupiter agrees.

819-820. *Illud tē*: join with *obtestor*, which here = *orō*. *tenētur* = *retinētur* (§ 221), *is prevented*. For the general thought here cf. §§ 338, 341-342. Jupiter began this discussion, reminding Juno that she knew that the Trojans must prevail, and urging her to yield to the Fates, i.e. not to try to postpone longer the inevitable outcome

(791-818). *tuōrum*, *your kinsmen, or, your children*. The Latins were descended from Saturnus (§ 329), father of Jupiter.

821-822. *estō*, *be it even so* (i.e. 'I acquiesce'); see note on *Estō*, iv. 35. *iungent* fits *foedera* better than it does *lēgēs*; see note on *legunt*, i. 426.

823-828. *nē* . . . *neu* is here incorrect, since there is but one verb in the prohibition (see §§ 170-171). For *neu* Vergil should have written *aut*. Compare note on *neu* . . . *neu*, ix. 42. *vetus*, *time-honored*. *indigenās*, *native-born, or, sons of the soil*, is a fine word here. From the point of view of the Latins and their supporters Aeneas and his followers were *advenae*, aliens to Italy (cf. 261; see notes on *advena*, iv. 591, and on *colōnōs*, iv. 626). *fieri*: as subject sc. *eōs* = *Latinōs*. *virōs*, *that warrior race*; another fine word here. Render it by an adj. with *vōcem* and *vestem*, *their warrior speech, their warrior garb*. For sneering references to the *vestis Trōiāna* see iv. 215-217, ix. 614-616. *sit Latium*, *let there be a Latium*. *sit* . . . *propāgō* has been well rendered by *let there be a Roman stock, strong with the strength of Italian man-*

Olli subridēns hominum rērumque repertor:

"Es germāna Iovis Sātūrnique altera prōlēs:

830

irārum tantōs volvis sub pectore flūctūs.

Vērum age, et inceptum frūstrā summitte furōrem;

dō quod vīs, et mē victusque volēnsque remittō.

Sermōnem Ausoniū patrium mōrēsque tenēbunt,

utque est nōmen, erit; commixtī corpore tantum

835

subsident Teucrī. Mōrem rītūsque sacrōrum

adiciam, faciamque omnīs ūnō ore Latīnōs.

Hinc genus Ausoniō mixtum quod sanguine surget

hood. occidit . . . sinās, fallen is Troy, and fallen let her stay, etc. For the constr. in occiderit . . . sinās see notes on sinite . . . revisam, ii. 669, and on stringat sine, v. 163. The position of sinās here is like that of sine in v. 163. For tense of occiderit see note on fuerit . . . secūta, vi. 62. cum nōmine Trōia: the juxtaposition gives an effect like, let Troy have perished (i.e. stay slain), name and nation alike. For position of Trōia see § 235.

830-831. *germāna, true (blood) sister. altera prōlēs, other child.* Verse 831 proves the statement made in 830. The emphasis is on *tantōs*: *so huge are the billows of . . . that you roll.* 830-831 seem meant for pleasantry. They are undignified in themselves, in the mouth of Jupiter. Besides, since by this conference Jupiter and Juno are to hasten the death of Turnus, pleasantry is in exceptionally bad taste.

832. *inceptum, to which you have begun to give way.*

833. *mē . . . remittō, (I yield me = my own will =) I yield, vanquished, and yet content.*

835-836. *erit = sic erit, so will it be. commixtī (sc. cum Ausoniis) . . . Teucrī, the Trojans will be mingled (with the Ausonians) in blood only, and will thus hold the lower place (i.e. will count for less in the new race than the Latin elements will). tantum, only, to be joined with corpore, and*

subsident are the important words. subsident suggests the settling of elements to the bottom of a mass (cf. v. 498), so that they become less visible. The word must not be pressed very far (see note on sustulerant, 771). Vergil of course does not wish us to think of the Trojans as destined to disappear entirely. The spirit here is that discussed in §§ 62-65. Vergil is here, in a special sense, the national poet of Rome and Italy; he must therefore now exalt the Italian and native elements of Roman life and history and belittle the Trojan (i.e. the foreign) elements, even though by so doing he runs counter to the pride and insistency with which, heretofore, he has dwelt on the Trojan lineage of the Romans. Mōrem . . . sacrōrum, the sacred custom and usage of holy rites; these are to be Trojan, of course. See §§ 71-73.

837. *faciam . . . Latīnōs: cf. note on genus . . . Rōmae, i. 6-7, with note. With 830-837 cf. Aeneas's language, 189-194. Aeneas's own sentiments and his own proposals made in 189-194 are in complete harmony with the will of the Fates and of Jupiter, as expressed here, in 830-837.*

838. *Hinc is to be joined, in syntax, with surget. It refers to 834-837, and is further explained by Ausoniō mixtum . . . sanguine, through union with Ausonian blood.*

suprā hominēs, suprā ire deōs pietāte vidēbis,
 840 nec gēns ūlla tuōs aequē celebrābit honōrēs.”
 Adnuit hīc Iūnō, et mentem laetāta retorsit;
 intereā excēdit caelō nūbemque relinquit.

Hīs āctis, aliud genitor sēcum ipse volūtāt,
 Iūturnamque parat frātris dīmittere ab armīs.
 845 Dīcuntur geminae pestēs, cognōmine Dirae,
 quās et Tartaream Nox intempesta Megaeram
 ūnō eōdemque tulit partū, paribusque revīnixit
 serpentum spīris ventōsāsque addidit ālās.
 Hae Iovis ad solium saevīque in līmine rēgis
 850 appārent, acuuntque metum mortālibus aegrīs,
 sī quandō lētum horrificum morbōsque deum rēx
 mōlitur, meritās aut bellō territat urbīs.

839-840. pietāte: a race sprung from Aeneas, a *vir insignis pietāte* (i. 10), would naturally itself be *insignis pietāte*. See § 66. But Jupiter's language is humanly extravagant. **nec . . . honōrēs:** the Trojans are to obey the injunction of Helenus, *ūnum . . . dōnis*, iii. 435-439; see notes there, esp. on *libēns*, 438. *ūlla* = *ūlla alia* (or, *altera*).

841-842. mentem . . . retorsit, and *in* (through) her joy transformed her purpose. **retorsit:** a strong word. It was an effort for Juno to forget her long opposition to the Trojans. The prophecy made by Jupiter, in i. 279-282, in the words *Quin aspera Iūnō . . . togātā*, has been fulfilled. **intereā, presently. nūbem:** i.e. the cloud from which she had been watching the battle.

843-846. Jupiter sends a Fury to bid Iuturna give no further aid to Turnus. Iuturna protests, but obeys.

843-844. His actis = *Quibus rēbus factis*. **aliud . . . volūtāt:** cf. *Tālīa . . . volūtāns*, i. 50. **genitor:** the sire, Jupiter; cf. viii. 427. **frātris** = *Turni*.

845-848. Dicuntur . . . pestēs, *Two plagues there are, widely heralded*. Cf. *hīc . . . iānua rēgis dīcitur*, vi. 106-107, with notes. **quās et . . . Megaeram:** see *Furiae* in Vocabulary. **et:** freely, *together with*, or, *besides*. **ūnō . . . partū,** *mothered*, etc. Cf. *sacerdōs . . . partū dabit . . . prōlem*, i. 273-274, with note on *partū dabit*. For scansion of *eōdem* see § 281. **paribus . . . spīris:** for the snakes of the Furies cf. vii. 447-448, vii. 450. **revīnixit:** freely, *girdled*. **ventōsās,** *that sweep the air*, i.e. that set the air in motion. **addidit:** see notes on *animīs . . . additus*, ii. 355, and on *addit*, v. 817.

849-852. ad, near, or, at. saevi: cf. *saevae . . . Iūnōnis*, i. 4, with note on *saevae*. The epithet is justified by 851-852. When man sins, Jupiter shows him no mercy. **appārent, are visible. aegrīs, exhausted,** is proleptic (§ 211), 'till their fear exhausts them.' **meritās:** deponent, = *quae meruērunt*; as object sc. *ea* = *lētum et morbōs*, out of 851. **bellō:** join with *terrītāt*. Cf. *rotās . . . quibus . . . virōs, quibus excitat urbīs*, viii. 433-434, said of Mars.

Hārum ūnam celerem dēmisit ab aethere summō

Iuppiter, inque ōmen Iūtūnae occurrere iussit.

Illa volat celerique ad terram turbine fertur, 855

nōn secus ac nervō per nūbem impulsa sagitta,

armātam saevī Parthus quam felle venēnī

(Parthus sive Cydōn), tēlum immedicābile, torsit,

strīdēns et celeris incognita trānsilit umbrās:

tālis sē sata Nocte tulit terrāsque petivit. 860

Postquam aciēs videt Īliacās atque agmina Turnī,

ālitis in parvae subitam collēcta figūram,

quae quondam in bustis aut culminibus dēsertīs

nocte sedēns sērum canit importūna per umbrās,

hanc versa in faciem, Turnī sē pestis ob ōra 865

853-854. *celerem*, *swiftly*; see § 213. *Iuppiter*: for position see § 232. *in . . . ōmen* expresses purpose, to serve as an omen, or, by way of warning. See note on *in*, viii. 386.

855-860. *fertur*, *is swept*. *nōn secus ac* = *Haud secus ac*, iii. 236, with notes. *per nūbem*: these are important words; they tell us that the flight of Megaera was unseen by mortal eye. *sagitta*: subject of *trānsilit*, 859. For the word-order see § 230. *armātam . . . quam*, *a shaft which*, etc.; for position of *quam* see § 236. *felle venēnī*, *with poisonous gall*. *venēnī* = an adj.; see note on *convexō nemorum*, i. 310. Cf. *nigrī cum lacte venēnī*, iv. 514, with note on *venēnī*. *Parthus*: the Parthians were famous bowmen. See note on *dirigit*, xi. 654. *Cydōn*: for the Cretans as skillful archers cf. *Gnōsia . . . spīcula*, v. 306-307. *tēlum immedicābile*: lit., 'a missile incurable'; freely, *a missile whose wound naught could cure*. *strīdēns*, *whistling*. *et* = *et tamen*; it joins *incognita* to *strīdēns*. The *sagitta* (856) is heard, but not seen. See note on *per nūbem*, 856. *celeris* is a transferred epithet (§ 212); it

is the arrow that is swift. Cf. note on *subtrahitur . . . solum*, v. 199. *tālis*, *in such manner* (§ 213), i.e. unseen, but not unheard. *sata Nocte*, *the daughter of Night*. For the thought cf. *quās . . . partū*, 846-847; for the syntax cf. *Māia genitum*, i. 297, and *satus Anchīsā*, v. 244, with notes.

861-864. *agmina*, *columns*. *subitam*, *of a sudden* (see § 213); *subitō*, adv., would have been metrical. *collēcta*, *shrinking*; lit., 'gathering herself.' See §§ 167, 186. *quondam*: as in ii. 367; see note there. *culminibus*, *house-tops*, or, *roofs*. *sērum canit*, *sings a late song*, i.e. sings far into the night; for case of *sērum* see § 142. *importūna*, *relentlessly*, or, *insatiably*; see § 213. In 863-864 Vergil has a *būbō*, 'hoot owl,' in mind. Cf. iv. 184-187, part of the description of Fama; for the *būbō* cf. iv. 461-463.

865. *hanc . . . faciem*: these words, needless in syntax, effectively sum up 861-864. Cf. notes on *Mārtē indomitum*, ii. 440, and on *arduis ad sōlem*, ii. 475. *hanc* = *tālem*, *tam diram*. *ob*, *against*, the earliest sense of the word. All prepositions referred originally to space or place.

- fertque refertque sonāns, clipeumque ēverberat ālis.
 Illi membra novus solvit formīdine torpor,
 arrēctaeque horrōre comae, et vōx faucibus haesit.
 At procul ut Dīrae stridōrem agnōvit et ālās,
 870 infēlix crīnīs scindit Iūturna solūtōs,
 unguibus ōra soror foedāns et pectora pugnīs:
 “Quid nunc tē tua, Turne, potest germāna iuvāre,
 aut quid iam dūrae superat mihi? Quā tibi lūcem
 arte morer? Tālīn possum mē oppōnere mōnstrō?
 875 Iam iam linguō aciēs. Nē mē terrēte timentem,
 obscēnae volucrēs; ālārū verbera nōscō

866. fertque refertque: *iterum iterumque fert* would be more exact. *refert* pictures the bird as withdrawing, to make another swoop. Render *sē . . . fertque* (865-866) by *charges again and again*, etc. *-que . . . -que* is used as in i. 43, etc. **sonāns:** freely, *noisily*; see § 213. The Fury is now both audible and visible; see note on *et*, 859.

867-868. Illi: see §§ 131, 132. **membra . . . solvit formīdine:** cf. *Aenēae solvuntur frigore membra*, i. 92, with notes. **novus**, *strange*, such as had never gripped him before. **arrēctae . . . haesit** = iv. 280; see note there.

869-871. stridōrem: cf. *sonāns*, 866, *sērūm canit*, 864, and *stridēns*, 859. **agnōvit:** Juturna, as a nymph (§ 326), would understand what to mortals might seem wholly unintelligible. The subject of *agnōvit* is *Iūturna*, 870; for its position see § 235. **crīnīs scindit . . . solūtōs**, *loosens and tears*; see note on *summersās . . . obrue*, i. 69. Cf. also *crīnibus . . . passis*, i. 480, with note. **unguibus ōra soror foedāns:** as in iv. 673; see note there. **ōra**, *face*, or, *cheeks*. **foedāns . . . pectora pugnīs:** cf. *tūnsae pectora palmis*, i. 481.

872-874. Quid, *In what way*, or, *In what respect*; see § 146. The expected

answer is *Nihil*. Verse 872 = *Nunc tē, Turne, relinquare mihi necesse est. nunc . . . iam* (873): see note on *Iam*, i. 120. *iam* here = *tandem*, at last. **quid . . . mihi?** restates 872 (§ 251); it is itself restated in *Quā . . . mōnstrō?*, 873-874. **dūrae . . . mihi:** freely, *for my unfeeling soul*. **dūrae** = ‘heartless’; Juturna condemns her decision to desert Turnus (872). **superat** = *superest*, i.e. is left in the way of effort to help you. **lūcem:** here, as often, *light of life*, or, *life*; see next note. **lūcem . . . morer?** is due to a fusion of (1) *vitam . . . prōdūcam?* and (2) *mortem . . . morer?* Render by *am I to prolong your life?* *morer* is a deliberative subj.; see note on *crēdant*, i. 218. **tālīn:** cf. *Pyrrhīn*, iii. 319, with note.

875-878. Iam . . . aciēs results from a fusion of (1) *Iam linguam aciēs*, and (2) *Iam iam linguō aciēs*. In (1) *Iam* = *Mox*, ‘Soon’; for *Iam iam* in (2) see note on *iam iamque*, ii. 530. (2) is, plainly, quite illogical, since Juturna can leave the battle-field only once. **Nē . . . terrēte timentem**, *Frighten (no more) my affrighted soul*. **obscēnae volucrēs:** cf. *obscēnās pelagi . . . volucrīs*, iii. 241, said of the Harpies, and *frontem obscēnam rūgis arat*, vii. 417, said of the Fury Allecto. The plural *volucrēs* is striking, since it is

lētālemque sonum, nec fallunt iussa superba
 magnanimī Iovis. Haec prō virginitāte repōnit?
 Quō vītāam dedit aeternā? Cūr mortis adēmta est
 condiciō? Possem tantōs finīre dolōrēs
 nunc certē et miserō frātrī comes ire per umbrās!
 Immortālis ego, aut quicquam mihi dulce meōrum
 tē sine, frāter, erit? Ō quae satis ima dehīscat
 terra mihi Mānisque deam dēmittat ad imōs!"

880

clear from 853-856 that only one Fury has been present. The pl. may be a slip due to the fact that the pl. is regularly used of the Furies; some, however, think that Vergil, wishing to picture Juturna's mental confusion, a disturbance of soul matching the disorder of her physical being (870-871), deliberately used the plural. **lētālem . . . sonum:** cf. *lētum horrificum*, 851. **fallunt** (*mē*), *beguile me*, or, *deceive me*. Juturna means, 'I fully understand the *iussa . . . Iovis*.' **superba**, arrogant. **magnanimī**, proud-spirited, matches *superba* in tone. **Haec . . . repōnit** (*mihi*)?, *Is this the requital he is making me?* **repōnit** = *reddit*. Cf. Venus's questions to Jupiter, *Hic pietātis hōnōs? Sic nōs in scēptra repōnis?*, i. 253.

879-881. Quō, *To what end*, or, *For what purpose?* **dedit:** sc. *Iuppiter mihi*. Juturna has in mind a thought which she does not set forth in words: sc. *sī frāterem meum iuvāre mihi nōn licēbit*. **mortis . . . condiciō**, 'the law of death'; freely, *the obligation to die*. **Condiciō** is often used of the terms (laws) of a treaty. **adēmta est:** sc. *mihi*, and see note on *silici*, i. 174. The words **Cūr . . . condiciō?** = *Utinam nē mortis adēmta mihi condiciō esset!* A vain regret (see note on *utinam . . . adforet*, i. 575-576) often serves as protasis of a conditional sentence. **Cūr . . . umbrās**, etc. (879-881) logically = *Sī nōn mihi mortis*

adēmta esset condiciō, *possem*, etc. **nunc**, *instantly*, or, *without delay*. See note on *Iam*, i. 120. **certē:** join with *finīre dolōrēs*. **frātrī comes:** see § 138, at the end.

882-884. Immortālis ego . . . ?, *I, immortal?*, is deeply sorrowful, and ironical. **Num immortālis ego sum?** would have far less emotional force. For ellipsis of *sum* see § 245. With Juturna's scornful condemnation (879-882) of her own helplessness cf. Juno's words about herself, i. 39-48, and vii. 293-310; note the resemblances and the differences. Juturna's thought is, 'Since I am so utterly helpless (875-878), I am no true immortal; no goddess am I. Death would be a boon.' **quicquam . . . erit?**, *will aught of my possessions be . . . ?* **quicquam** is correct, since the expected answer to the question is negative. Cf. *sī . . . tibi quicquam dulce meum (fuit)*, iv. 317-318, said by Dido to Aeneas. **erit:** for scansion see § 276. **Ō . . . imōs!** cf. Dido's words, iv. 24-27, with notes. **quae . . . terra**, 'some land'; freely, *the earth somewhere*. **ima:** as in iv. 24; see note there. **Mānis . . . imōs!** render by *and send me, goddess though I am*, etc. **deam:** sc. *mē*, out of *mihi*. For *deam* see note on *aeger*, i. 208. In **Mānis . . . deam** there is, virtually, juxtaposition (§ 240); of true gods and goddesses only Pluto and Proserpina (§ 336) belong with the *Mānēs* in the underworld.

885 Tantum effāta, caput glaucō contēxit amictū,
multa gemēns, et sē fluviō dea condidit altō.

Aenēas instat contrā tēlumque coruscat
ingēns, arboreum, et saevō sic pectore fātur:

“Quae nunc deinde mora est, aut quid iam, Turne, retractās?

890 Nōn cursū, saevīs certandum est comminus armīs.

Verte omnīs tēte in faciēs, et contrahe quidquid
sive animīs sive arte valēs; optā ardua pinnīs
astra sequī clausumque cavā tē condere terrā.”

Ille caput quassāns: “Nōn mē tua fervida terrent

885-886. *Tantum effāta*, *Having spoken thus briefly*. With *Tantum* cf. the common adverbial use of *tantum*, ‘only’ (lit., ‘thus far and no more’). *caput . . . contēxit*: the Romans often covered their faces in token of grief. *glaucō*: freely, *gray*. The word is especially used of water or of water plants; cf. *glaucā* . . . in *ulvā*, vi. 416. *Juturna* was a water-goddess (§ 326). *amictū*, *veil*. *multa gemēns*: as in i. 465; see § 142. *fluviō . . . condidit altō*, *buried herself in the depths of the stream that was hers by right divine*. Note the juxtaposition in *fluviō dea*, and see note on *dea candida*, viii. 608. With *fluviō . . . condidit* cf. *condidimus terrā*, v. 48, with note. *dea* is set late in the clause, as in i. 412. *altō*: see § 214. In 885-886 *Juturna* returns to her proper place, the waters.—This passage, 843-886, which describes how *Jupiter* (*pater omnipotēns*, i. 60, *divum pater atque hominum rēx*, i. 65), by sending a *Fury* to *Juturna*, sister of *Turnus*, takes steps that will bring the fighting to an end, cause the death of *Turnus*, give victory to *Aeneas*, and help him gain the things he hoped to win in *Italy*, makes a splendid contrast to vii. 286-340, a passage which describes how *Juno*, by sending a *Fury*, *Allecto*, to *Turnus*, brought on the fighting to delay the consummation of *Aeneas*’s hopes (vii. 315-322, esp. 315-316). The two

passages should be read carefully side by side.

887-952. *Aeneas* wounds *Turnus* with his spear, but hesitates to slay him till he catches sight of *Pallas*’s baldric on *Turnus*’s shoulder. Then, overwhelmed by the pain the thought of *Lausus*’s death causes him, *Aeneas* slays *Turnus*.

887-888. *contrā*: sc. *Turnum*. 791-886 are parenthetical, interrupting the main story. For reader, or for hearer, the interruption greatly intensifies the interest of the main story. *saevō*, *relentless*.

889-893. *deinde* seems to refer to 783-785, 789, and to =thereafter, i.e. ‘after recovering your sword, so miraculously.’ Render by *What further (deinde) delay is there now? In fact, why are you even retreating? saevīs*: cf. *saevō*, 888. *Verte . . . faciēs*: *Aeneas* means something like ‘Turn yourself into shape after shape; aye, assume even more shapes than your sister *Juturna* assumed’ (784). *tēte*: a strengthened form of *tē*; cf. the nom. *tūte*. In other cases *tū* is strengthened by *-met*; cf. *egomet*. The conclusion to 891-893, ‘nevertheless, you can not escape me,’ is left to *Turnus*’s imagination. *cavā . . . condere terrā*: cf. *condidimus terrā*, v. 48.

894. *caput quassāns*: here a token of sorrow. In vii. 292 the words suggested wrath.

dicta, ferōx; dī mē terrent et Iuppiter hostis." 895
 Nec plūra effātus saxum circumspicit ingēns,
 saxum antīcum, ingēns, campō quod forte iacēbat,
 līmes agrō positus, lītem ut discerneret arvīs:
 vix illud lēctī bis sex cervīce subīrent,
 quālia nunc hominum prōdūcit corpora tellūs; 900
 ille manū raptum trepidā torquēbat in hostem,
 altior īnsurgēns et cursū concitus, hērōs.
 Sed neque currentem sē nec cognōscit euntem
 tollentemve manū saxumque immāne moventem;
 genua labant, gelidus concrēvit frīgore sanguis. 905
 Tum lapis ipse virī vacuum per ināne volūtus
 nec spatium ēvāsīt tōtum neque pertulit ictum.
 Ac velut in somnīs, oculōs ubi languida pressit
 nocte quiēs, nēquīquam avidōs extendere cursūs
 velle vidēmur, et in mediīs cōnātibus aegri 910
 succidimus (nōn lingua valet, nōn corpore nōtae
 sufficiunt virēs, nec vōx aut verba secuntur),

896. *circumspicit*, looking about, he spies.

898. *līmes*: pred. nom. to *positus*, having been set there as a dividing line. *arvīs* is a dat. of interest (§ 131), involving personification, for the welfare of the fields.

899-900. *subīrent* is a cond. sentence of the type *subeant* (*sī cōnentur*), made to apply to past time; see G. 596, 2. Verse 900 is in appos. with *lēctī bis sex*, feeble frames such as, etc., i.e. 'with such (weak) frames as,' etc.

901-902. *manū raptum*: freely, catching up, etc. *torquēbat*, made ready to hurl it; conative impf. (see note on *nē* . . . *arcēret*, i. 199-200). *altior īnsurgēns*: cf. *altior exsurgēns*, xi. 697. Note the prefix; he draws himself up in order to throw his weight into the stone. *cursū concitus*: he runs forward, as one still does in like situations, in order to get power into his throw. *hērōs*: emphatic by position, as in i. 196 (see

note there). Render 902 thus: *by rising . . . and by stirring himself with speed of foot, with all a hero's strength.*

903-904. *Sed . . . euntem*, But he does not recognize himself as running, or even as moving at all. *moventem*, sending on its way. Turnus feels none of his usual vigor.

905. *genua*: for scansion see § 273.

906. *ipse*, too, or, also; the stone shares Turnus's weakness. *vacuum . . . volūtus*: i.e. though there was no external force to check its flight.

909. *avidōs . . . cursūs*, to strain onward in swift, eager progress; *cursūs* is acc. of effect (§§ 140, 143). *avidōs* is transferred epithet (§ 212), convenient metrically.

910. *vidēmur*: sc. *nōbīs*, ourselves.

911-912. *corpore*: coll. sing., in local abl., in our bodies; the dative, more natural, would be unmetrical. *secuntur*, attend (our effort), or, come at our bidding.

sic Turnō, quācumque viam virtūte petivit,
 successum dea dīra negat. Tum pectore sēnsūs
 915 vertuntur variī; Rutulōs aspectat et urbem,
 cunctāturque metū, tēlumque īnstāre tremēscit,
 nec quō sē ēripiat nec quā vī tendat in hostem,
 nec currūs usquam videt aurīgamve sorōrem.

Cūctantī tēlum Aenēās fātāle coruscat,
 920 sortītus fortūnam oculīs, et corpore tōtō
 ēminus intorquet. Mūrālī concita numquam
 tormentō sic saxa fremunt, nec fulmine tantī
 dissultant crepitūs. Volat ātrī turbinis īnstār
 exitiū dīrum hasta ferēs, ōrāsque reclūdit
 925 lōricae et clipeī extrēmōs septēmplicis orbīs:
 per medium strīdēns trānsit femur. Incidit ictus
 ingēns ad terram, duplicātō poplite, Turnus.
 Cōnsurgunt gemitū Rutulī, tōtusque remūgit
 mōns circum, et vōcem lātē nemora alta remittunt.
 930 Ille, humilis supplexque oculōs dextramque precantem

913. quācumque . . . virtūte, by *whatsoever gallant effort*. viam: i.e. an opening, a chance to attack Aeneas.

914-915. dea dīra: the Fury sent by Jupiter to Juturna; cf. 843-854, esp. 853-854. vertuntur is a reflexive middle (§ 167), *revolve*, or, *whirl*.

916. tēlum . . . tremēscit, *notes in terror that the spear is pressing him sore*; for the constr. cf. *Stupet* . . . *cernere ferrō*, 707-709, with note.

917. ēripiat: deliberative question, *he is to wrest himself* (see note on *crēdant*, i. 218). With *ēripiat* sc. *sē tēlō Aenēas*.

919. Cūctantī (sc. *eī*) is dat. with *coruscat*, which here = *minātur*. Render by *As Turnus hesitated*.

920. sortītus . . . oculīs, *having first allotted himself success with his eyes*, i.e. having marked the point where his spear could pierce his enemy's armor and hence win for him success.

921-923. intorquet: sc. *tēlum*, out of 919. See Vocabulary, *ammentum*, and *torqueō* (lines 6-7). Mūrālī concita . . . tormentō, *flung 'gainst a wall by an engine of siege*. The ref. in *tormentō* is to a machine like the *ballista* or the *catapulta* for destroying walls. nec . . . crepitūs, *nor through (the discharge of) the lightning do peals of thunder so loud leap apart*. Milton wrote of 'bursts of thunder.' turbinis īnstār, *with the force of a whirlwind*; cf. *īnstār montis ecum*, ii. 15, with note.

925-926. lōricae . . . clipeī: the order here is the reverse of the natural order. Vergil wishes to emphasize the effectiveness of the stroke; the spear goes even through the *lōrica*! See also note on *Referēs* and *ibis*, ii. 547. extrēmōs . . . orbīs, *the edge of the circular layers*. strīdēns, *with a roar*. ictus: a participle. Render by *under the blow*.

930-931. humilis, *prostrate*. oculōs . . . prōtendēns: cf. *tendēns* . . .

prōtendēns, "Equidem meruī nec dēprecor" inquit;
 "ūtēre sorte tuā. Miserī tē sī qua parentis
 tangere cūra potest, ōrō (fuit et tibi tālis
 Anchīsēs genitor), Daunī miserēre senectae,
 et mē seu corpus spoliātum lūmine māvīs 935
 redde meis. Vicistī, et victum tendere palmās
 Ausoniū vīdēre; tua est Lāvīnia coniūnx;
 ulterius nē tende odiīs." Stetit ācer in armīs
 Aenēās, volvēns oculōs, dextramque repressit,
 et iam iamque magis cūctantem flectere sermō 940
 coeperat, infēlix umerō cum appāruit altō
 balteus, et nōtīs fulsērunt cingula bullis
 Pallantis puerī, victum quem vulnere Turnus
 strāverat, atque umerīs inimīcum insigne gerēbat.
 Ille, oculīs postquam saevī monumenta dolōris 945
 exuviāsque hausit, furiis accēnsus et irā

lūmina, ii. 405-406, with notes. *meruī* . . . *dēprecor*, *I have earned (my fate)*, nor do I try to avert it (lit., 'try to pray it away from myself').

932. *Miserī* . . . *parentis*: objective gen. with *cūra*, regard for. See § 130, with Note.

933-934. *fuit* . . . *genitor*, *you too (et) had a father in like plight*. *tālis* can only mean 'as old and as anxious as my father is at the moment.' Aeneas and his father Anchises were never exactly in the plight in which Turnus and his father are now.

935-936. *mē* . . . *meis*: i.e. either spare my life, or at least, after you have slain me, give back my body to my kin. Turnus begs for the favor which, of his own accord, Aeneas granted to Lausus (x. 825-828). Cf. Mezentius's appeal to Aeneas for burial, x. 903-906.

938-939. *ācer in armīs*, *a fiery warrior*; lit., 'fiery in the midst of,' etc. A contrast is intended between this expression and 939; in appearance he is a fiery, hostile warrior, in action

he hesitates to do the things such a warrior would naturally do. *volvēns oculōs* here suggests hesitancy.

940-944. *cūctantem* (*eum*), *his wavering soul*. *sermō*: sc. *Turni*. *infēlix*, *ill-omened*, or, *fatal*. The ancients seem to have felt that what was given by an enemy or was taken from him was apt to bring ill luck. So the helmet which Euryalus carried off caused his death and that of Nisus; cf. *galea* . . . *prōdidit, immemorem*, ix. 373-374, with notes. *cum appāruit*: a *cum-inversum* clause; see note on *cum* . . . *sēcum* (*ait*), i. 36-37. *cingula* . . . *puerī*: cf. x. 495-505. *inimīcum insigne*, *a foeman's distinction*. The words may = (1) 'a decoration won from a foe,' (2) a 'decoration hostile (to himself),' or (3) both ideas may be intended at once. See note on *quantus*, i. 752.

945-946. *saevī*, *merciless*. For Aeneas's affection for Pallas see notes on x. 518-520, at the end, and on *Nōn* . . . *lambent*, x. 557-560. *exuviās*, *spoils*.

terribilis, "Tūne hinc spoliis indūte meōrum
ēripiāre mihi? Pallās tē hōc vulnere, Pallās
immolat, et poenam scelerātō ex sanguine sūmit."

950 Hoc dicēs, ferrum adversō sub pectore condit
fervidus; ast illī solvuntur frīgore membra,
vītaque cum gemitū fugit indignāta sub umbrās.

947. Tūne . . . mihi?, *Are YOU, a man clad in the spoils of my allies, are YOU to wrest yourself from this plight (hinc), from ME? hinc and mihi (948) strengthen each other. indūte*: grammatically, the nom. would be possible, but (1) it would be unmetrical, and (2) the voc. is more emotional and emphatic. See note on *miserande*, x. 327. * *meōrum*, *won from*, etc.; the pl. is an exaggeration.

948-949. *ēripiāre* is a reflexive middle (§ 167). The subj. is conditional; Aeneas's thought is, *Tū, spoliis meōrum indūtus, numquam tē ēripiās* (or *tē ēripere possis*). *Pallās . . . sūmit, It*

is Pallas that is sacrificing . . . , Pallas that is exacting, etc. *immolat*: a strong verb; Turnus is a victim required by justice. 940-949 constitute a fine tribute to Aeneas; he is ready to spare his bitterest foe, till grief for one he had known but a short time makes him relentless. See again the notes on x. 518-520, at the end, and on *Nōn . . . lambent*, x. 557-560.

950. *condit*, *buries*.

951. *illī*: see §§ 131-132. *solvuntur . . . membra*: cf. i. 92; here *frīgore* is the chill of death.

952. *vīta . . . umbrās* = xi. 831; see notes there.

VOCABULARY

This Vocabulary includes all the words that appear in the Selections from Vergil and the Selections from Ovid edited by Professor Knapp.

The Vocabulary and the Notes supplement each other. Idiomatic combinations are usually explained in the Notes. For the abbreviations employed see page 138.

Black-face type is used for the words or the expressions that are defined, and for the etymological matter which is given within square brackets. Definitions are given in ordinary type. Italics are used for explanatory matter. When a Latin word occurs in italics, in the explanatory matter, its vowel-quantities are marked.

Ā!, *interj.*, expressing sorrow or regret,
ah!, oh!, alas!

ā, **ab**, **abs**, *prep.* with *abl.*, properly denoting motion from a point, used (1) of space, from, away from, or on, in (in such phrases as *ā tergō*, in the rear, *ab utrāque parte*, on each side), (2) of time, from, after, (3) of separation, source, origin, lineage, cause, from, descended from, on account of, (4) of agency, by. As *prep.* prefix, away from, from.

abāctus: see **abigō**.

Abantiadēs, -*dae*, *m.*, a descendant of Abas, *i. e.* Perseus, great-grandson of Abas (a king of Argos).

Abaris, -*ris*, *m.*, Abaris, a Rutulian.

Abās, **Abantis**, *m.*, Abas. (1) A Trojan.
(2) A Greek. (3) An Etruscan.

abditus: see **abdō**.

abdō, -*dere*, -*didī*, -*ditus* [**ab** + **dō**],
tr., put away, set aside, remove, hide, conceal.

abdūcō, -*dūcere*, -*dūxī*, -*ductus* [**ab** + **dūcō**], *tr.*, lead away, remove; draw back.

abeō, -*ire*, -*ivī* or -*iī*, -*itum* [**ab** + **eō**],
intr., go away, from, or off, depart; retreat, escape.

abiēs, -*etis*, *f.*, fir-tree; fir-wood.

abigō, -*igere*, -*ēgī*, -*actus* [**ab** + **agō**],
tr., drive away, remove, dispel.

abitus, -*tūs* [**abeō**], *m.*, egress, exit, outlet.

abiātus: see **auferō**.

abluō, -*luere*, -*luī*, -*lūtus* [**ab** + 1. **luō**],
tr., wash off or away; cleanse, purify.

abnegō, -*āre*, -*āvī*, -*ātus* [**ab** + **negō**].
tr., deny utterly; *intr.*, refuse.

abnuō, -*nuere*, -*nuī*, -*nūtus* [**ab** + **nuō**,
old verb, *nod*], *tr.*, refuse, reject.

aboleō, -*olēre*, -*olēvī*, -*olitus*, *tr.*,
efface, destroy, remove.

abreptus: see **abripīō**.

abripīō, -*ripere*, -*ripuī*, -*reptus* [**ab** + **rapīō**], *tr.*, hurry away, carry off by force; seize, lay hold on.

abrumpō, -*rumpere*, -*rūpī*, -*ruptus* [**ab** + **rumpō**], *tr.*, break off, rend, sever. *Fig.*, destroy, set at naught, outrage, violate. **abruptus**, -*a*, -*um*,
pf. pass. part. as adj., steep, abrupt.
As *noun*, **abruptum**, -*tī*, *n.*, abyss.

abruptum, -*tī*: see **abrumpō**.

abruptus: see **abrumpō**.

abs: see **ā**.

abscessus, -*sūs* [**abs** + **cēdō**], *m.*, departure, withdrawal.

abscindō, -*scindere*, -*scidī*, -*scissus* [**ab** + **scindō**], *tr.*, cut off; rend, sever.

abscissus: see **abscindō**.

abscondō, -*condere*, -*condī*, -*conditus* [**abs** + **condō**], *tr.*, put away, put aside; hide, conceal. *Fig.*, lose sight of, leave behind.

absēns: see **absum**.

absistō, -*sistere*, -*stitī*, — [**ab** + **sistō**],
intr. (§ 151), withdraw or depart from. *Fig.*, cease, desist (*with inf.*).

abstineō, -tinēre, -tinui, -tentus [abs + teneō], *tr.*, hold off, keep back, restrain; *intr.* (§ 151), restrain (*one's self*), forbear.

abstrūdō, -trūdere, -trūsī, -trūsus [abs + trūdō], *tr.*, push or thrust away. *Fig.*, hide, conceal.

abstuli: see **auferō**.

absum, **abesse**, **āfui**, — [ab + sum], *intr.*, be away or absent, be distant; be missing or wanting. **absēns**, **absentis**, *pres. part. as adj.*, absent, far away, distant.

absūmō, -sūmere, -sūmpsī, -sūptus [ab + sūmō], *tr.*, take away. *Fig.*, remove, consume, devour; spend, waste; kill, destroy.

ac: see **atque**.

Acamās, -mantis, *m.*, Acamas, son of Theseus, one of the Greeks who hid in the Wooden Horse.

acanthus, -thi, *m.*, acanthus, a plant now called bear's-foot or bear's-breech; it grows in Southern Europe, Asia Minor, and India. Its leaf supplies forms much used in embroidery and in sculpture.

Acarnān, -nānis, *m.*, an Acarnanian, a dweller in Acarnania, a district of Greece, north of the Corinthian Gulf.

Acca, **Accae**, *f.*, Acca, a comrade of Camilla.

accēdō, -cēdere, -cessī, -cessum [ad + cēdō], *intr.*, go to, approach; be added (to); *tr.* (a poetic use), come to, approach, reach.

accelerō, -āre, -āvi, -ātum [ad + celerō], *intr.*, make haste, hasten.

accendō, -cendere, -cendi, -cēnsus [ad + candeō], *tr.*, kindle, set on fire. *Fig.*, inflame, fire, incense, arouse.

accēnsus: see **accendō**.

acceptus: see **accipio**.

accessus, -sūs [accēdō], *m.*, a going to, coming to, approach.

accidō, -cidere, -cidi, -cīsus [ad + caedō], *tr.*, cut into, hew.

accinctus: see **accingō**.

accingō, -cingere, -cīnxi, -cīnctus [ad + cingō], *tr.*, gird on; arm, equip.

Fig., gird (*one's self*) for, get ready for, apply (*one's self*) to.

accipio, -cipere, -cēpi, -ceptus [ad + capiō], *tr.*, take to (*one's self*), take, receive. *Fig.*, welcome, greet, entertain; hear, note, regard, learn.

accipiter, -tris, *m.*, hawk.

accīsus: see **accidō**.

accītus, -tūs [ad + cieō], *m.*, summons, call.

acclinis, -e, *adj.*, leaning on or against.

acclivis, -e [ad + clīvus], *adj.*, sloping (*sharply*) upward, steep.

accolō, -colere, -colui, -cultus [ad + colō], *tr.*, dwell by, dwell near, dwell on.

acommodō, -āre, -āvi, -ātus [ad + commodō, adjust to a measure, fit; *cf.* **modus**], *tr.*, fit to; fasten to, gird to.

acommodus, -a, -um [ad + commodus, adjusted, fitted (to)], *adj.*, fitted for, adapted to, suitable to, suitable for.

accubō, -cubāre, -cubui, -cubitum [ad + cubō, *old verb*, lie], *intr.*, lie near, recline by; lie, recline.

accumbō, -cumbere, -cubui, -cubitum [ad + cumbō, *old verb*, lay], *intr.* (§ 151), lay (*one's self*) down; lie, recline.

accumulō, -āre, -āvi, -ātus [ad + cumulus], *tr.*, heap up, pile high. *Fig.*, pile high, honor.

accurrō, -currere, -curri or -cucurri, -cursum [ad + currō], *intr.*, run to, hasten to.

ācer, **ācris**, **ācre**, *adj.*, properly, sharp, pointed, in physical sense, but always used *fig.*, of persons, keen, valiant, gallant; fierce, violent; of horses, fiery, spirited; of things, bitter, galling.

acerbus, -a, -um, *adj.*, bitter (to the taste), harsh. *Fig.*, bitter, severe, cruel; painful, sorrowful.

acernus, -a, -um, *adj.*, made of maple, maple.

acerra, -rae, *f.*, box for incense, censer.

acervus, -vi, *m.*, heap, pile.

Acesta, -tae, *f.*, Acesta, a town in Sicily, later called Egesta, or Segesta.

Acestēs, -tae, m., Acestes, a king in Sicily, son of the river-god Crinīsus and Egēsta, or Segēsta, a Trojan woman.

Achaemenidēs, -dae, m., Achaemenides, a Greek rescued by Aeneas from the land of the Cyclops.

Achāicus, -a, -um, adj., of Achaia (originally the name of a part of the Peloponnesus, Greece, but applied by the Romans to all Greece; hence) Grecian, Greek.

Achātēs, -tae, m., Achates, the trusty comrade of Aeneas.

Acherōn, -rontis, m., Acheron, a river of the underworld; the underworld.

Achillēs, -lis or -lī, m., Achilles, son of Peleus, who was King of Phthia in Thessaly, and the nymph Thetis. He was chief champion of the Greeks before Troy.

Achillēus, -a, -um, adj., belonging to Achilles, Achilles's.

Achivus, -a, -um, adj., Grecian, Greek. As noun, **Achivī, -vōrum, pl. m.,** the Greeks.

Acidalia, -ae, f., Acidalia, a name of Venus, derived from the Fōns Acidalius, in Boeōtia, Greece, a haunt of Venus and the Graces.

aciēs, -ēī, f., a sharp edge (of a weapon), a weapon, esp. a sword. Fig., line of battle, armed host (thought of as a sword), battle; keenness of vision, sight; the organ of vision, the pupil of the eye, the eye.

Acragās, -gantis, m., Acragas, a city in Sicily, commonly called Agrigentum, modern Girgenti.

Ācrisiōnēus, -a, -um, adj., Argive, Greek (properly, pertaining to Acrisius, the father of Danaē, and King of Argos).

ācriter [ācer], adv., spiritedly, eagerly.

acta, actae, f., seashore, beach, strand.

Actius, -a, -um, adj., of or belonging to Actium (a headland of Epirus, Greece), Actian.

1. āctus: see agō.

2. āctus, āctūs [agō], m., properly, driving; vigorous motion, impulse, force.

acūmen, -minis [acuō], n., a point; head of a javelin.

acuō, acuere, acui, acūtus, tr., sharpen. Fig., whet, kindle, arouse. **acūtus, -a, -um, pf. pass. part. as adj.,** sharpened, pointed.

acus, acūs, c., needle.

acūtus: see acuō.

ad, prep., with acc., properly denoting motion toward, used (1) of motion, to, toward, against, (2) with idea of motion partly or wholly lost, over against, by, at, near, among, (3) in modal relations, according to, by, in harmony with, in unison with. As prep. prefix, **ad** also often has intensive force, very, greatly, exceedingly.

adāctus: see adigō.

adamantēus, -a, -um [adamās], adj., adamantine.

adamās, -mantis, m., adamant (properly the strongest iron or steel, but used in poetry of any lasting material).

Adamastus, -tī, m., Adamastus, father of Achaemenides.

addēnsēō, -dēnsēre, —, — [ad + dēnsus], tr., make close, make compact; close up, compress.

addicō, -dicere, -dixī, -dictus [ad + dicō], tr., award to, adjudge, deliver to; give up, surrender.

additus: see addō.

addō, -dere, -didī, -ditus [ad + dō], tr., put to, place to, place on, place beside, add; add (in speech).

addūcō, -dūcere, -dūxī, -ductus [ad + dūcō], tr., lead to, guide to, conduct; draw to (one's self), draw back, make taut, make tight, strain.

adductus, -a, -um, pf. pass. part. as adj., drawn back, made taut, strained (of the arms or of weapons).

adductus: see addūcō.

adēptus: see adimō.

1. adeō, -ire, -ivī or -iī, -itus [ad + eō], tr. and intr., go to, go toward, approach, visit; meet, encounter, face, confront; bear the force (brunt) of.

2. adeŏ [ad + eŏ, *adv.*, thither], *adv.*, *lit.*, up to that point; to such an extent, to that degree, so far; so, thus; so very, so completely. *Often, emphasizing a preceding adj., adv., or pron., it = the proper form of ipse*; even, indeed, very may then serve as a rendering.

adfābilis, -e [adfor], *adj.*, easily addressed; easy of access, courteous.

1. adfātus: see adfor.

2. adfārus, -tūs [adfor], *m.*, address, speech.

adfectō, -āre, -āvi, -ātus [freq. of adficiō], *tr.*, make for, strive after; seize, grasp.

adfectus, -tūs [adficiō], *m.*, state of mind; mood; emotion; good-will, love; passion.

adferō, adferre, attulī, allātus [ad + ferō], *tr.*, bring to, carry to; bring, present; guide, conduct.

adficiō, -ficere, -fēcī, -fectus [ad + faciō], *tr.*, do something to, deal with; affect, influence for good or ill; afflict.

adfigō, -figere, -fixī, -fixus [ad + figō], *tr.*, join to, fix to, fasten to.

adfixus: see adfigō.

adflictus: see adfligō.

adfligō, -fligere, -flixī, -flictus [ad + fligō, strike down, dash down], *tr.*, strike down, dash down. **adflictus, -a, -um, pf. pass. part. as adj.**, stricken down, shattered; desperate, forlorn.

adflō, -āre, -āvi, -ātus [ad + flō, blow], *tr.*, blow on, breathe upon. *Fig.*, inspire.

adfluō, -fluere, -flūxī, — [ad + fluō], *intr.*, flow to, stream to. *Fig.*, come to, hasten to.

adfor, -fārī, -fātus sum [ad + for], *tr.*, speak to, address.

adglomerō, -āre, -āvi, -ātus [ad + glomus, a ball, *esp. of yarn*], *tr.*, wind up; gather (*up*), mass. *Fig.*, *intr.* (§ 151), add (*one's self to*), join.

adgredior, -gredi, -gressus sum [ad + gradior], *tr.*, step up to, go to, approach; attack. assail; *intr.*, with

inf., attempt, essay, venture. *Fig.*, approach by speech, address, assail.

adhaereō, -haerēre, -haesi, -haesum [ad + haereō], *intr.*, stick to, cling (*to*); remain fixed (*on*).

adhibeō, -hibēre, -hibuī, -hibitus [ad + habeō], *tr., lit.*, hold (*to*), apply (*to*); bring to (*esp. as a guest at a banquet, etc.*), invite.

adhūc [ad + hūc], *adv.*, properly of space, up to this point, thus far, but usually of time, to this day, still, yet, as yet.

adiciō, -icere, -iēcī, -iectus [ad + iaciō], *tr.*, throw to, throw beside; put beside, add. *Note: for scansion see note on disice, i. 70.*

adigō, -igere, -ēgī, -āctus [ad + agō], *tr.*, drive to, drive toward; drive, force; of a weapon, drive home; dislodge, strike down, hurl down; *intr.*, with *inf.*, constrain, compel.

adimō, -imere, -ēmī, -ēemptus [ad + emō], *tr.*, take to (*one's self*), take away, remove.

aditus, -tūs [1. adeŏ], *m.*, a going to, approach; a way of approach, an approach, avenue, passage.

adiungō, -iungere, -iūnxī, -iūunctus [ad + iungō], *tr.*, join (*to*), unite.

adiuvō, -iuvāre, -iūvi, -iūtus [ad + iuvō], *tr.*, help, aid, assist.

adlābor, -lābī, -lāpsus sum [ad + lābor], *intr.*, fall to; glide to, approach.

adlācrimō, -āre, -āvi, -ātum [ad + lacrimō], *intr.*, weep (*at something*), weep.

adloquor, -loquī, -locūtus sum [ad + loquor], *tr.*, speak to, address.

admīror, -mīrārī, -mīrātus sum [ad + miror], *tr.*, marvel at, wonder at; *intr.*, marvel, wonder.

admittō, -mittere, -misi, -missus [ad + mittō], *tr.*, send to, send in, let in; give access to, admit, welcome.

admoneō, -monēre, -monuī, -monitus [ad + moneō], *tr.*, remind; warn earnestly, admonish, prompt.

admonitor, -tōris [admoneō], *m.*, one who reminds another of something.

admoveō, -movēre, -mōvī, -mōtus [ad + moveō], *tr.*, move to, bring to; set to, apply to; **admovēre ūbera**, with *dat.*, suckle.

adnīsus: *see* **adnītor**.

adnītor, -nītī, -nīxus or -nīsus sum [ad + nītor], *intr.*, press against, lean on; strain every nerve, strive strenuously, strain.

adnīxus: *see* **adnītor**.

adnō, -nāre, -nāvī, -nātum [ad + nō], *intr.*, swim to; float to, reach.

adnuō, -nuere, -nuī, -nūtus [ad + nuō, *old verb*, nod], *intr.*, nod to, give assent to (*by a nod*), agree to; *tr.*, promise (*solemnly*).

adoleō, -olēre, -olēvī or -olūī, -ultus, *tr.*, increase, magnify; honor, worship; offer or render (*sacrifice*).

adolēscō, -olēscere, -olēvī, -ultus, *intr.*, come to maturity, grow up. **adultus, -a, -um, pf. part.**, *in dep. sense, as adj.*, full grown, mature, adult.

adoperiō, -operire, -operuī, -opertus [ad + operiō], *tr.*, cover, veil, inwrap.

adorior, -oriri, -ortus sum [ad + orior], *intr. and tr.*, rise up to (*against*), go at (*anything*), attack; attempt, undertake, essay.

adōrō, -āre, -āvī, -ātus [ad + ōrō], *tr.*, beseech, entreat, implore; respect, reverence, worship.

adortus: *see* **adorior**.

adquirō, -quirere, -quisivī, -quisitus [ad + quaerō], *tr.*, seek and get (*in addition to*), gain, obtain.

Adrastus, -tī, m., Adrastus, a king of Argos, one of the seven famous chieftains who assailed Thebes.

adsentiō, -sentire, -sēnsī, -sēnsus sum [ad + sentiō], *intr.*, think with (*another*), agree (*with*), assent (*to*).

adservō, -āre, -āvī, -ātus [ad + servō], *tr.*, keep with care; guard, watch.

adsiduē [adsiduus], *adv.*, continually, unceasingly.

adsiduus, -a, -um [ad + sedeō], *adj.*, properly, sitting down to (= 'sticking to') something; untiring, unceasing; constant, incessant.

adsimilis, -e [ad + similis], *adj.*, like, similar.

adsimulō, -āre, -āvī, -ātus [ad + simulō], *tr.*, make like unto; counterfeit.

adsistō, -sistere, -stitī, — [ad + sistō], *tr.*, put beside, place (*beside*); *intr.* (§ 151), stand (*beside*), take position (*beside*), alight.

adspirō, -āre, -āvī, -ātus [ad + spirō], *tr. and intr.*, breathe on, blow upon. *Fig.*, help, favor, assist.

adsuēscō, -suēscere, -suēvī, -suētus [ad + suēscō], *tr.*, accustom to, make used to; familiarize with, make familiar to. **adsuētus, -a, -um, pf. pass. part. as adj.**, accustomed to, familiar with; familiar, usual.

adsuētus: *see* **adsuēscō**.

adsultus, -tūs [ad + salīō], *m.*, leaping; (*vigorous*) assault, attack.

adsum, adesse, adfui, — [ad + sum], *intr.*, be near, be by, be present, be on hand; with *dat.*, be near (*one*), be beside (*one*), favor, assist, support.

adsūmō, -sūmere, -sūmpsi, -sūmptus [ad + sūmō], *tr.*, take to one's self, take, receive.

adsurgō, -surgere, -surrēxī, -surrēc-tum [ad + surgō], *intr.*, rise up, rise.

adulterium, -rī or -riī, n., adultery.

adultus: *see* **adolēscō**.

aduncus, -a, -um [ad, with intensive force + uncus], *adj.*, crooked, curved.

adūrō, -ūrere, -ussī, -ustus [ad, with intensive force + ūrō], *tr.*, set fire to, burn (*up*).

advehō, -vehere, -vexī, -vectus [ad + vehō], *tr.*, carry to, carry toward; *in pass.*, sail (*sc. nāvī or nāvibus*).

advēlō, -āre, -āvī, -ātus [ad + vēlō], *tr.*, veil. *Fig.*, crown, wreath, drape, garland.

advena, -nae [adveniō], *m.*, newcomer, stranger.

adveniō, -venire, -vēnī, -ventum [ad + veniō], *intr.*, come to, arrive at; arrive; *tr.*, come to, reach, gain.

adventō, -āre, -āvī, -ātum [*freq. of* adveniō], *intr.*, come nearer, approach.

adventus, -tūs [adveniō], *m.*, coming, arrival, approach.

adversātus: see **adversor**.

adversor, -sārī, -sātus sum [cf. **advertō**], *intr.*, set (one's self) against, oppose, resist.

adversus: see **advertō**.

advertō, -vertere, -vertī, -versus [ad + **vertō**], *tr.*, turn to, turn toward, direct. *Fig.*, (turn the mind to); observe, heed, mark. **adversus, -a, -um, pf. pass. part. as adj.**, turned to, toward, or against; opposite, opposing, confronting, in front, facing. *Fig.*, hostile, opposing.

advocō, -āre, -āvī, -ātus [ad + **vocō**], *tr.*, call to, call, summon.

advolō, -āre, -āvī, -ātum [ad + **1. volō**], *intr.*, fly to, toward, or against.

advolvō, -volvere, -volvī, -volūtus [ad + **volvō**], *tr.*, roll to, roll toward; roll.

adytum, -tī, n., the place which is not to be entered, the part of a temple which none but the priest could enter, the holy of holies, shrine, sanctuary.

Aeacidēs, -dae, m., Aeacides, *i.e.* a descendant of Aeacus (King of Aegina and father of Peleus). Vergil applies the name (1) to Achilles, (2) to Pyrrhus, son of Achilles, (3) to Perseus, King of Macedon (vi. 839).

Aeaeus, -a, -um, adj., of Aea (a city in Colchis, east of the Black Sea), Aeaeon, Colchian; also, of Aeaea, an island or peninsula off (on) the west coast of Italy, identified with Circeii.

aecus, aequa, aecum (for spelling see note on *secuntur*, i. 185), *adj.*, properly of space, level, even; of things in general, equal. *Fig.*, equal, fair, right, just, impartial; favorable, friendly, kindly. *As noun*, **aecum, aequi, n.**, justice, righteousness.

aedēs, aedis, f., in *sing.*, temple, sanctuary; in *pl.*, apartments, chambers; house, palace.

aedificō, -āre, -āvī, -ātus [aedēs + **faciō**], *tr.*, build, erect, construct.

Aeētias, -adis [Aeētēs, Aeētes, King of Colchis], *f.*, daughter of Aeētes, a title of Medea.

Aegaeōn, -ōnis, m., Aegaeon, one of the Giants (§ 310).

Aegaeus, -a, -um, adj., having to do with the Aegean Sea, Aegean.

aeger, aegra, aegrum, adj., of the body, sick, exhausted, feeble, weary; of the mind, wretched, distressed; of persons, heartsome, despondent; of things, dire, grievous.

aegis, aegidis, f., the aegis, the shield carried by Jupiter and Minerva (see note on *nimbō* . . . *saeva*, ii. 616).

Aegyptius, -a, -um, adj., Egyptian.

Aegyptus, -tī, f., Egypt.

aemulus, -a, -um, adj., rivaling, vying with, sometimes in good sense, but usually in bad sense, envious, jealous.

Aeneadēs, -dae, m., a son or descendant of Aeneas; in *pl.*, the Aeneadae, the Trojans, the Romans.

Aenēās, -ae, m., Aeneas. (1) Son of Venus and Anchises, hero of the Aeneid. (2) Surname of Silvius, one of the kings of Alba Longa.

Aenēius, -a, -um, adj., of Aeneas, Aeneas's.

Aenidēs, -dae, m., son of Aeneas, a title of Ascanius.

aënus, -a, -um [aes], *adj.*, bronze, brazen. *As noun*, **aënum, -nī** (*sc. vās*, vessel), *n.*, a bronze vessel, bronze caldron, caldron.

Aeolia, -ae, f., Aeolia, home of the winds; apparently identified by Vergil with Lipara, one of the *Insulae Liparaeae* or *Vulcaneae*, volcanic islands north of Sicily.

Aeolidēs, -dae, m., descendant of Aeolus. Vergil applies the title (1) to Misenus (as son, perhaps, of the wind-god, perhaps of the Trojan Aeolus), (2) to Ulysses, represented as son of Sisyphus (whose father was Aeolus, a king of Thessaly), and (3) to Clytius (see *Clytius* [1]).

Aeolius, -a, -um, adj., of Aeolus (the wind-god), Aeolus's, Aeolian.

Aeolus, -li, *m.*, Aeolus. (1) *The god of the winds, who dwelt in Aeolia.* (2) *A Trojan, slain in Italy.* (3) *Father or ancestor of Clytius (see Clytius [1]), otherwise unknown.*

aequaevus, -a, -um [aecus + aevum], *adj.*, of equal age, of like years (*with*).

aequālis, -e [aecus], *adj.*, even; equal, like, *esp. in years.* As *noun*, **aequālis**, -lis, *c.*, comrade, companion.

aequē [aecus], *adv.*, equally, in equal measure.

aequō, -āre, -āvi, -ātus [aecus], *tr.*, make equal (*to*), make coextensive (*with*), equalize; equal, match, keep pace with.

aequor, **aequoris** [aecus], *n.*, level surface, levels; *esp.*, the level surface of the sea, the sea, the deep; level surface of the ground, plain, expanse; in *pl.*, waters, waves, billows.

aequoreus, -a, -um [aequor], *adj.*, of the sea.

āēr, **āēris**, *acc.* **āēra**, *m.*, air; atmosphere; mist, cloud.

aerātus, -a, -um [aes], *adj.*, covered with bronze, bronze-bound; bronze, brazen.

aereūs, -a, -um [aes], *adj.*, made of bronze, bronze, brazen; bronze-bound.

aeripēs, -pedis [aes + pēs], *adj.*, bronze-footed.

āērius, -a, -um [āēr], *adj.*, pertaining to the air, aērial; *with aura*, high, aloft, heaven's; heavenly, celestial; towering (*high in air*), lofty.

aes, **aeris**, *n.*, copper; bronze (an alloy of copper and tin; brass is a common but inaccurate rendering, since brass is an alloy of copper and zinc). By metonymy (§ 203), anything made of bronze, shield, trumpet, cymbals, weapons, etc.

Aesōn, **Aesonis**, *m.*, Aeson, a king in Thessaly. See *Introductory Note to Ovid, Selection VII.*

Aesonidēs, -dae [Aesōn], *m.*, son of Aeson, a name of Jason.

Aesonius, -a, -um [Aesōn], *adj.*, son of Aeson, Aeson's, Aesonian, an epithet of Jason.

aestās, **aestātis** [*cf.* **aestus**], *f.*, the heated period, summer. Personified, **Aestās**, **Aestātis**, *f.*, Summertime, Summer, conceived of as a goddess.

aestuō, -āre, -āvi, -ātum [aestus], *intr.*, seethe, surge.

aestus, **aestūs**, *m.*, heat, fire, glow, warmth; fiery mass or volume; used of water, (the) seething, (the) surging; tide, flood, spray, surge, seething waters. *Fig.*, tide, flood, surges of passion.

aetās, **aetātis** [originally **aevitās**: *cf.* **aevum**], *f.*, period of life, time of life; life, age; in general, time, period, age, generation; in particular, youth, old age.

aeternus, -a, -um [*cf.* **aevum**], *adj.*, lifelong, everlasting, eternal.

aethēr, **aetheris**, *m.*, the pure upper air, ether; the heavens, sky. As opposed to *Acheron*, the upper world of light and life (vi. 436).

aetherius, -a, -um [aethēr], *adj.*, ethereal, airy; heavenly, celestial.

Aethiops, -opis, *m.*, an Ethiopian.

Aethōn, **Aethontis** [a Greek word, meaning burning, blazing], *m.*, Aethon, Blazer, one of the steeds of the sun-god.

aethra, **aethrae**, *f.*, the bright sky, sky; radiance, sheen, brilliance.

Aetna, **Aetnae**, *f.*, Aetna, a volcano in Sicily.

Aetnaeus, -a, -um [Aetna], *adj.*, of Aetna, Aetna's, Aetnaean.

Aetōlus, -li, *m.*, an Aetolian (Aetolia was a district in Greece, north of the Corinthian Gulf).

aevum, **aevi**, *n.*, properly, never-ending time, eternity; time, the ages; freely, man's lifetime, life, age, years; *esp.*, old age.

Āfer, **Āfri**, *m.*, an African.

Āfrica: see **Āfricus**.

Āfricus, -a, -um, *adj.*, African. As nouns, **Āfrica**, -cae (*sc.* *terra*), *f.*, Africa; **Āfricus**, -ci (*sc.* *ventus*), *m.*, **Āfricus**, the stormy Southwest Wind.

Agamemnonius, -a, -um, *adj.*, of Agamemnon, Agamemnon's (*Agamemnon was chief leader of the Greeks against Troy*).

Agathyrsi, -sōrum, *pl. m.*, the Agathyrsi, who dwell in that part of Scythia which corresponded to modern Transylvania; they tattooed themselves.

age: see **agō**.

Agēnor, -noris, *m.*, Agenor, a king of Phoenicia, an ancestor of Dido. He was the father of Cadmus.

Agēnoridēs, -dae [**Agēnor**], *m.*, son of Agenor, a title of Cadmus.

ager, **agri**, *m.*, territory or land in general, domain; *esp.*, of productive land, a field (for tillage or pasturage), tilth-land, tilth.

agger, **aggeris**, *m.*, properly, materials for a pile or heap (earth, brushwood, etc.); mound, wall (of sand); dike, embankment, (artificial) bank; barrier, rampart; eminence, heights; raised surface (of a highway).

1. **aggerō**, -āre, -āvi, -ātus [**agger**], *tr.*, heap, pile up. *Fig.*, pile up, increase, intensify.

2. **aggerō**, -gerere, -gessi, -gestus [**ad + gerō**], *tr.*, bring to, carry to; heap up, pile up.

agitātor, -tōris [**agitō**], *m.*, driver, charioteer.

agite: see **agō**.

agitō, -āre, -āvi, -ātus [*freq. of agō*], *tr.*, put in violent motion, drive wildly; drive hither and thither; stir, sway; buffet, scatter; hound, pursue.

agmen, **agminis** [**agō**], *n.*, a body or line in motion, *esp. of men*, marching line; train, troop, band, host; herd (of deer). *By metonymy*, movement, course, motion, progress.

agna, **agnae**, *f.*, (ewe) lamb.

agnitus: see **agnōscō**.

agnōscō, **agnōscere**, **agnōvi**, **agnitus** [**ad + (g)nōscō**], *tr.*, properly, know again, recognize; mark, understand.

agnus, **agni**, *m.*, lamb.

agō, **agere**, **ēgi**, **actus**, *tr.*, put in motion, cause to move; drive, impel,

force; lead, conduct; chase, pursue, hound; do, perform, manage; conduct, hold (games); deal with, treat, handle; drive, *i.e.* make, form (a road, a furrow, a testūdō, etc.); with *inf.*, constrain, compel; **sē agere**, move, proceed; **fēstum agere**, hold (keep) a holiday, make holiday; **gemitus agere**, utter groans, lament (*cf.* § 223); **grātis agere**, give thanks (to the gods). **age**, **agite**, *imp.*, come!, up!, quick!

agrestis, -e [**ager**], *adj.*, of the country, rural, rustic.

agricola, -lae [**ager + colō**], *m.*, farmer, husbandman.

Agrippa, -pae, *m.*, Agrippa, *i.e.* Marcus Vipsanius Agrippa, friend of Augustus, and his chief adviser and supporter in military matters; he gained for Augustus several important naval victories. See § 13.

Agyllinus, -a, -um, *adj.*, of Agylla (*Agylla was the old name of Caere, a town in Etruria*). *As noun*, **Agyllini**, -nōrum, *pl. m.*, the Agyllini, the people of Agylla.

Āiāx, **Āiācis**, *m.*, Ajax, son of Oileus, King of the Locrians. During the capture of Troy, though his comrades sought to restrain him, he offered violence to Cassandra in Minerva's temple, and was subsequently punished by the goddess.

aiō, defective verb, *intr. and tr.*, say yes, say, speak; affirm, assert (*found usually in the third person sing., ait, to be scanned as two syllables*).

ait: see **aiō**.

āla, **ālae**, *f.*, wing (of a bird). *Fig.*, wing or fold of a sail; wing of an army (usually of horsemen), squadron, horse(men), cavalry; wing of a hunting force, hunters, beaters.

alacer or **alacris**, **alacris**, **alacre**, *adj.*, lively, brisk, eager; cheerful, joyous, elated.

ālātus, -a, -um [**āla**], *adj.*, winged.

Alba or **Alba Longa**, **Albae Longae**, *f.*, Alba or Alba Longa, represented in the Aeneid as built by Ascanius, and as the mother-city of Rome.

Albānus, -a, -um [Alba], *adj.*, having to do with Alba (Longa), of Alba, Alban. *As noun*, Albānī, -nōrum, *pl. m.*, the Albans.

albēscō, albēscere, —, — [albus], *intr.*, grow white; become light, dawn.

albidus, -a, -um [albus], *adj.*, white.

Albunea, -ae, f., Albunea, the name of a grove and spring in Latium, containing the oracle of Faunus. Their exact location, as conceived by Vergil, is not known; some think it was near Tibur, others think it was nearer Ardea. See § 326.

albus, -a, -um, *adj.*, white.

Alcander, -drī, m., Alcander, a Trojan.

Alcānor, -noris, m., Alcanor. (1) A Trojan. (2) A Rutulian.

Alcidēs, -dae, m., descendant of Alcaeus (Alcaeus was 'father' of Amphitryon, who in turn was father of Hercules), esp. Hercules; Alcides.

āles, ālitis [āla], *adj.*, winged. *Fig.*, swift. *As noun*, āles, ālitis, *c.*, bird.

Alētēs, -tis, m., Aletes, a companion of Aeneas.

aliēnus, -a, -um [alius], *adj.*, of another, another's; strange, foreign, alien.

āliger, āligerā, āligerum [āla + gerō], *adj.*, wing-bearing, winged.

alimentum, -tī [alō], *n.*, nutriment, nourishment, food.

ālipēs, -pedis [āla + pēs], *adj.*, wing-footed; wing-swift, swift. *As noun*, ālipēs, -pedis, *m.*, the wing-footed god, i. e. Mercury (§ 322).

aliquis or aliquī, aliqua, aliquid or aliquod, indef. pron. and adj., some one (whose identity is unknown), some one or other, some one, any one; some, any.

aliter [alius], *adv.*, in another manner, otherwise, differently; *haud aliter*, just so, even so, so.

alius, alia, aliud, pronom. adj., another, other, different; *alius . . . alius*, one . . . another; *alii . . . alii*, pars . . . alii, some . . . others.

allātus: see adferō.

Allēctō, -tūs (Greek form), *f.*, Allecto, one of the Furies. See under furiae.

allevō, -āre, -āvī, -ātus [ad + levō], *tr.*, make light; lift up, raise.

alligō, -āre, -āvī, -ātus [ad + ligō], *tr.*, bind to, bind; hold, confine.

almus, -a, -um [alō], *adj.*, nurturing, quickening. *Fig.*, gracious, genial, helpful, kindly, propitious.

alō, alere, alui, altus or alitus, tr., nurture, feed, support, sustain; rear, bring up. *Fig.*, encourage, enliven, strengthen. See altus.

Alōidae, -dārum, pl. m., the sons of Aloeus, i. e. the giants Otus and Ephialtes.

Alpēs, Alpium, pl. m., the Alps.

Alphēnor, -noris, m., Alphenor, a son of Niobe.

Alphēūs, -ī, m., the Alpheüs, a river of the Peloponnesus, in Arcadia and Elis. Since in part of its course it was subterranean, story made it pursue the nymph Arethusa underground, even to Sicily, where the nymph was changed into a fountain with whose waters Alpheüs was at last mingled.

Alpinus, -a, -um [Alpēs], *adj.*, of or on the Alps, Alpine.

Alsus, Alsī, m., Alsus, an Italian.

altāria, -rium [altus], *pl. n.*, properly, the top of an altar on which the victims were burned; altar (esp. one high and elaborately ornamented).

altē [altus], *adv.*, high, aloft, on high; to a (great) height, high in air, far upward; deeply, deep. *Fig.*, deeply, carefully, earnestly.

alter, altera, alterum, adj., the other (of two); one of two; second; *alter . . . alter*, the one . . . the other.

alternō, -āre, -āvī, -ātum [alternus], *intr.*, properly, do (things) by turns. *Fig.*, hesitate, waver, be undecided.

alternus, -a, -um [alter], *adj.*, coming one after the other, alternating, alternate; often best rendered by an *adv. phrase*, by turns.

altor, altōris [alō], *m.*, nourisher; foster father.

altrix, altricis [alō], *f.*, nurse.

altum, alti: *see altus.*

altus, -a, -um, adj. (*properly, pf. pass. part. of alō*), high, lofty, towering; great, mighty; deep, profound. *Fig.*, lofty, stately, glorious, mighty. *As noun*, **altum, alti, n.**, a height, *esp. the (high) heavens, sky; a depth, esp. the deep sea; in pl.*, the deeps.

alumnus, -nī [alō], m., a foster child, nursling, son, offspring.

alveūs, -ī [alvus], m., hollow, cavity; a hollow, deep vessel, boat; river-bed, channel.

alvus, alvī, f., belly, abdomen; womb.

amāns, as noun: *see amō.*

amāracus, -cī, m., the plant called marjoram.

amārus, -a, -um, adj., bitter. *Fig.*, bitter, harsh, unpleasant.

Amastus, -tri, m., Amastus, a Trojan slain by Camilla.

Amāta, -tae, f., Amata, wife of King Latinus.

Amāzōn, -zonis, f., an Amazon. *The Amazons were female warriors, dwelling in Pontus, Asia Minor, by the River Thermodon; they fought for Troy.*

Amāzonis, -nidis, f., an Amazon.

Amāzonius, -a, -um [Amāzōn], adj., Amazon's, Amazonian.

ambāgēs, -gis, f., *properly*, a going round, roundabout way; windings, intricacies. *Fig.*, intricate details, details (of a story); of prophecies, intricacies, mysteries.

ambedō, -edere, -ēdi, -ēsus [ambi- + edō], tr., eat around, gnaw around; consume utterly; waste, destroy.

ambi-, inseparable prefix, around, round about, about; on two (both) sides, on all sides.

ambiguus, -a, -um, adj., *properly*, going hither and thither, used (1) in *act. sense*, wavering, hesitating, doubtful, (2) in *pass. sense*, of things about which one is doubtful, not knowing where to place them, doubtful, uncertain, obscure, misleading, perplexing, mysterious, treacherous.

ambiō, ambire, ambivī or ambii, ambitum [ambi- + eō], tr., go

around; surround, encompass. *Fig.*, get round with words, cozen, cajole.

ambō, -bae, -bō, adj., in *pl.*, both.

ambrosia, -ae, f., ambrosia, the food of the gods, the perfume of the gods.

ambrosius, -a, -um [ambrosia], adj., ambrosial, divine, immortal; lovely, wondrously fair, beautiful.

ambūrō, -ūrere, -ussī, -ustus [ambi- + ūrō], tr., burn around, scorch. **ambustus, -a, -um, pf. pass. part.**, in *dep. sense*, as *adj.*, blazing, burning.

ambustus: *see ambūrō.*

āmēns, āmentis, adj., without mind, without sense, insane; frenzied, frantic, distracted.

amicīō, amicere, amicui or amixi, amictus [ambi- + iaciō], tr., throw around, wrap about, surround, envelop; veil, cover, clothe.

1. **amictus:** *see amicīō.*

2. **amictus, -tūs [amicīō], m.**, *properly*, the putting on of a garment; by *metonymy* (§ 201), (outer) garment, mantle, robe. *Fig.*, covering.

amicus, -a, -um [amō], adj., loving, friendly, kind, benevolent. *As noun*, **amicus, -cī, m.**, friend.

āmittō, āmittere, āmisi, āmissus [ā + mittō], tr., send away, dismiss; let go, let slip, release; more often, lose.

amentum, -tī, n., spear; *properly*, a leather thong attached to a spear at its point of equilibrium, used to give greater force to the cast, and to impart to the spear the rotary motion which secured greater accuracy in the throw.

amnis, amnis, m., a broad, deep, rapid stream, river, torrent, flood.

amō, -āre, -āvi, -ātus, tr., like, hold dear, love. **amāns, amantis, pres. part. act. as noun, c.**, lover.

amoenus, -a, -um, adj., lovely, charming, delightful, pleasant.

amor, amoris [amō], m., love, affection; fondness for, yearning for, passion, desire; passion, in *bad sense*; something loved, beloved (object), lover. *Personified*, **Amor, Amōris, m.**, Cupid, the god of love.

āmoveō, āmovēre, āmōvī, āmōtus [ā+moveō], *tr.*, move away, take away, remove.

Amphion, -ōnis, m., Amphion, son of Jupiter and Antiope. He was King of Thebes, in Boeōtia, and husband of Niobe. By the magical music of his lyre he made stones come together to form the walls of Thebes.

Amphrȳsius, -a, -um [Amphrȳsus, Amphrysus, a river in Thessaly near which Apollo tended the flocks of Admetus, a local king], *adj.*, Amphrysian, Apollo's.

amplector, ampectī, amplexus sum [am- = ambi- + plectō, plait, weave], *tr.*, twine round, envelop; surround, embrace.

1. **amplexus**: see **amplector**.

2. **amplexus, -xūs** [amplector], *m.*, embrace, caress.

amplius [amplus], *n. adj.*, in comp., as *adv.* (§ 146), used of degree or time, more, further, besides, in addition, longer.

amplus, -a, -um, adj., large, spacious, roomy, ample. *Fig.*, rich, splendid, honorable, glorious.

Amyclae, -clārum, pl. f., Amyclae, a town on the coast of Latium, between Caiēta and Tarracina.

Amycus, -cī, m., Amycus. (1) A name borne by various Trojans. (2) A king of the Bebrycīi in Bithynia, in Asia Minor, a famous boxer, killed by Pollux.

Amȳmonē, -nēs, f., Amymone, a spring in Greece, near Argos.

an, conj., introducing the second member of a double or disjunctive question (though the first member is at times suppressed), or; in single questions, with force of **nōnne**, or, more often, of **num**; **-ne . . . an**, (whether) . . . or; in a single dependent question, whether, whether or not. **anne**: pleonastic for **an**.

anceps, ancipitis [am- = ambi- + caput], *adj.*, two-headed. *Fig.*, of double meaning, doubtful, perplexing, ambiguous; of persons, irresolute, wav-

ering; of a battle, doubtful, undecided, indecisive.

Anchemolus, -li, m., Anchemolus, a Rutulian; he had improper relations with his stepmother, and, to escape his father's wrath, fled to Daunus.

Anchisēs, -sae, m., Anchises, father of Aeneas, by Venus. Since he boasted of having won the love of the goddess, Jupiter crippled him by a flash of lightning.

Anchisēūs, -a, -um [Anchisēs], *adj.*, Anchises's, Anchisean.

Anchisiadēs, -dae [Anchisēs], *m.*, the son of Anchises, Aeneas.

ancile, -lis, n., shield, shaped like the broad face of a guitar, esp. the shield which, tradition said, fell from heaven in Numa's reign, on whose preservation the safety of Rome depended. To make theft of the shield more difficult and its loss less noticeable, if it should be stolen, eleven others just like it were fashioned. All twelve were carefully guarded by the Salii, and were carried by them in their annual procession in March.

ancora, -rae, f., anchor.

Anci, Ancī, m., Ancus Martius, fourth king of Rome.

Androgeōs, -geī or -geō, m., Androgeos. (1) A Greek leader slain at Troy. (2) Son of Minos (King of Crete). In games at Athens he had such success that the Athenians in rage and envy killed him; in punishment they had to surrender seven lads and seven maidens, yearly, to the Minotaur, till Theseus slew the monster.

Andromachē, -chae, f., Andromache, daughter of Eētion (King of Thebe in Cilicia), and wife of Hector. After the fall of Troy she was captive of Pyrrhus, and, later, wife of Helenus.

Andromeda, -dae, f., Andromeda, daughter of Cepheus and Cassiope. Because her mother boasted of her own beauty as superior to that of the Nereids, Andromeda was chained to a rock in the sea, to be the prey of a sea-monster. Perseus rescued her, and married her.

ānfractus, -tūs, *m.*, a breaking round, a bending; curve; *freely, of anything curved*, winding glen, recess, nook.

angō, **angere**, **ānxi**, —, *tr.*, press together, squeeze. *Fig.*, vex, torment, distress.

anguicomus, -a, -um [**anguis** + **coma**], *adj.*, snake-tressed.

anguifer, **anguifera**, **anguiferum** [**anguis** + **ferō**], *adj.*, serpent-bearing.

anguis, **anguis**, *c.*, serpent, snake, dragon. *Personified*, **Anguis**, **An-guis**, *m.*, the Serpent, the Dragon, the constellation *Draco*, lying near the North Pole. *Some of its brightest stars lie between Vega and the Little Dipper.*

angustus, -a, -um [**angō**], *adj.*, compressed, narrow; small, slender.

anhēlitus, -tūs [**anhēlō**], *m.*, heavy or difficult breathing, panting, puffing.

anhēlō, -āre, -āvī, -ātum, *intr.*, breathe with difficulty, breathe deeply; pant, puff, *lit. and fig.*

anhēlus, -a, -um, *adj.*, panting, puffing, heaving.

anilis, -e [**anus**], *adj.*, old woman's, aged.

anima, -mae, *f.*, air, current (*of air*), breeze; *air as breathed*, breath; *air as a life-giving element*, the animal or physical life, lifeblood, existence; the spiritual being, soul, spirit. *By metonymy* (§ 201), a living being, soul, creature; a spirit, *esp. of the dead*, shade, ghost, Manes. *Cf.* **animus**.

animal, -mālis [**anima**], *n.*, living creature, animal (*including man*).

animōsus, -a, -um [**animus**], *adj.*, spirited, courageous, gallant; proud.

animus, -mī [*cf.* **anima**], *m.*, the rational, intellectual, or, usually, the emotional side of the life or soul, reason, soul; intellect, understanding; mind, heart; will, purpose, intention; inclination, passion, feeling, desire; temper, disposition, spirit; *esp., in the pl., of particular emotions*, courage, ambition, daring, pride, (*high*) spirits. *By metonymy* (§ 201), living being, soul, person.

Anius, **Anī** or **Aniī**, *m.*, Anius, King of Delos, and priest of Apollo.

Anna, **Annae**, *f.*, Anna, sister of Dido.

annālis, -e [**annus**], *adj.*, yearly, annual. *As noun*, **annālēs**, -lium (*sc. librī*), *pl. m.*, yearbooks, annals, records, chronicles.

anne: *see an.*

annōsus, -a, -um [**annus**], *adj.*, full of years, aged, old.

annus, **annī**, *m.*, year; *freely*, time of the year, season. *Personified*, **An-nus**, **Anni**, *m.*, Year, conceived of as a deity.

annuus, -a, -um [**annus**], *adj.*, a year's; lasting a year; annual, yearly.

ānser, **ānseris**, *m.*, goose.

Antaeus, -ī, *m.*, Antaeus, a Rutulian.

Antandros, -drī, *f.*, Antandros, a city in Mysia (Asia Minor), near Troy.

ante, *adv.*, (1) of space, before, in front, (2) of time, before, formerly, previously, hitherto; sooner, first; betimes, in season. **ante** . . .

quam, *conj.*, sooner than, before, until. *As prep., with acc., both of space and time*, before. *Fig.*, before, in advance of, beyond, above. *As prep. prefix*, before, in front.

anteferō, -ferre, -tulī, -lātus [**ante** + **ferō**], *tr.*, bear before, carry before. *Fig.*, prefer (*with dat. and acc.*).

antemna, -nae, *f.*, sail-yard, yard.

Antēnor, -noris, *m.*, Antenor, a Trojan, nephew of Priam who, after the capture of Troy, sailed up the Adriatic, established a new people called the Veneti, and founded Patavium (Padua).

Antēnoridēs, -dae [**Antēnor**], *m.*, a son of Antenor.

ante . . . **quam** or **antequam**: *see ante.*

Antheus, **Anthei**, *m.*, Antheus, a comrade of Aeneas.

anticus, **antiqua**, **anticum** (*for spelling see note on secuntur*, i. 185), *adj.*, belonging to the long ago, old-time, former, ancient; often loosely used as = **vetus**, time-honored, old, aged.

Antiphatēs, -tae, *m.*, Antiphatēs, a Trojan, son of Sarpedon, slain by Turnus.

Antōnius, -nī or nīi, *m.*, Marcus Antonius (Mark Antony); see §§ 2-15.

Antōrēs, -rae, *m.*, Antores, a Trojan.

antrum, antri, *n.*, cavern, grot.

Anūbis, -bidis, *m.*, Anubis, an Egyptian deity, represented with the form of a human being, but with the head of a dog or jackal.

anus, anūs, *f.*, old woman; as *adj.*, old, aged.

anxius, -a, -um [*cf.* angō], *adj.*, anxious, troubled; disquieting, harrowing.

Anxur, Anxuris, *m.*, Anxur, a Rutulian.

Anxurus, -rī, *m.*, Anxurūs, properly, the patron god of Anxur, a town in Latium later called Tarracina; this god was ultimately identified with Jupiter.

Āōnius, -a, -um [Āōnia, Aōnia, a part of Boeōtia in Greece], *adj.*, of Aōnia, Aōnian, Boeōtian.

Aornus, -nī [a Greek word, meaning birdless], *m.*, Aōrnus, a name given by the Greeks to Lake Avernus. See Avernus.

aper, apri, *m.*, a wild boar.

aperiō, aperire, aperuī, apertus, *tr.*, open, uncover, lay bare; make visible, reveal, disclose; open, unseal. **apertus**, -a, -um, *pf. pass. part.* as *adj.*, open, free, clear. *Fig.*, exposed, unguarded; plain, manifest.

apertus: see **aperiō**.

apex, apicis, *m.*, upper extremity, top, summit, peak of anything, e.g. of a tree or mountain; esp., a small rod of olive wood, wrapped at the base with wool, which projected from the close-fitting cap worn by the Flamīnes and the Salii, peak (of a cap), a cap. *Fig.*, tip of fire, tongue of flame.

Aphidnus, -nī, *m.*, Aphidnus, a Trojan, slain by Turnus.

apis, apīs, *f.*, bee.

Apollō, -linis, *m.*, Apollo, son of Jupiter and Latona, and twin brother of Diana. See § 317.

appareō, -pārēre, -pārui, -pāritum [ad + pārēō], *intr.*, appear, come in (to) sight, be visible, show one's self.

apparō, -āre, -āvi, -ātus [ad + parō], *tr. and intr.*, prepare; with *inf.*, prepare one's self (to), make ready (to).

1. **appellō**, -āre, -āvi, -ātus, *tr.*, speak to, address; name, call; name, declare, proclaim.

2. **appellō**, -pellere, -puli, -pulsus [ad + pellō], *tr.*, drive to, bring to; with *nāvem*, bring to land, land; with *acc. of persons*, bring to, drive to, guide, conduct.

Appennīnicola, -lae [Appennīnus + colō], *m.*, dweller on the Apennines.

Appennīnus, -nī, *m.*, the Apennines, a range of mountains running through Italy from north to south.

applicō, -plicāre, -plicāvi or -plicui, -plicātus or -plicitus [ad + plicō], *tr.*, join to, fasten to, pin to, nail to; drive to, bring to (*cf.* 2. **appellō**); with *ēnsem*, drive home.

apricus, -a, -um, *adj.*, sunny; as *transferred epithet* (§ 212), sun-loving.

aptō, -āre, -āvi, -ātus [aptus], *tr.*, fit on, put on, fit, fasten (to); fit, prepare, fashion, shape; fit out, equip, make ready.

aptus, -a, -um [properly, *pf. pass. part.* of **apō**, an old verb, fit, join], *adj.*, fitted to, joined to; studded with, decked with. *Fig.*, fitted to, fitted for, suitable, meet.

apud, *prep. with acc.*, at, near, by, with; with words denoting persons, among.

aqua, aquae, *f.*, water; of the sea, waves, flood.

Aquīculus, -lī, *m.*, Aquiculus, a Rutulian.

aquila, -lae, *f.*, eagle.

Aquilō, -lōnis, *m.*, Aquilo, North Wind, wild and stormy; wind (§ 208).

aquōsus, -a, -um [aqua], *adj.*, watery, rainy; rain-bringing.

āra, ārae, *f.*, altar (of earth, stone, or turf).

Āra, Ārae, *f.*, the Altar, the constellation Ara, in the southern skies, south of the tail of the Scorpion.

Arabs, Arabis, *m.*, an Arabian.

Ārae, Ārārum [āra], *pl. f.* the Altars, rocks in the sea between Sicily and Africa.

arātor, -tōris [arō], *m.*, plowman, husbandman, farmer.

arātrum, -trī [arō], *n.*, plow.

Araxēs, -xis, m., the Araxes, now the Aras, a river of Armenia, in Asia.

arbitrium, -trī or -trīi [arbitr], *n.*, prop-erty, umpire, referee], *n.*, prop-erty, position as an umpire, decision of a referee, authority; privilege, right; judgment, decision; will, caprice.

arbor or arbōs, arboris, f., tree.

arbores, -a, -um [arbor], *adj.*, of a tree; freely, tree-like, tall, towering.

arbōs: see arbor.

arbum, -tī, n., plantation, esp. of trees on which vines are trained, vineyard. In *pl.*, trees (poetic sub-stitute for arborēs, which is im-possible in dactylic hexameter verse).

Arcadia, -ae, f., Arcadia, a district in the Peloponnesus, in Greece.

Arcadius, -a, -um [Arcadia], *adj.*, of Arcadia, Arcadian.

arcānus, -a, -um [arceō: cf. arca, a chest], *adj.*, properly, closed, con-fined; hidden, secret, private. As noun, arcānum, -nī, *n.*, secret, mystery.

Arcas, Arcadis, m., an Arcadian. As *adj.*, Arcadian.

arceō, arcēre, arcuī, —, tr., inclose, con-fine; shut off or away, keep off, drive away, bar, debar, restrain, with-hold; with *inf.*, hinder (from), pre-vent (from), keep (from).

arcessō, -cessere, -cessivī, -cessitus, tr., call, summon.

Arcitenēns, -nentis [arcus + teneō], *m.*, Bow-Holder, Archer, an epithet of Apollo.

Arctos, Arctī, f., the Bear, Greater or Lesser, name of two constellations near the North Pole; by metonymy, the North.

Arctūrus, -rī, m., Arcturus, the brightest star in the constellation Boōtes. Its rising and its setting were attended by bad weather.

arcus, arcūs, m., bow; rainbow; arch; used freely of anything bow-shaped.

Ardea, -ae, f., Ardea, a town in Latium, capital of the Rutulī, about twenty miles south of Rome.

ārdēns: see ārdeō.

ārdeō, ārdere, ārsi, ārsum, intr., burn, blaze, glow. *Fig.*, glow, glitter, flash; with *inf.*, burn, be eager, ardently desire. **ārdēns, ārdentis, pres. part. act. as adj.**, burning, glowing. *Fig.*, glowing, glittering, burnished; aglow, eager, ardent.

ārdescō, ārdescere, ārsi, — [inceptive of ārdeō], *intr.*, begin to burn. *Fig.*, be inflamed, be eager.

ārdor, ārdōris [cf. ārdeō], *m.*, fire, flame, glow, blaze. *Fig.*, of the passions, heat, ardor, eagerness.

arduum, -i: see arduus.

arduus, -a, -um, adj., high, lofty, aloft, tall, steep; erect; (hence, *fig.*), proud. As noun, **arduum, -ī, n.**, steep, height.

ārēō, ārere, ārui, —, intr., be dry, be-come dry; of plants, dry up, shrivel, wither, languish.

Arethūsa, -sae, f., Arethusa, a foun-tain near Syracuse in Sicily, into which the nymph Arethusa was changed while she was being pursued by Alpheūs. See Alphēūs.

argentēus, -a, -um [argentum], *adj.*, silver, of silver.

argentum, -tī, n., silver. By metonymy (§ 203), silver-plate, plate; (silver) money.

Argī, Argōrum, pl. m., Argos, a city of Argolis in the Peloponnesus, Greece, one of Juno's favorite cities. See Argos.

Argivus, -a, -um [Argī, Argos], *adj.*, of Argos, Argive, Grecian. As noun, **Argivī, -vōrum, pl. m.**, Argives, Greeks.

Argolicus, -a, -um, adj., of Argolis or Argos, Argive, Grecian.

Argos (found only in the *nom.* and *acc. sing.*), *n.*, Argos. See Argī.

argūmentum, -tī [arguō], *n.*, anything that makes a matter clear, plot (of a play or story), subject, theme; evi-dence, proof.

arguō, arguere, arguī, argūtus, tr., make clear, show, reveal; prove, convict.

Argus, Argī, m., Argus, the hundred-eyed keeper of Iō, after she had been transformed into a heifer.

āridus, -a, -um [āreō], adj., dry; parched, thirsty.

ariēs, -etis, m., ram. *Fig.*, battering-ram (the striking end was shaped like a ram's head).

arista, -tae, f., the beard of grain; ear of grain, grain.

arma, armōrum, pl. n., equipment, implements, utensils in general; tackle, sails, rigging of a ship; warlike equipment, means of defense, armor, arms, *esp.* the shield; weapons in general, for defense or offense (seldom, however, of missiles); war, strife, battle.

armātus: see armō.

amentum, -tī, n., plow-cattle, cattle; in *pl.*, herd, drove (used of cattle, horses, and deer).

armiger, -gerī [arma + gerō], m., armor-bearer.

armipotēns, -potētis [arma + potēns], adj., mighty in arms, warlike, valiant, gallant.

armisonus, -a, -um [arma + sonō], adj., resounding with arms, girt with ringing arms.

armō, -āre, -āvī, -ātus, tr., equip, fit out, furnish; *arm. armātus, -a, -um, pf. pass. part. as adj.*, equipped, armed. *As noun*, **armātus, -tī, m.**, armed man, soldier, warrior.

armus, armī, m., shoulder, side, flank, of an animal (horse or bull).

arō, -āre, -āvī, -ātus, tr., plow, till, cultivate. *Fig.*, furrow; of a ship, plow the deep, sail through, traverse.

Arpī, Arpōrum, pl. m., Arpi, an important town of Apulia, said to have been founded by Diomedes.

arrēctus: see arrigō.

arreptus: see arripiō.

arrigō, -rigere, -rēxī, -rēctus [ad + regō], tr., raise up, raise, uplift, lift up. *Fig.*, uplift, stir up, animate, arouse, excite, encourage. **arrēctus,**

-a, -um, pf. pass. part. as adj., of the ears, pricked up, uplifted, straining; of the eyes, uplifted, staring; of the passions, deeply stirred.

arripiō, -ripere, -ripuī, -reptus [ad + rapiō], tr., catch up to one's self (swiftly), catch up, seize.

Arrūns, Arruntis, m., Arruns, a Tuscan ally of Aeneas; he slew Camilla, and was himself killed by the nymph Opis, at the command of Diana.

ars, artis, f., skill, dexterity, artistic power in any direction; by metonymy, artistry, handiwork, work, creation; trade, profession, calling; accomplishment, grace; in bad sense, scheme, cunning, wile, stratagem.

artifex, -fīcis [ars + faciō], m., artisan, artist; maker, author; in bad sense, contriver, schemer, trickster.

1. **artus, -a, -um, adj.**, close-fitted, compressed, close, tight, narrow.

2. **artus, artūs, m.**, joint, limb, member.

arvum, arvī [arō], n., arable land, plowed land, field; in *pl.*, fields; the country, as opposed to the city; land, as opposed to the sea; region, district, country.

arx, arcis [arceō], f., fortress, citadel, stronghold, fortified height; height, summit, shelter.

Ascanius, -nī or -nīi, m., Ascanius, son of Aeneas. He was King of Latinum, and founder of Alba Longa.

ascendō, ascendere, ascendī, ascēnsus [ad + scandō], tr., climb, mount; *intr.*, climb up, mount, ascend.

ascēnsus, -sūs [ascendō], m., climbing, ascent; progress.

Asia, -ae, f., Asia, the continent; more frequently, Asia Minor.

aspectō, -āre, -āvī, -ātus [freq. of aspiciō], tr., view closely; gaze at, survey.

aspectus, -tūs [aspiciō], m., look, glance; organ of sight, sight, eyes; sight, appearance; view, mien, aspect.

asper, aspera, asperum, adj., rough, uneven. *Fig.*, rough, harsh, bitter; stern, cruel, fierce, violent.

1. aspergō, aspergere, aspersi, aspersus [ad + spargō], *tr.*, besprinkle, bespatter.

2. aspergō, -ginis [ad + spargō], *f.*, sprinkling; *by metonymy*, spray, rain.

asperō, -āre, -āvi, -ātus [asper], *tr.*, make rough, roughen.

aspersus: see 1. aspergō.

aspiciō, aspicere, aspexi, aspectus [ad + speciō, *old verb*, look, look at], *tr.*, look at, see, catch sight of; examine, inspect; observe, view.

Assaracus, -ci, m., Assaracus, a Trojan, King of Phrygia; he was son of Tros, brother of Ilus and Ganymedes.

ast: see at.

astō, astāre, astiti, — [ad + stō], *intr.*, stand by, stand near; stand.

astrum, astrī, n., star; *freely*, constellation; *in pl.*, stars, heaven, sky.

astū: see astus.

astus, astūs, m., adroitness, dexterity; *in bad sense*, cunning, guile. **astū**, *abl. sing.*, as *adv.*, craftily.

Astyanax, -nactis, m., Astyanax, son of Hector and Andromache. After the capture of Troy the Greeks hurled him to death from its walls.

asylum, -li, n., place of refuge, sanctuary, asylum.

at or ast (§ 120), advers. conj., but, yet, however; *in an apodosis*, yet, still, at least; *with the advers. force weakened*, further, moreover, now; *in imprecations and curses*, but.

Atalanta, -tae, f., Atalanta. See *Introductory Note to Ovid, Selection XI*.

atavus, -vi, m., great-grandfather; *freely*, sire, ancestor.

āter, ātra, ātrum, adj., (lusterless) black, dark, murky, gloomy. *Fig.*, deadly, baneful, baleful.

Athesis, -sis, m., the Athesis, now the Adige, a river in northern Italy.

Athōs, gen. not found, m., Athos, a high mountain in Macedonia, Greece, opposite the island of Lesbos.

Atii, -ōrum, pl. m., the Atii, a Roman gens.

Atinās, -nātis, m., Atinas, a Rutulian.

Atlantiadēs, -dae [Atlās (2)], *m.*, a descendant of Atlas; a grandson of Atlas, *i. e.* Mercury, son of Maia.

Atlās, Atlantis, m., Atlas. (1) A mountain in Western Africa, on which heaven was supposed to rest. (2) A king of Mauretania, father of the Pleiades; he supported the heavens on his shoulders. He was skilled in astronomy.

atque or ac, conj., used to add a more important word or idea, and besides, and in fact, and indeed, and also, and; *in comparisons*, as, than.

Atridēs, -dae, m., a son of Atreus (King of Mycenae); *in pl.*, the sons of Atreus, *i. e.* Agamemnon and Menelaüs.

ātrium, ātri or ātriū, n., atrium, reception room of a Roman palace, an oblong room of some size, near the entrance. *In poetry*, the word is used *freely*, as *English hall* is used.

ātrōx, ātrōcis [āter], *adj.*, dark, gloomy; terrible, dreadful, awful, savage, cruel, fell, fierce.

attingō, -tingere, -tigi, -tactus [ad + tangō], *tr.*, touch. *Fig.*, reach, attain; find, come upon.

attollō, -tollere, —, — [ad + tollō], *tr.*, lift up, raise up, rear; rear, build (*high*), construct. *Fig.*, lift up, excite, intensify.

attonitus: see attonō.

attonō, -tonāre, -tonuī, -tonitus [ad + tonō], *tr.*, thunder at, stun, stupefy.

attonitus, -a, -um, pf. pass. part. as *adj.*, awestruck, amazed, bewildered, astounded.

attorqueō, -torquēre, -torsī, -tortus [ad + torqueō], *tr.*, hurl, swing, fling.

attrectō, -āre, -āvi, -ātus [ad + tractō], *tr.*, touch, handle.

♦ **Atys, Atyos, m.**, Atys, a young Trojan, a friend of Ascanius.

auctor, auctōris [augeō], *m.*, originator, producer, creator, founder, proposer, contriver, author; founder

of a family, ancestor, sire; adviser, counselor; voucher, surety, guarantee.

audāx, audācis [audeo], *adj.*, bold, daring, valiant; *in bad sense*, bold, defiant, reckless, presumptuous.

audēns: *see* **audeo**.

audeo, audēre, ausus sum, *intr. and tr.*, dare, venture. **audēns, audentis**, *pres. part. act. as adj.*, daring, bold, *in good sense*. **ausum, ausi**, *pf. pass. part. as noun, n.*, something ventured, bold or reckless deed.

audiō, audīre, audīvī, audītus, *tr.*, hear; listen to, heed, obey; hear (*as a judge*), inquire into, investigate; hear (*reports*) of, hear of.

auferō, auferre, abstulī, ablātus [ab + ferō], *tr.*, bear off, carry away; take away, remove.

augeō, augēre, auxi, auctus, *tr.*, increase, enlarge; heap up, pile high. *Fig.*, exalt, magnify, honor.

augur, auguris, *m.*, augur, diviner, soothsayer, prophet, *who foretold the future by interpreting omens derived from the cries and from the flight of birds*.

augurium, -rī or -rii [*cf.* **augur**], *n.*, science (*practice*) of augury, soothsaying, divination, prophecy; *by metonymy* (§ 201), meaning, import, significance; omen, portent; presentiment, foreboding.

augurō, -āre, -āvī, -ātus, *or, more often*, **auguror, augurārī, augurātus sum** [**augur**], *tr.*, foretell, predict, prophesy.

Augustus, -tī, m., Augustus, *a title bestowed on Octavianus* (§ 20). *See, in general*, §§ 7-28.

aula, aulae, f., properly, *a court before a Greek house*; court, hall; palace, royal court.

aulaeum, -ī, n., richly embroidered stuffs, tapestry; curtains, hangings.

Aulestēs, -tae, m., Aulestes, *a Tuscan ally of Aeneas*.

Aulis, Aulidis, f., Aulis, *a seaport in Boeōtia, Greece, opposite the island*

of Euboea, the gathering-place of the Greek forces that destroyed Troy.

Aunus, Aunī, m., Aunus, *a Ligurian, an ally of Aeneas*.

aura, aurae, f., air in gentle motion, breeze, (*light*) gale; air in general; breath; light (*see note on hoc . . . lūmen*, iii. 600), sheen, gleam, luster; sky, heavens (*as place of light and air*); sub **aurās**, to the air, to the light, skyward, heavenward, upward, up. *Fig.*, popular favor, thought of as fickle as the air or wind.

aurātus, -a, -um [aurum], *adj.*, decked with gold, gold-embroidered; gilded. **aureūs, -a, -um** [aurum], *adj.*, of gold, golden; decked, ornamented, or inlaid with gold; gilded, gilt; of color, golden, yellow, glittering. *Fig.*, splendid, glorious.

auricomus, -a, -um [aurum + coma], *adj.*, golden-tressed. *Fig.*, of trees, with golden (*i. e. yellow or bright*) foliage.

auriga, -gae, m., charioteer, driver. **auris, auris, f.**, ear.

aurōra, -rae, f., dawn, daybreak, morning. *Personified*, **Aurōra, -rae, f.**, Aurora, goddess of dawn, daughter of Hyperion and wife of Tithonus; the East, the Orient.

aurum, auri, n., gold; *by metonymy*, anything made of gold, *e. g.* money, dishes, a beaker, yoke for horses.

Auruncus, -a, -um, adj., of the Aurunci (*a people of Latium, dwelling near the coast, about the River Liris*), Auruncan. *As noun*, **Aurunci, -cōrum, pl. m.**, the Aurunci, Auruncans.

Ausonia, -ae, f., Ausonia, *an ancient name for middle and lower Italy; freely, Italy*.

Ausonidae, -dārum, pl. m., the Ausonians, Italians. *See* **Ausonia**.

Ausonius, -a, -um, adj., Ausonian, Italian. *As noun*, **Ausonii, -ōrum, pl. m.**, Ausonians, Italians. *See* **Ausonia**.

auspex, auspiciis [avis + speciō, *old verb*, look, look at], *m.*, bird-seer, augur, diviner, prophet; favorer, helper, protector, surety.

auspiciūm, -cī or -cī [*cf. auspex*], *n.*, augury (by watching the flight, etc., of birds); omen, portent, auspices; command, power, authority; inclination, will.

Auster, Austrī, m., Auster, South Wind, often rainy; wind (§ 208).

austrālis, -e [Auster], *adj.*, of the south, southerly, southern.

ausum, ausi: see *audeō*.

aut, disjunctive conj., marking sharp difference, or, or else; *aut . . . aut*, either . . . or.

autem, advers. conj., but, yet, however. For *ecce autem* see note on ii. 203; for *sed autem* see note on ii. 101.

Automedōn, -dontis, m., Automedon, charioteer of Achilles, and, later, armor-bearer of Pyrrhus.

autumnālis, -e [autumnus], *adj.*, of autumn, autumnal, autumn (as *adj.*).

autumnus, -nī, m., autumn. Personified, *Autumnus, -nī, m.*, Autumn, conceived of as a deity.

auxiliāris, -e [auxilium], *adj.*, helping, strengthening; helpful.

auxilium, -lī or -liī [augeō], *n.*, aid, help, assistance, succor.

avārus, -a, -um, adj., avaricious, covetous, greedy, rapacious.

āvectus: see *āvehō*.

āvehō, āvehere, āvedi, āvectus [ā + vehō], *tr.*, carry away, bear off, bear away; *in pass. (sc. nāvi or nāvibus)*, sail away, depart.

āvellō, āvellere, āvulsī or āvelli, āvulsus [ā + vellō], *tr.*, tear off, up, or away, pluck off, lop off, sever; separate forcibly, remove by force.

avēna, -nae, f., oats; oat straw; straw *in general*, a straw, a reed.

Averna: see *Avernus* (at the end).

Avernus, -nī, m., Avernus, a lake near Cumae, whose fumes, it was once said, destroyed birds that attempted to fly over it; near it tradition placed an entrance to the underworld. As *adj.*, Avernus, -a, -um, Avernian, Avernus's. As *noun*, Averno (sc. loca), -nōrum, *pl. n.*, the

Avernian realms, Avernus, the underworld. See *Aornus*.

āversus: see *āvrtō*.

āvertō, āvertere, āverti, āversus [ā + vertō], *tr.*, turn away, turn back, avert, remove. *Fig.*, estrange, alienate; *intr. (§ 151)*, turn (one's self) away, swing round. **āversus, -a, -um, pf. pass. part. as adj.**, turned away, remote; hostile, unfriendly, alienated, averse.

avidus, -a, -um [aveō, crave], *adj.*, craving, longing for, eager (for), desirous (of); ardent.

avis, avis, f., bird.

avitus, -a, -um [avus], *adj.*, grandfather's, ancestral.

āvius, -a, -um [ā + via], *adj.*, away from the path, out of the way, pathless, remote. As *noun*, **āvium, āvi or āvī, n.**, pathless place, by-way, out-of-the-way place.

āvōlō, -āre, -āvi, -ātum [ā + 1. volō], *intr.*, fly away. *Fig.*, flee, run away.

āvulsus: see *āvellō*.

avunculus, -lī [*dim. of avus*], *m.*, a mother's brother, (maternal) uncle.

avus, avi, m., grandfather, grandsire; sire, ancestor.

axis, axis, m., axle of a wagon or a chariot; by metonymy, wagon, chariot. *Fig.*, the axis (axle) of the earth or the heavens; heavens, sky; vault, dome, height of the heavens or sky.

B

Babylōnius, -a, -um [Babylōn, Babylon, a great city in Asia], *adj.*, Babylonian.

bāca, bācae, f., any small round fruit, berry, esp. the olive. *Fig.*, a pearl.

bācātus, -a, -um [bāca], *adj.*, studded or set with pearls, jeweled.

Bacchae, Bacchārum, pl. f., the Bacchae, the Bacchantes, women who worshiped Bacchus. They were associates of Silenus and the other Satyrs.

bacchor, **bacchāri**, **bacchātus sum**, *intr.*, keep the feast of Bacchus. *Fig.*, dance or move wildly, as the *Bacchantes* move, be frenzied, revel, rage; rage, storm; of *Rumor*, revel, run wild. **bachātus**, -a, -um, *pf. part.*, in *pass. sense*, reveled (over), visited in revelry by the *Bacchantes*.

Bacchus, **Bacchi**, *m.*, Bacchus, god of the vine and of wine, son of Jupiter and Semele (daughter of Cadmus, King of Thebes); by metonymy (§ 207), wine. See § 323. His greatest festival was celebrated near Thebes in Boeōtia, Greece.

Bactra, **Bactrōrum**, *pl. n.*, Bactra, capital of Bactria or Bactriana (now called Balkh), in Asia.

baculum, -li, *n.*, staff, stick, cane.

Baiæ, **Baiārum**, *pl. f.*, Baiæ, a famous watering-place on the Campanian coast, near Cumæ; many Romans built villas there, out into the sea.

bālātus, -tūs [bālō, bleat], *m.*, bleating.

Baleāricus, -a, -um, *adj.*, Balearic, *i. e.* belonging to the Balearic Islands (now called Majorca and Minorca), which lie east of Spain. Their inhabitants were famous as slingers.

ballæna, -nae, *f.*, whale.

balteus, -ī, *m.*, girdle, belt, or strap (of the sword or quiver).

barathrum, -thrī, *n.*, abyss, gulf, pit.

barba, **barbae**, *f.*, beard.

barbaricus, -a, -um [barbarus], *adj.*, foreign, strange, outlandish, barbaric; in a narrower sense, Phrygian (a common use).

barbarus, -a, -um, *adj.*, strange, foreign; outlandish, barbarous, rude, uncivilized. The word was applied by the Greeks to everybody not a Greek, by the Romans to everybody not a Greek or a Roman.

Barcaeī, -ōrum, *pl. m.*, the Barcaeī, the inhabitants of Barca, a city of Africa, near Cyrene.

Barcē, **Barcēs**, *f.*, Barce or Barca, nurse of Sychæus.

Baucis, **Baucidis**, *f.*, Baucis, a pious old woman of Phrygia, wife of

Philemon. See *Introductory Note to Ovid, Selection IX*.

beātus, -a, -um [originally *pf. pass. part.* of *beō*, a rare verb, make happy], *adj.*, happy, blessed, blissful.

Bebrycius, -a, -um *adj.*, of Bebrycia (a part of Bithynia in Asia Minor), Bebrycian.

Bēlidēs, -dae, *m.*, son or descendant of Belus, a name of Palamedes, as descended from Belus, King of Egypt. See **Bēlus** (3).

Bēlides, -dum [Bēlus (3)], *pl. f.*, the granddaughters of Belus, the fifty daughters of Danaüs, usually called Danaïdes. Enraged at being obliged to marry their cousins, the fifty sons of Aegyptus, King of Egypt and Arabia, they all, save one, *Hypermnestra*, killed their husbands on their wedding-night. Hence, in the underworld they had to try to fill a perforated jar with water.

bellātor, -tōris [bellō], *m.*, warrior. As *adj.*, warlike, valiant, gallant.

bellātrix, -tricis, *f.*, a woman warrior. As *adj.*, warlike, valiant.

bellicus, -a, -um [bellum], *adj.*, fond of war, warlike, martial.

bellō, -āre, -āvi, -ātum, or **bellor**, **bellāri**, **bellātus sum** [cf. bellum], *intr.*, wage war, make war, war, fight.

Bellōna, -nae [cf. bellum], *f.*, Bellona, goddess of war and bloodshed, an old Italian deity, sister of Mars.

bellum, **belli**, *n.*, war; in *pl.*, battles, combats, fights; strife. *Personified*, **Bellum**, **Beīli**, *n.*, the Demon of War, War-Fiend.

bēlua, -ae, *f.*, (large, wild) beast, monster.

Bēlus, **Bēli**, *m.*, Belus. (1) An early king of Tyre and Sidon, founder of the Tyrian line. (2) Father of Dido, King of Tyre, and conqueror of Cyprus. (3) King of Egypt, father of Danaüs, and ancestor of Palamedes.

bene [cf. bonus], *adv.*, *comp.* **melius**, *sup.* **optimē**, well, rightly; in good measure, fully; firmly, securely.

benignus, -a, -um, *adj.*, of a kind nature or heart, good-natured; kind, kindly, friendly, gracious.

Berecynthius, -a, -um, *adj.*, of Berecynthus (*a mountain in Phrygia*), Berecynthian, Phrygian.

Beroë, -ës, *f.*, Beroë, *a Trojan woman, wife of Doryclius of Epirus.*

bibō, bibere, bibi, —, *tr.*, drink, drink of. *Fig.*, drink, drink in.

bibulus, -a, -um [bibō], *adj.*, drinking freely or eagerly; thirsty.

biceps, bicipitis [bis + caput], *adj.*, two-headed; twin-peaked.

bicolor, -lōris [bis + color], *adj.*, of two colors, two-colored; dappled, pied.

bicornis, -e [bis + cornū], *adj.*, two-horned; two-pronged; forked. *Fig.*, of a river, with two mouths.

bidēns, bidentis [bis + dēns], *adj.*, two-toothed. *As noun*, bidēns, bidentis, *f.*, a sheep, properly, a sheep in its second year. In their first year sheep have eight milk teeth in the front part of the lower jaw. At the beginning of the second year the two of these in the center drop out, and are replaced by two of the second, or permanent, set. These are so much larger than the remaining milk teeth (now much worn, too, by use) that the sheep seems to have but two teeth, esp. since it has no teeth at all in the front part of the upper jaw.

biforis, -e [bis + foris], *adj.*, two-doored; of a musical instrument, with two holes or openings, two-stopped.

bifōrmis, -e [bis + fōrma], *adj.*, two-formed, double-shaped, dual, double.

bifrōns, bifrontis [bis + 2. frōns], *adj.*, with two foreheads, two-faced.

bigae, bigārum [contracted from biugae: bis + iugum], *pl. f.*, a pair of horses yoked to a chariot, span; two-horsed chariot, chariot.

biugus, -a, -um [bis + iugum], *adj.*, yoked two-and-two, yoked two-together; of a chariot, two-horsed. *As noun*, biugi, -gōrum (*sc. equi*),

pl. m., team, span; chariot (= bigae).

bilinguis, -e [bis + lingua], *adj.*, double-tongued. *Fig.*, deceitful, treacherous.

binī, bināe, bina, *distrib. num. adj.*, in *pl.*, two at a time, two by two; less exactly, two.

bipatēns, bipatentis [bis + pateō], *adj.*, doubly-opening, twice-opened, wide-open.

bipennis, -e, *adj.*, two-edged. *As noun*, bipennis, -nis [*sc. securis*], *f.*, two-edged ax, esp. a battle-ax.

birēmis, -e [bis + rēmus], *adj.*, lit., two-oared; of ships, having two lines or rows of oars. *As noun*,

birēmis, -mis (*sc. nāvis*), *f.*, bireme, galley, ship with two rows of oars.

bis, *adv.*, twice.

bisulcus, -a, -um [bis + sulcus], *adj.*, twice-furrowed, two-furrowed, cloven.

Bitiās, -ae, *m.*, Bitias. (1) A Carthaginian nobleman. (2) A Trojan, brother of Pandarus, slain by Turnus.

bivius, -a, -um [bis + via], *adj.*, with two ways or passages.

blanditia, -ae [blandus], *f.*, the act of caressing; in *pl.*, loving utterances.

blandus, -a, -um, *adj.*, caressing, flattering, seductive; soothing, quiet, charming.

Boeōtia, -ae, *f.*, Boeōtia, a district in Greece, northwest of Attica. The makers of the Cadmus story derived the name Boeōtia from bōs, heifer. To them Boeōtia was The Land of the Heifer. Modern scholars do not accept this derivation.

Boeōtius, -a, -um [Boeōtia], *adj.*, of Boeōtia, Boeōtian.

Bōla, Bōlae, *f.*, Bola, a town of the Aequi in Latium.

bonus, -a, -um, *adj.*, comp. melior, melius, sup. optimus, -a, -um, good; brave, gallant, valiant; worthy, noble; kind, gracious, favoring, kindly; skillful, dexterous. *As noun*, bonum, boni, *n.*, blessing; in *pl.*, goods, treasures. See also bene.

BoŮtĕs, -tae, *m.*, BoŮtes, a northern constellation, situated near the two Bears. See *Arctos*.

Boreās, -ae, *m.*, Boreas, North Wind; the god of the north wind.

bŏs, bovis, *c.*, ox, bullock, cow, heifer; in *pl.* usually *f.*, cattle.

bracchium, bracchi or bracchiū, *n.*, lower arm, forearm, arm. *Fig.*, sail-yard (= *antenna*); arm, branch (of a tree, rock, etc.).

brattea, -ae, *f.*, thin plate of metal, esp. gold leaf; freely, metal.

brevis, -e, *adj.*, of place or size, short, small; of depth, shallow; of time, short, brief. As noun, **brevia**, -ium, *pl. n.*, shallows, shoals.

breviter [brevis], *adv.*, usually of speech, briefly, concisely, tersely.

Briareus, -rei, *m.*, Briareus, a hundred-handed giant, often identified with *Aegaeon*.

Brontĕs, Brontae, *m.*, Brontes, the Thunderer, one of the Cyclops who toiled at the forge of *Vulcan*.

brūma, brūmae [= *breuma* = *brevima* = *brevissima*: *sc. diĕs*], *f.*, properly, the shortest day of the year, the winter solstice; freely, winter.

brūmālis, -e [brūma], *adj.*, of winter, wintry.

Brŭtus, Brŭtī, *m.*, Brutus, *i.e.* *Lucius Junius Brutus*, leader of the movement which led to the expulsion of the *Tarquins* in 509.

bŭbŏ, bŭbŏnis, *f.* (in other authors *m.*), horned owl, owl.

bŭcina, -nae, *f.*, a spiral horn or trumpet; horn, trumpet.

bullā, bullae, *f.*, (water) bubble; then any rounded thing, esp. a boss or knob of metal, used to adorn a belt, girdle, door, etc.

bustum, bustī, *n.*, the place of the funeral pyre; pyre; funeral mound, tomb.

Bŭtĕs, Bŭtae, *m.*, Butes. (1) A famous boxer, descendant of *Amycus*; he was slain by the Trojan *Dares*. (2) Armor-bearer of *Anchises*, and, later, guardian of *Ascanius*. (3) A Trojan slain by *Camilla*.

Bŭthrŏtum, -tī, *n.*, Buthrotum, a seaport in *Epirus*.

buxus, buxī, *f.*, box-tree; by metonymy (§203), pipe, flute.

Byrsa, Byrsae, *f.*, Byrsa, properly, the citadel of Carthage, a name given by *Vergil* to the site of Carthage.

C

cacŭmen, -minis, *n.*, extremity, end of anything; summit, top, peak.

Cadmĕis, -idis [Cadmus], *adj.*, *f.*, belonging to Cadmus, Cadmus's.

Cadmus, Cadmī, *m.*, Cadmus, son of *Agenor*, and brother of *Europa*. He built the citadel of Thebes, in Boeŏtia, Greece.

cadŏ, cadere, cecidī, cāsum, *intr.*, fall (down), sink; of sun or stars, set, decline; fall in death, die, perish; decrease, diminish, subside. *Fig.*, fall (out), happen, come to pass, befall (one).

cādŭcifer, cādŭcifera, cādŭciferum [cādŭceus, a herald's staff, especially the staff carried by *Mercury*, as herald of the gods (§ 322), + *ferŏ*], *adj.*, bearing the cādŭceus, staff-bearing.

cadŭcus, -a, -um [cadŏ], *adj.*, falling, fallen, slain, killed; freely, destined to fall, doomed.

cadus, cadī, *m.*, a large earthen jar, esp. for wine, oil, or vinegar, jar, flagon; freely, urn.

Caeculus, -lī, *m.*, Caeculus, a son of *Vulcan*, and founder of *Praeneste*.

caecus, -a, -um, *adj.*, in act. sense, unseeing, sightless, blind, blinded; in pass. sense, unseen, hidden, concealed, secret. *Fig.*, dark, obscure, mysterious.

caedĕs, caedis [caedŏ], *f.*, a cutting down or lopping off; slaughter, massacre, carnage; by metonymy (§ 201), blood shed by murder or slaughter.

Caedicus, -cī, *m.*, Caedicus, an Italian, friend of *Remulus*.

caedŏ, caedere, cecidī, caesus, *tr.*, cut, hew, lop; cut down or off, cut to pieces; cut, slay kill; freely, strike, cudgel, beat.

caelestis, -e [caelum], *adj.*, heavenly, divine, celestial. *As noun*, **caelestēs**, -tium, *pl. m.*, dwellers in heaven, deities, gods.

caelicola, -lae [caelum + colō], *m.*, dweller in heaven, deity, god.

caelifer, **caelifera**, **caeliferum** [caelum + ferō], *adj.*, heaven-carrying; heaven-bearing.

caelō, -āre, -āvi, -ātus, *tr.*, carve or engrave in relief, engrave, chase, emboss.

caelum, **caeli**, *n.*, the heavens, high heaven, sky; *by metonymy*, weather (since weather phenomena display themselves best in the sky).

Caeneus, **Caenei**, *m.*, Caeneus, originally a maiden named Caenis, then changed by Neptune into a young man, then changed again into a maiden.

caenum, **caeni**, *n.*, (loathsome) dirt, mud, mire, filth.

caerula, -lōrum; *see caeruleus*.

caeruleus, -a, -um, *and, in poetry*, **caerulus**, -a, -um, *adj.*, dark blue, blue, azure; dark green, green; sea-colored, sea-hued; dark-hued, dark; *freely, like āter*, black, dark, gloomy. *As noun*, **caerula**, -lōrum, *pl. n.*, the azure deep, dark seas, the sea.

caerulus; *see caeruleus*.

Caesar, **Caesaris**, *m.*, Caesar. (1) *Caes* (in Latin, *Gārus*) *Julius Caesar*, the famous Dictator. (2) *Caes* (in Latin, *Gārus*) *Julius Caesar Octavianus Augustus*; *see* §§ 3, 7-28.

caesariēs, -ēi, *f.*, (luxuriant, beautiful) hair, tresses, locks.

caespes, **caespitis**, *m.*, cut sod, sod, turf.

caestus, **caestūs**, *m.*, a boxing-glove, glove, gauntlet, cestus, made of a leather strap wound round and round the hands, and coming well up on the arm; plummets of iron or lead were fastened into the leather.

caesus; *see caedō*.

Caicus, -cī, *m.*, **Caicus**. (1) A Trojan, comrade of Aeneas. (2) A river of Mysia, in Asia Minor. It rises on

Mt. Teuthras, and flows past Pergamus into the sea opposite the island of Lesbos.

Caiēta, -tae, *f.*, Caiēta, a harbor town of Latium, now called Gaēta.

calathus, -thī, *m.*, (wicker) basket, widest at the top, used esp. by women to hold wool while they were spinning.

calcar, **calcāris** [calx], *n.*, spur.

Calchās, **Calchantis**, *m.*, Calchas, priest and prophet of the Greeks before Troy.

calcō, -āre, -āvi, -ātus [calx], *tr.*, set one's heel on, trample under foot, tread on.

calefaciō, -facere, -fēcī, -factus [caleō + faciō], *tr.*, make warm, warm, heat. *Fig.*, inflame, excite, arouse, stir.

caleō, **calēre**, **calui**, —, *intr.*, be warm, be hot, glow; *with membra*, be still warm with life, be scarce dead.

calēscō, **calēscere**, **calui**, — [inceptive of caleō], *intr.*, grow hot, become warm.

calidus, -a, -um [caleō], *adj.*, warm, hot.

1. **cāligō**, -āre, -āvi, —, *intr.*, send out thick mist or vapor; be densely dark, be gloomy.

2. **cāligō**, -ginis, *f.*, dense atmosphere, mist, fog; darkness, gloom.

callidus, -a, -um, *adj.*, shrewd, clever.

callis, **callis**, *m.*, path (stony, rough, and narrow), footpath, track (esp. one on the mountains, made by cattle); *freely*, path, track (e.g. of bees).

calor, **calōris** [cf. caleō], *m.*, heat, glow, esp. vital heat, glow of life, heat as indicative of life and health.

calx, **calcis**, *f.*, heel; *freely*, foot.

Calybē, -bēs, *f.*, Calybe, an aged Rutulian, priestess of Juno.

Calydōn, -dōnis, *f.*, Calydon, an ancient city of Aetolia in Greece, famous for the story of the boar which Minerva sent to ravage its territory because its king, Oeneus, forgot to sacrifice to her.

Calymnē, -nēs, *f.*, Calymne, an island in the Aegean Sea, near Rhodes, famous for its honey.

Camarīna, -nae, *f.*, Camarina, a city in Sicily, on the southern coast.

Camers, Camertis, m., Camers. (1) A son of Volcens, and King of Amyclae. (2) A Rutulian warrior of distinction. (1) and (2) may be the same person.

Camilla, -lae, f., Camilla, daughter of Metabus, a prince of Privernium, in Latium, and Casmilla. She led the Volscian allies of Turnus, but was slain by Arruns.

Camillus, -li, m., Camillus, i. e. Marcus Furius Camillus, who captured Veii, a town in Etruria, and saved Rome from the Gauls, in 387, so tradition said.

caminus, -nī, m., (smelting) furnace, forge. *Fig., of the forges, i. e. the craters, of Aetna.*

campus, campī, m., an even, flat, open place; plain, level surface, field; Māvortis Campus, the Field of Mars, the famous Campus Martius, north of the Capitoline Hill, between the walls of Rome and the Tiber.

Cancer, Cancrī, m., Cancer, the Crab, the sign of the zodiac through which the sun passes from June 21 to July 22.

candēns: see candeō.

candeō, candēre, candui, —, intr., glitter, shine, be (*lustrously or dazzlingly*) white; be white with heat, glow, be warm, be hot. **candēns, candentis, pres. part. act. as adj.,** white, glowing; hot, warm.

candēscō, candēscere, candui, — [inceptive of candeō], intr., grow white, become white; grow white hot.

candidus, -a, -um, adj., (lustrously or dazzlingly) white, glistening, bright, brilliant; *of the moon,* bright, silvery. *Fig., wondrously fair, lovely, beautiful.*

candor, candōris, m., (lustrous or dazzling) whiteness, brilliancy.

cāneō, cānēre, cānuī, — [cānus], intr., be gray, be hoary, be white.

cānēscō, cānēscere, —, — [inceptive of cāneō], intr., grow white.

canis, canis, c., dog, esp. a hunting hound.

canistrum, -trī, n., a basket, woven of

reeds, used esp. for bread, fruit, or flowers.

cānitiēs, -ēī [cānus], f., grayish-white color, grayness, whiteness; grayish-white hair, gray hair, white hair, hoary locks.

canna, cannae, f., a reed.

canō, canere, cecinī, cantus, intr. and tr., make melody, *by singing, or by playing a musical instrument;* sing, chant, play; sing of, relate, recount, rehearse (*in verse*); foretell, predict, prophesy, reveal, explain (*originally oracles and prophecies were delivered in verse*); *in military language,* sound a signal.

canōrus, -a, -um [canō], adj., melodious, tuneful, harmonious.

cantō, -āre, -āvi, -ātus [freq. of canō], intr., sing, chant; *tr.,* sing, chant; sing a chant over, enchant, charm.

cantus, cantūs [canō], m., melody, singing, song, music; (*tuneful*) strain, blast, peal (*of a trumpet*).

cānus, -a, -um, adj., white, hoary; gray, grayish.

capessō, capessere, capessivī, capessitus [capiō], tr., catch at eagerly, lay hold on, seize, take; strive for, seek earnestly; hasten to, repair or resort to. *Fig., lay hold eagerly on (commands, duties, etc.), execute, perform, discharge.*

capillus, -li, m., hair (of the head).

capiō, capere, cēpī, captus, tr., lay hands on, take hold of, seize, take; capture, master, occupy; select, choose. *Fig.,* captivate, hold spell-bound; ensnare, deceive, betray, seduce; *of diseases, passions, etc.,* lay hold on, seize, affect. **animō capere,** apprehend, grasp. **captus, capti, pf. pass. part. as noun, m.,** captive, prisoner.

Capitōlium, -li or -liī, n., the Capitol, the Temple of Jupiter Optimus Maximus at Rome, on the southwestern summit of the Capitoline Hill; the summit itself on which the temple stood; *in the pl., this summit, with all its buildings and surroundings, the Capitoline Hill (§ 192).*

capra, caprae, f., she-goat.

caprigenus, -a, -um [caper, goat + gignō], *adj.*, goat-born, of the goat kind; in iii. 221 it = the *gen. pl.* of caper.

captivus, -a, -um [capiō], *adj.*, captured, captive; belonging to a captive or captives, captive's, captives'.

captō, -āre, -āvi, -ātus [freq. of capiō], *tr.*, lay hold on eagerly, catch at, seize, grasp. *Fig.*, strive to catch (sounds, etc.), listen to, listen for.

captus: see capiō.

capulus, -lī [capiō], *m.*, properly, a holder; handle, hilt of a sword.

caput, capitis, n., head; by metonymy (see note on iv. 613), life, being, existence, living person, creature; head of cattle, swine, etc. *Fig.*, head, top, summit, peak, of a mountain, etc.; source of a river; source, cause, origin, occasion; chief, leader, ruler.

Capys, Capyos, m., Capys. (1) A Trojan, comrade of Aeneas, reputed founder of Capua. (2) The eighth king of Alba Longa.

Cār, Cāris, m., a Carian, an inhabitant of Caria, a district in Western Asia Minor, on the Aegean Sea.

carbaseus, -a, -um [carbasus], *adj.*, made of flax or linen, flaxen, linen.

carbasus, -sī, f. (in *pl.* also neuter, *carbasa, -sōrum*), *f.*, fine Spanish flax, flax, linen; by metonymy (§ 203), sail, canvas.

carcer, carceris, m., prison, jail; in *pl.*, the barriers within which chariots were confined till the signal for beginning the race was given, starting-place.

carchesium, -sī or -siī, n., a (Greek) drinking-vessel, often large and splendid, cup, goblet, beaker, narrower in the middle than at the extremities, with slender handles sweeping round from rim to bottom.

cardō, cardinis, m., pivot, properly, the whole arrangement of pivot and socket by means of which doors were made to open and shut. The sockets were in the lintel and in the threshold.

The pivots were set into the door, or its leaves (valvae), at top and at bottom; hinge is a convenient but inaccurate rendering. *Fig.*, turning-point, critical moment, crisis.

carēns: see careō.

careō, carēre, carui, caritum, intr., be without, be free from, be clear of (things undesirable); be deprived of, lack (blessings); construed with the ablative. **carēns, carentis, pres. part. act. as adj.,** lacking, wanting, without.

Cāres: see Cār.

Cāricus, -a, -um [Cāria, Caria, a district in Asia Minor, south of Lydia], *adj.*, Carian. As noun, **Cārica, -cae** (sc. *figus*, fig), *f.*, a Carian fig, a dried fig.

carina, -nae (more often in the *pl.*), *f.*, hull, frame (the keel and the timbers that start therefrom); by metonymy (§ 204), ship, vessel.

carmen, carminis, n., melody, strain, tune, song; poem, poetry; a verse, poetic inscription; utterance of an oracle, prophecy, prediction; incantation, charm, spell.

Carpathius, -a, -um [Carpauthus, Carpathus, an island in the Aegean Sea, between Crete and Rhodes], *adj.*, of Carpathus, Carpathian.

carpō, carpere, carpsī, carptus, tr., pick, pluck, cull, gather (flowers, fruits, etc.); of horses, etc., pluck, crop, graze on, browse (on); eat, enjoy; with *auram*, feed on, enjoy, breathe (see note on i. 388); waste, consume, destroy; with *aethera, viam, iter, trāmitem*, press quickly on, hasten on (over), pursue, traverse.

Carthāgō, -ginis, f., Carthage, a city in Northern Africa, the famous rival of Rome.

cārus, -a, -um, adj., properly, high-priced; dear, precious; esteemed, beloved; in *act. sense*, fond, loving.

casa, casae, f., a plain, simple house, hut, cabin, cottage.

Caspus, -a, -um, adj., of the Caspian Sea, Caspian.

Cassandra, -drae, *f.*, Cassandra, a daughter of Priam, beloved by Apollo, who endowed her with prophetic powers, but later, since she failed to keep her promises to him, decreed that no one should believe her utterances.

cassida, -dae, *f.*, helmet, usually of metal; contrast *galea*.

Cassiope, -pēs, *f.*, Cassiope, the wife of Cepheus, mother of Andromeda.

cassus, -a, -um, *adj.*, empty, void; deprived of, wanting, lacking, without. *Fig.*, void, useless, fruitless. in *incassum* or *incassum*, *adv.*, uselessly, fruitlessly, to no purpose, without avail.

Castalius, -a, -um [Castalia, Castalia, a fountain on Mt. Parnassus, at Delphi, sacred to Apollo and the Muses], *adj.*, Castalian, Delphic.

castellum, -li [*dim.* of *castrum*], *n.*, castle, fortress, stronghold, citadel.

castigō, -āre, -āvī, -ātus [castus + agō], *tr.*, properly, drive into purity, correct, set right, either by words, reprove, chide, reproach, rebuke, or by deeds, punish, chastise, avenge.

castra: see *castrum*.

castrum, *castrī*, *n.*, rare in *sing.*, commonly *castra*, *castrōrum*, *pl. n.*, camp (of soldiers), encampment, headquarters. *Castrum Inui*, *n.*, *Castrum Inui*, a town of Latium.

Castrum Inui: see *castrum*.

castus, -a, -um, *adj.*, morally pure and spotless, pure, guiltless, innocent, chaste; pious, holy, sacred.

cāsū: see *cāsus*.

cāsus, *cāsus* [cadō], *m.*, a falling, fall, overthrow. *Fig.*, that which falls out or befalls, event, occurrence, happening, chance, fortune, fate, crisis; misfortune, mishap, mischance, sorrow, calamity; hazard, peril. *cāsū*, *abl. sing.* as *adv.* = *forte*, by chance.

catēna, -nae, *f.*, chain, fetter, shackle.

caterva, -vae, *f.*, crowd, troop, throng, multitude.

Catiline, -nae, *m.*, Catiline, *i.e.* Lucius Sergius Catilina, the notorious con-

spirator, whose schemes Cicero, then consul (in the year 63), frustrated.

Catō, Catōnis, *m.*, Cato, *i.e.* Marcus Porcius Cato Uticensis, a consistent Stoic and pure-minded patriot, who, after Julius Caesar's victory at Thapsus in Africa, committed suicide at Utica in Africa, rather than witness the downfall of the Roman State.

catulus, -li, *m.*, young animal, whelp, cub, *e.g.* a young dog, a young wolf.

Caucasus, -sī, *m.*, Caucasus, the mountain range in Asia, between the Black Sea and the Caspian Sea.

cauda, *caudae*, *f.*, tail of an animal.

caulae, *caulārum*, *pl. f.*, openings, holes, passages; the open fence of a sheepfold, made of bars with openings between them, palings, pickets; sheepfold.

Caulōn, Caulōnis, *m.*, Caulon or Caulonia, a city on the east coast of Bruttium, in Italy.

Caurus, Caurī, *m.*, Caurus, the North-west Wind.

causa, *causae*, *f.*, reason, cause, ground, occasion, source; feigned cause, pretext, excuse; a cause or case in law, lawsuit, suit.

cautēs, *cautis*, *f.*, a rough, pointed rock, crag, cliff.

cautus: see *caveō*.

cavātus: see *cavō*.

cavea, -ae [cavus], *f.*, a hollow, cavity; auditorium, ring of a theater or circus; seats, benches for spectators; by metonymy (§ 206), spectators.

caveō, *cavēre*, *cāvī*, *cautus*; *intr.* and *tr.*, take heed, be on one's guard (against), guard against, beware of, avoid. *cautus*, -a, -um, *pf. pass. part.*, in *dep. sense*, as *adj.*, having taken care, heedful, careful, cautious.

caverna, -nae [cavus], *f.*, cavity, cavern, grotto.

cavō, -āre, -āvī, -ātus [cavus], *tr.*, make hollow, make a hollow in, hollow out. *cavātus*, -a, -um, *pf. pass. part.* as *adj.*, hollow, cavernous.

cavus, -a, -um, *adj.*, hollow, cavernous; hence, enveloping, surrounding, enshrouding.

Caÿster, -trī, *m.*, Caÿster, a river in Lydia, in Asia Minor. It rises on Mt. Tmolus, and enters the Aegean Sea near the city of Ephesus.

Cecropidēs, -dae [Cecrops, Cecrops, the first king of Athens], *m.*, a (son or) descendant of Cecrops, an Athenian.

Cecropius, -a, -um [Cecrops, Cecrops, the first king of Athens], *adj.*, Cecropian, Athenian.

cēdō, cēdere, cessi, cessum, *intr.*, be in motion, move, go; go away, depart, withdraw (*construed with abl.*, or with *dē*, *ē*, or *ex* with *abl.*); *esp.*, go backward, retreat, flee. *Fig.*, yield, abate, cease; yield, give way, die out, vanish; give place or room to, yield (*to*), submit (*to*); yield to, be inferior to, come short of; go to, fall to, fall to the lot or share of, accrue to.

cedrus, cedrī, *f.*, cedar-tree (*more strictly, the juniper-tree*), cedar-wood.

Celaenō, -nūs (*Greek form*), *f.*, Celae-ho, one of the Harpies; see Harpyia.

celeber, celebris, celebre, *adj.*, of a place, crowded, frequented, and so famous; of a person, densely surrounded, thronged, honored.

celebrō, -āre, -āvi, -ātus [celeber], *tr.*, properly, visit a place in numbers, throng, crowd, or visit often, frequent; keep a festival in numbers, solemnize, celebrate; do repeatedly, engage in (*often*), practice; praise, honor, extol.

celer, celeris, celere, *adj.*, swift, fleet, quick, agile, lithe.

celerō, -āre, -āvi, -ātus [celer], *intr.*, be quick, hasten, make speed; *tr.* (§ 143), quicken, speed, hasten.

cella, cellae, *f.*, storeroom; freely, any small room, *e.g.* a cell in a beehive.

cēlō, -āre, -āvi, -ātus, *tr.*, hide, cover; keep secret, conceal.

celsus, -a, -um [perhaps *pf. pass. part.*, in *dep. sense*, of 1. cellō, an old verb, rise high, tower], *adj.*, towering, high, lofty, tall.

1. Centaurus, -rī, *m.*, a Centaur. The myth described the Centaurs as half

man, half horse; they were probably a wild, rude people of Thessaly, who fought on horseback.

2. Centaurus, -rī, *f.*, Centaur, the name of a Trojan ship.

centēni, -nae, -na [centum], *distrib. num. adj.*, in *pl.*, properly, a hundred each, a hundred at a time; freely, a hundred.

centum, *num. adj.*, *indecl.*, in *pl.*, a hundred; in poetry used freely of any large number, many.

centumgeminus, -a, -um [centum + gignō], *adj.*, hundredfold, *i.e.* having a hundred natures or personalities, an epithet of the giant Briareus, who is described in other writers merely as hundred-handed.

Cēphēnus, -a, -um [Cēpheus], *adj.*, Cepheus's; Ethiopian.

Cēpheus, Cēpheī, *m.*, Cepheus, King of Ethiopia, husband of Cassiope, and the father of Andromeda.

Cēphēus, -a, -um [Cēpheus], *adj.*, belonging to Cepheus, of Cepheus, Cepheus's.

Cēphisis, -sidis [Cēphissus], *adj.*, of the Cephissus.

Cēphissus, -sī, *m.*, Cephissus, a river of Boeotia and Phocis, in Greece.

cēra, cērae, *f.*, wax.

Ceraunia, -ōrum [*Greek name; properly, Headlands of Thunder*], *pl. n.*, the Ceraunian Mountains, in the northwestern part of Epirus, Greece.

Cerberus, -rī, *m.*, Cerberus, the three-headed dog that guarded the entrance to the underworld.

Cereālis, -e [Cērēs], *adj.*, of Ceres, Ceres's.

cerebrum, -brī, *n.*, the brain, brains.

Cerēs, Cereris, *f.*, Ceres, daughter of Saturn, and sister of Jupiter; she was mother of Proserpina (see § 336); by metonymy, grain, bread.

cernō, cernere, crēvi, crētus or certus, *tr.*, properly, separate. *Fig.*, separate by the senses, *esp.* by the sight, discern, distinguish, perceive, see; *intr.*, decide by a contest, fight, contend. **certus**, -a, -um, *pf. pass. part.* as *adj.*, definitely fixed, de-

terminated, resolved; settled, fixed, assured, inevitable, unerring, sure, certain, definite; reliable, trusty, faithful. **certum** (*m. acc.*) **facere**, make (a person) certain, i.e. inform; **certum** (*n. nom.*) **est mihi**, with *inf.*, I am resolved (to do something).

cernuus, -a, -um, *adj.*, bent forward, (*turned*) face downward; *freely*, of a horse, pitching head foremost.

certāmen, -minis [**certō**], *n.*, contest, strife, battle, match; rivalry, zeal.

certatim [**certō**], *adv.*, in rivalry, eagerly, earnestly, zealously.

certē [**certus**], *adv.*, fixedly, assuredly, certainly, surely, truly; at any rate, at least.

certō, -āre, -āvī, -ātum [*freq. of cernō*], *intr.*, decide by strife or contest, contend, fight, strive, struggle; contend in rivalry, vie (*with one another*), rival; *with inf.*, strive eagerly, seek, aim.

certus: see **cernō**.

cerva, **cervae**, *f.*, female deer, hind.

cervix, **cervicis**, *f.*, neck (*esp.*, the back or nape of the neck); *freely*, head, shoulders.

cervus, **cervī**, *m.*, stag, deer.

cessō, -āre, -āvī, -ātum [*freq. of cēdō*], *intr.*, yield greatly, stand or hang back; be idle, be inactive, be still; delay, loiter, flag, lag, be a laggard; cease, stop, abate.

cētē: see **cētus**.

cēterus, -a, -um, *adj.*, the rest of, the remainder of, the remaining. As *noun*, **cēterī**, -rōrum, *pl. m.*, all the others, the rest; **cēterum** and **cētera**, *n. sing. and pl. as adv.* (§ 146), in all other respects, otherwise.

cētus, **cēti**, *m.*, *pl. nom. and acc.* **cētē** (*Greek form*), *n.*, sea-monster, e.g. a whale, shark, or dolphin.

ceu, *adv. and conj.*, in comparisons (1) involving facts, as, just as, as when, (2) involving suppositions or hypotheses, as if.

Chalcidicus, -a, -um, *adj.*, of Chalcis (the chief town of Euboea, an island

east of Boeōtia, in Greece), Chalcidian, Cumaeian (Cumae was a colony from Chalcis).

Chalybes, -bum, *pl. m.*, the Chalybes, the Chalybians, a people in Pontus, Asia Minor, famous workers of steel.

chalybs, **chalybis**, *m.*, steel.

Chāōn, **Chāōnis**, *m.*, Chaon, a son of Priam, brother of the prophet Helenus; after him Helenus named his realm, in Epirus, Chaonia.

Chāonia, -ae [**Chāōn**], *f.*, Chaonia, a district in Epirus, ruled first by Pyrrhus, son of Achilles, later by Helenus.

Chāonius, -a, -um [**Chāōn**], *adj.*, of Chaonia, Chaonian, Epirote.

chaos, *n.*, only in *nom. and acc. sing.*, chaos, properly, the first state of the universe, thought of as limitless, empty space, void; *esp.*, the limitless underworld; personified as a deity, Chaos (§ 308).

Charōn, **Charontis**, *m.*, Charon, the ferryman of the underworld, who conveyed across the Acheron (or the Styx) the souls of those who had been duly buried.

Charybdis, -dis, *f.*, Charybdis, a whirlpool between Sicily and Italy, in the Straits of Messina.

Chimaera, -rae, *f.*, the Chimaera.

(1) A mythical monster with the head of a lion, a goat's head projecting from its middle, and the tail of a serpent; it was supposed to vomit fire, and was localized in Lycia, Asia Minor. It may have been the embodiment in myth of the volcanic fires active in that district. (2) A Trojan ship; see note on v. 122.

chlamys, **chlamydis**, *f.*, the chlamys, a (Greek) cloak, mantle, cape, made of a large piece of wool, fastened by a clasp on one shoulder, usually the right; it was often richly embroidered, and was worn especially by young men, hunters, and soldiers.

Chlōreus, **Chlōrei**, *m.*, Chloereus, a Trojan, priest of Cybele.

chorēa, -ae [**chorus**], *f.*, a (solemn) dance in a ring.

chorus, chori, m., a dance in a ring, esp. by a group or company; a choral dance; by metonymy, troop of dancers or singers; freely, troop, company, throng.

Chromis, Chromis, m., Chromis, a Trojan, slain by Camilla.

chrysolithus, -thi [a Greek word, meaning gold-stone], *m.*, chrysolite, topaz.

Cicones, -num, pl. m., the Cicones, a people of Thrace, on the River Hebrus.

ciō, ciēre, cīvī, citus, rarely ciō, cire, cīvī, citus, tr., put in vigorous motion, stir (up), move, agitate; call, summon. *Fig.*, effect, produce, cause, bring about; stir up, arouse, excite, spur on, shake. **citus, -a, -um, pf. pass. part. as adj.,** stirred up, swift, speedy, fleet; often = an *adv.*, swiftly, speedily, quickly.

Cilix, Cilicis, adj., Cilician, situated in Cilicia. *Cilicia was a district in the southern part of Asia Minor.*

cinctus: see **cingō**.

cingō, cingere, cīnxi, cinctus, tr., encircle, surround, encompass; girdle, gird; gird one's self with a weapon, esp. a sword, gird on.

cingulum, -li [cingō], *n.*, girdle, belt, esp. a sword-belt, baldric.

cinis, cineris, m., ashes, embers; ruins; ashes or material part of the dead.

circā, adv., around, about, near (*by*).

Circaeus, -a, -um [Circē], *adj.*, of Circe, Circe's, Circaean.

Circē, Circēs, f., Circe, a daughter of the Sun, a sorceress skilled in magic and the use of poisons; she dwelt on an island off the west coast of Italy, identified with the promontory of *Circeii* (cf. iii. 386, with notes). See *Aeaeus*.

circēnsis, -e [circus], *adj.*, of the circus. *As noun*, **circēnsēs, -sium** (sc. *lūdī*), *pl. m.*, the circensian games, chariot races, in the circus, esp. in the *Circus Maximus* at Rome.

circueō: see **circumeō**.

circuitus, -tūs [circum + eō], *m.*, a going round, circuit, roundabout way.

circulus, -li [*dim. of circus*], *m.*, circle, circlet, chain, ring, band.

circum, adv., around, about. *As prep., with acc.*, around, about, over.

circumdō, -dare, -dedi, -datus [circum + dō], *tr.*, with *acc. and dat.*, put round, set round; with *acc. and abl.*, surround with, encircle, inclose, envelop.

circumeō, -ire, -ivī or -ii, -itum, or circueō, -īre, -ivī or -ii, -itum [circum + eō], *intr.*, go round, move round; *tr.*, circle round.

circumferō, -ferre, -tulī, -lātus [circum + ferō], *tr.*, bear around, carry about; lustrate, purify (see note on vi. 229).

circumflectō, -flectere, -flexī, -flexus [circum + flectō], *tr.*, bend about, wind round; freely, trace (round), traverse.

circumfluō, -fluere, -flūxī, -flūxus [circum + fluō], *tr.*, flow round, stream round.

circumfundō, -fundere, -fūdī, -fūsus [circum + 2. fundō], *tr.*, pour round; with *acc. and abl.*, surround, envelop, encompass; the *pass.* is often used of persons, in middle sense (§§ 166-167), pour round, gather (about), flock together, throng.

circumfūsus: see **circumfundō**.

circumlinō, -linere, -lēvī, -litus [circum + linō, daub, smear], *tr.*, daub all round, smear.

circumsonus, -a, -um [circum + sonō], *adj.*, making a noise all around; of hunting hounds, barking around, baying round.

circumspiciō, -spicere, -spexī, -spectus [circum + speciō, *old verb*, look, look at], *intr.*, look round, gaze about; *tr.*, look round on, view on all sides, survey, examine; look round at, catch sight of, espy.

circumstō, -stāre, -stetī, — [circum + stō], *intr.*, stand around; *tr.*, stand round, surround, encompass, beset, overwhelm.

circumtextus, -a, -um, pf. pass. part. of circumtexō, an old verb, weave round, as *adj.*, woven round, bordered.

circumveniŏ, -venīre, -vēnī, -ventus [circum + veniŏ], *tr.*, come or move round, encircle, surround.

circumvolŏ, -volāre, -volāvī, -volātus [circum + 1. volŏ], *tr.*, fly round, hover round or over, flit about.

circumvolvŏ, -volvere, -volvi, -volūtus [circum + volvŏ], *tr.*, roll round, turn round; revolve round.

circus, **circī**, *m.*, circle, ring, circus, place for chariot races, esp. the *Circus Maximus* at Rome, race course; by metonymy, a circle or ring of spectators; spectators.

Cissēis, -īdis, *f.*, Cisseis, *i.e.* Hecuba, wife of Priam; she was daughter of Cisseus, a Thracian king.

Cisseus, **Cisseī**, *m.*, Cisseus. (1) A Thracian king, father of Hecuba. (2) A Rutulian, son of Melampus, comrade of Turnus.

Cithaerŏn, -rŏnis, *m.*, Cithaeron, a mountain in Boeŏtia, Greece, sacred to Bacchus.

cithara, -rae, *f.*, the cithara (a musical instrument), lute, guitar, lyre.

citŏ [abl. sing. of **citus**; *sc.*, perhaps, **modŏ**], *adv.*, comp. **citius**, quickly, speedily, soon.

citrā, *adv.*, on this side of, this side of; *prep.*, with *acc.*, this side of.

citus: see **cieŏ**.

civilis, -e [civis], *adj.*, of a citizen or citizens, civil, civic.

civis, **civis**, *c.*, citizen, fellow citizen, countryman or countrywoman.

clādēs, **clādis**, *f.*, properly, a breaking to pieces; ruin, destruction, disaster, calamity; esp., slaughter, carnage, havoc in war; by metonymy (§ 202), ruin, scourge, destroyer.

clam [akin to **cēlŏ**], *adv.*, secretly, in secret, stealthily.

clāmŏ, -āre, -āvi, -ātus, *intr.*, call out, cry out, shout; *tr.*, call to, address.

clāmor, **clāmŏris**, *m.*, loud call, cry, shout, whether of pleasure or of pain; outcry, uproar, crash, din, clamor; battle shout; lamentation; applause.

clangor, **clangŏris**, *m.*, clang, din, noise; shouting, uproar; of trumpets, braying, blare.

clārēscŏ, **clārēscere**, —, — [clārus], *intr.*, become clear to the ears, grow distinct, be plainly audible, grow loud; *fig.*, become clear to the eyes, grow bright.

Clarius, -a, -um, *adj.*, of Claros, Clarian, a title of Apollo, who had a famous temple and oracle at Claros, in Ionia, Asia Minor.

clārus, -a, -um, *adj.*, clear to the ears, clear, loud, distinct, ringing; *fig.*, clear to the eyes, visible, bright, brilliant, famous, distinguished, illustrious, renowned.

classis, **classis**, *f.*, a class or division of Roman citizens, esp. for military purposes, army, (battle) host, fleet; in *pl.*, ships, and, by metonymy, crews, sailors.

claudŏ, **claudere**, **clausī**, **clausus**, *tr.*, shut (up), close, bar, fasten; hem in, confine, pen up; inclose, encompass, surround.

claudus, -a, -ūm, *adj.*, limping, lame; maimed, mangled, crippled.

claustrum, **claustrī** [claudŏ], *n.*, fastening, shutter, barrier, bar, bolt; door, gate; bulwark, defense, barricade; usually in *pl.*

clausus: see **claudŏ**.

Clausus, **Clausī**, *m.*, Clausus, a Sabine chieftain; according to Vergil he was the progenitor of the *Gēns Claudia*.

clāva, **clāvae**, *f.*, a knotty stick, staff, club, cudgel.

clāvus, **clāvī**, *m.*, a (metal) nail, spike; by metonymy, of objects of like shape, rudder-handle, tiller, steering-paddle, rudder, helm.

cliēns, **clientis**, *m.*, dependent, vassal, client. The clients attached themselves to some *patrŏnus*, expecting from him faithful, honest help in all their interests, and, to some extent, financial support; in turn they were bound to respect their patron and to aid in every way to extend his influence and to add to his prestige.

clipeātus, -a, -um [clipeus], *adj.*, equipped with shields, shielded, shield-bearing.

clipeus, -ī, *m.*, and, rarely, **clipeum**, -ī, *n.*, a round shield of bronze.

clivus, **clivī**, *m.*, a slope (up or down), ascent, descent.

Cloanthus, -thī, *m.*, Cloanthus, a comrade of Aeneas.

Cloelia, -ae, *f.*, Cloelia, a Roman maiden. See note on viii. 651.

Clonus, **Clonī**, *m.*, Clonus, son of Eurytus, a skillful worker in gold; he wrought the designs on the sword belt of Pallas, son of Evander.

Cluentius, -ti or -tii, *m.*, Cluentius, a name borne by members of the Gēns Cluentia.

Clūsīnus, -a, -um, *adj.*, of Clusium (an important town of Etruria, on the River Clanis, a tributary of the Tiber), Clusian.

Clymenē, -nēs, *f.*, Clymene, daughter of Oceanus and Tethys.

Clymenēus, -a, -um [**Clymenē**], *adj.*, of Clymene, Clymene's.

Clytius, **Clyti** or **Clytii**, *m.*, Clytius, the name of several individuals, of whom nothing is really known. (1) A Trojan, descendant of Aeolus, slain by Turnus. (2) A Rutulian. (3) Father of the Trojan Euneüs.

coāctus: see **cōgō**.

Cocles, **Coclitis**, *m.*, the famous Horatius Cocles, who defended the Pōns Sublicius, a wooden bridge over the Tiber, against Porsenna, the Etruscan ally of the Tarquins.

coctilis, -e [**coquō**, bake, cook], *adj.*, baked; **coctilēs mūrī**, walls of burned brick.

Cōcȳtus, -ti, *m.*, Cocytus, a river of the underworld.

coēō, -īre, -ivī or -iī, -itum [**con + eō**], *intr.*, go or come together, gather, assemble; stream together, flow from all sides; come together, unite (in alliance); come together in combat, meet, join battle; of milk, blood, etc., thicken, curdle, congeal.

coepī, **coepisse**, *defect. verb. intr.* and *tr.*, begin, commence; essay, attempt, undertake. **coeptus**, -a, -um, *pf. pass. part. as adj.*, begun; attempted, essayed, undertaken.

As noun, **coeptum**, **coeptī**, *n.*, beginning, attempt, essay, undertaking, enterprise, venture.

coeptum: see **coepī**.

coeptus: see **coepī**.

coerceō, **coercēre**, **coercuī**, **coercitus** [**con + arceō**], *tr.*, inclose completely, surround, confine; keep in check, confine, restrain; (keep from straying, i.e.) marshal, keep in line.

coetus, **coetūs** [**coēō**], *m.*, a coming together, meeting, gathering; by metonymy, gathering, troop, company.

Coeus, **Coeī**, *m.*, Coeus, one of the Titans (§ 309); he was father of Latona.

cognātus, -a, -um [**con + (g)nāscor**], *adj.*, of like blood, related by blood, kindred, akin.

cognitus: see **cognōscō**.

cognōmen, -inis [**con + (g)nōmen**], *n.*, an added name, a family name (a name added to the nōmen and the prae-nōmen to distinguish families of the same gēns); freely, name, title.

cognōscō, **cognōscere**, **cognōvī**, **cognitus** [**con + (g)nōscō**], *tr.*, become acquainted with, grow familiar with, learn, ascertain; know, be conscious of, recognize. **cognitus**, -a, -um, *pf. pass. part. as adj.*, well known, known, familiar.

cōgō, **cōgere**, **coēgī**, **coāctus** [**con + agō**], *tr.*, drive together, collect, assemble, mass, muster; (keep from straying, i.e.) marshal, arrange, keep in line; (bring together, i.e.) condense, concentrate, congeal. *Fig.*, force (tears, etc.), squeeze out; with *inf.*, force, constrain, compel.

cohibeō, **hibēre**, **hibuī**, **hibitus** [**con + habeō**], *tr.*, hold together; hold or shut in, confine, restrain.

cohors, **cohortis**, *f.*, properly, an inclosure; by metonymy, of the objects inclosed, throng, crowd, multitude, esp. a military company, cohort; freely, fleet, squadron or line of ships.

Colchī, Colchōrum, *pl. m.*, the Colchians. *See Introductory Note to Ovid, Selection VII.*

Collātinus, -a, -um, adj., of Collatia, a Sabine town near Rome.

collātus: *see cōnferō.*

colligō, -ligere, -lēgī, -lēctus [con + legō], *tr.*, bring together, gather, collect, assemble; *with arma* (*ship's tackle*) or *vēla*, gather together, take in, make snug; gather, get, gain, acquire.

collis, collis, m., hill, height.

collum, collī, n., neck (*used of men, animals, and even of plants, e.g. of the poppy*).

colō, colere, coluī, cultus, tr., properly, cultivate, till the ground; dwell in, inhabit, occupy, possess. *Fig.*, cultivate, give heed to, care for, cherish, love, esteem; honor, reverence, worship.

colōnus, -nī [colō], *m.*, cultivator, farmer, husbandman; inhabitant (*of*), occupant; settler, colonist.

color, coloris, m., color; tint, hue, complexion.

coluber, -bri, m., snake, serpent.

columba, -bae, f., dove, pigeon.

columna, -nae, f., column, pillar, post.

colus, colī, f., distaff.

coma, comae, f., hair, tresses, locks. *Fig.*, tresses of plants or trees, foliage.

comāns, comantis [coma], *adj.*, hairy, shaggy; of a helmet, hairy, plumed, crested, bushy.

comes, comitis [con + eō], *c.*, comrade, companion, associate; guide, guardian; *in pl.*, attendants, suite, retinue, train.

1. **comitātus**: *see comitor.*

2. **comitātus, -tūs** [comitor], *m.*, properly, an accompanying, then, by metonymy, those who attend, retinue, train, suite, company.

comitō, -āre, -āvī, -ātus, or comitor, comitārī, comitātus sum [comes], *tr.*, go with, accompany, attend, escort, follow. **comitātus, -a, -um**, *pf. part., in pass. sense, as adj.*, accompanied, attended, escorted.

commendō, -āre, -āvī, -ātus [con + mandō], *tr.*, put into one's hands, commit to, intrust to, commend to.

commercium, -cī or -ciī [con + merx, wares, merchandise; *cf. mercor*], *n.*, commercial dealings; trafficking, trading, bargaining.

comminus [con + manus], *adv.*, hand to hand, in close conflict, at or to close quarters.

commisceō, -miscēre, -miscuī, -mixtus [con + misceō], *tr.*, mix (together), mingle, unite.

commissum: *see committō.*

commissus: *see committō.*

committō, -mittere, -misi, -missus [con + mittō], *tr.*, send or bring together, join, unite; send into the care of, intrust (to); of contests or battles, join, unite, begin, enter, engage in; of games, hold, celebrate; of misdeeds, commit, perpetrate, practice, be guilty of. **commissum, -si, pf. pass. part. as noun, n.**, wrongdoing, misdeed, fault, offense, crime.

commixtus: *see commisceō.*

commoveō, -movēre, -mōvī, -mōtus [con + moveō], *tr.*, move violently, shake, agitate. *Fig.*, move with any violent emotion or feeling, disturb, excite, arouse, agitate, frighten.

commūnis, -e, adj., common, joint, general.

commūniter [commūnis], *adv.*, jointly, unitedly, in common.

cōmō, cōmere, cōmpsi, cōmptus [con + emō], *tr.*, (*take =*) put together, esp. the hair, arrange, comb, dress, braid; deck, adorn.

compāctus: *see compingō.*

compāgēs, -gis [con + pangō], *f.*, a joining together; by metonymy, joining, joint, seam; found in Vergil only in the plural.

1. **compellō, -āre, -āvī, -ātus, tr.**, hail, greet, address, accost.

2. **compellō, -pellere, -puli, -pulsus** [con + pellō], *tr.*, drive together; drive, force.

compescō, compescere, compescuī, —, tr., restrain, check.

compingō, -pingere, -pēgī, -pāctus [con + pangō], *tr.*, join together, fit (together), unite, fasten.

complector, -plectī, -plexus sum [con + plectō, plait, weave], *tr.*, intertwine; embrace, infold, encircle; grasp, hold.

compleō, -plēre, -plēvī, -plētus [con + pleō, *an old verb*, fill], *tr.*, fill up, pack, cram, crowd, throng; fill, complete, round out, fulfill, finish.

1. **complexus**: *see* complector.

2. **complexus**, -xūs [complector], *m.*, encircling, embrace, caress.

compōnō, -pōnere, -posuī, -positus (*and, in poetry*, -postus) [con + pōnō], *tr.*, put together; build, make, construct, raise; devise, contrive, design; (*put together, i.e.*) arrange, set in order, compose, settle, adjust; quiet, calm, appease, allay, soothe; arrange for rest or sleep, lay down, lay, dispose; arrange for burial, lay away, lay to rest, bury. **compositus** or **compostus**, -a, -um, *pf. pass. part. as adj.*, arrayed, ordered, fixed, settled. *As noun*, **compositum**, -ti, *n.*, that which is fixed, arrangement, compact, agreement; **compositō**, *abl. sing. as adv.*, by agreement, according to compact, designedly.

comportō, -āre, -āvī, -ātus [con + portō], *tr.*, carry together, heap up, pile up, amass.

compositō: *see* compōnō (*at the end*).

compositum: *see* compōnō.

compositus or **compostus**: *see* compōnō.

comprecor, -precārī, -precātus sum [con, *with intensive force* + precor], *intr. and tr.*, pray, implore; pray to, beseech, entreat.

comprehendō, **comprehendere**, **comprehendī**, **comprehēnsus**, or **comprēndō**, **comprēndere**, **comprēndī**, **comprēnsus** [con +prehendō, prēndō], *tr.*, lay hold on, seize, grasp, catch. *Fig.*, grasp or embrace in (*with*) words, describe, recount.

comprēndō: *see* comprehendō.

comprehēnsus: *see* comprehendō.

comprēnsus: *see* comprehendō.

compressus: *see* comprimō.

comprimō, -primere, -pressī, -pressus [con + premō], *tr.*, press or squeeze together; hold in check, hold back. *Fig.*, check, curb, stay, restrain.

cōmpūtus: *see* cōmō.

compulsus: *see* 2. compellō.

con, **cō**, **co**, **com**, **cor**, *forms of a prep. prefix, akin to 1. cum*, together with, together, with; *sometimes with intensive force*.

cōnāmen, -minis [cōnor], *n.*, attempt, effort, essay.

1. **cōnātus**: *see* cōnor.

2. **cōnātus**, -tūs [cōnor], *m.*, attempt, essay, effort.

concavō, -āre, -āvī, -ātus [concavus], *tr.*, make hollow, hollow (*out*); round, curve.

concavus, -a, -um [con, *with intensive force* + cavus], *adj.*, hollow, concave; of rocks, cavernous, crannied.

concēdō, -cēdere, -cessī, -cessus [con + cēdō], *intr.*, go away, depart, retire, withdraw; give way to, yield (*to*), surrender; *tr.*, surrender, deliver; concede, grant, permit, suffer, allow; *with inf.*, grant, suffer, permit.

conceptus: *see* concipiō.

concessus: *see* concēdō.

concha, **conchae**, *f.*, properly, a bivalve shellfish; by metonymy (§ 203), shell, conch, shell-shaped trumpet.

concidō, -cidere, -cidī, — [con + cadō], *intr.*, fall together, collapse, fall down, fall, sink; perish, be slain.

concieō, -ciēre, -civī, -citus [con + cieō], *tr.*, properly, force or drive together; freely, drive, move violently or forcefully, rouse, stir up; fling, hurl (*a stone or a weapon*). *Fig.*, stir, arouse, excite, provoke; produce, cause. **concitus**, -a, -um, *pf. pass. part. as adj.*, in *fig. sense*, stirred up, aroused, excited; *at times* = *an adv. phrase*, with all speed, violently, furiously.

conciliō, -āre, -āvī, -ātus, *tr.*, bring together, unite. *Fig.*, unite in feel-

ing, unite as a friend, make friendly, win over, gain, secure, win.

concilium, -lī or -līi, *n.*, assembly, gathering, company, throng; *esp., a gathering for deliberative purposes, council, council-board.*

concupiō, -cipere, -cēpī, -ceptus [con + capiō], *tr.*, lay firm hold on, take in, receive, draw in; *receive fertilizing seed, conceive, give birth to.* *Fig., take in by the intellectual faculties, grasp, comprehend, understand, conceive (of), imagine; formulate, draw up (a treaty, etc.); take in (i.e. welcome) some thought, design, etc., admit, harbor, cherish, foster.*

concitō, -āre, -āvi, -ātus [*freq. of concieō*], *tr.*, set in violent motion, spur on (a horse).

concitus: *see concieō.*

conclāmō, -āre, -āvi, -ātum [con + clāmō], *intr.*, with *pl. subject*, cry out (together), shout (in unison); with *sing. subject*, cry out, shout, exclaim; *tr.* (§ 142), cry out, raise a cry.

concludō, -clūdere, -clūsi, -clūsus [con + claudō], *tr.*, shut up, inclose, surround.

concors, -cordis [con + cor], *adj.*, of one heart and mind, friendly, harmonious.

concrēscō, -crēscere, -crēvi, -crētus [con + crēscō], *intr.*, grow together (with), become part of, become ingrained (in); harden, stiffen, curdle, congeal, become clotted. **concrētus**, -a, -um, *pf. pass. part. in dep. sense, as adj.*, (grown together =) hardened, stiffened, matted (hair).

concrētus: *see concrēscō.*

concurrō, -currere, -curri, -cursum [con + currō], *intr.*, run together or with, dash together; rush, speed, hasten; *rush together in hostile spirit, meet in battle shock, fight, contend (with).*

conkursus, -sūs [concurrō], *m.*, a rushing or dashing together; *by metonymy, throng, crowd, assembly, concourse.*

concussus: *see concutiō.*

concutiō, -cutere, -cussi, -cussus [con + quatiō], *tr.*, shake violently, shatter; agitate, jar, sway. *Fig.*, shake, agitate, jar, alarm, startle, grieve; shake out, *as one shakes a robe to search it, search, examine, probe.*

condēsus, -a, -um [con, with *intensive force* + dēnsus], *adj.*, very dense, close; crowded or huddled together.

condiciō, -ōnis, *f.*, condition, contract, stipulation, proposal, agreement.

conditus: *see condō.*

condō, -dere, -didi, -ditus [con + dō], *tr.*, put together; fashion, build, erect; found, establish; *put up or away for safe-keeping, store up, stow away; lay away in the grave, lay to rest, bury; put away, hide, conceal; with ēnsem, bury, hide, sheathe in a foe.* *Fig.*, put together songs, verses, etc., compose, write; arrange, order, ordain; establish, bring about.

cōnectō, -nectere, -nexui, -nexus [con + nectō], *tr.*, bind together, fasten; wreath together, entwine.

cōnexus: *see cōnectō.*

confectus: *see cōnficiō.*

cōnferciō, -ferciere, -fersi, -fertus [con + farciō, stuff], *tr.*, stuff or cram together. **cōnferthus**, -a, -um, *pf. pass. part. as adj.*, pressed together, crowded, dense, serried; = *an adv. phrase, in close array, in serried ranks.*

cōnferō, -ferre, -tulī, collātus [con + ferō], *tr.*, bear or bring together; **cōnferre gradum**, bring one's step together with another's, keep pace with, walk with; bring together, unite in hostility; **cōnferre signa**, **cōnferre manum**, meet in close combat, fight at close quarters, fight, contend; with **certāmina**, begin, launch, engage in.

cōnferthus: *see cōnferciō.*

cōnfessus: *see cōnfiteor.*

cōnficiō, -ficere, -fēcī, -fectus [con + faciō], *tr.*, do thoroughly, do fully; finish, complete, accomplish, execute; use up, waste, exhaust, spend, overcome, destroy; *freely*, weaken. **cōnfectus, -a, -um, pf. pass. part. as adj.**, worn out, wasted, exhausted; wearied, enfeebled.

cōnfidō, -fidere, -fisis sum [con + fidō], *intr.*, trust to, rely on, put faith in.

cōnfigō, -figere, -fixī, -fixus [con + figō], *tr.*, join, fasten together; pierce through and through, transfix, perforate.

cōnfisus: *see* cōnfidō.

cōnfiteor, -fitērī, -fessus sum [con + fateor], *intr.*, confess, acknowledge; *freely*, confess, reveal.

cōnfixus: *see* cōnfigō.

cōnfligō, -fligere, -flixi, -flictum [con + fligō], strike down, dash down], *intr.*, dash or strike together, *esp. in conflict*, fight, struggle, contend, war.

cōnfodiō, -fodere, -fōdī, -fossus [con + fodiō], *tr.*, properly, dig thoroughly, dig; pierce through and through, transfix, stab.

cōnfossus: *see* cōnfodiō.

cōnfugiō, -fugere, -fūgī, — [con + fugiō], *intr.*, flee for refuge or aid; resort (to), have recourse (to).

cōnfundō, -fundere, -fūdī, -fusus [con + 2. fundō], *tr.*, pour together, mingle, mix. *Fig.*, mix (up), throw into disorder, disturb, confuse, confound; bewilder (the mind), disturb, confuse; violate, outrage a treaty, etc. **cōnfusus, -a, -um, pf. pass. part. as adj.**, bewildered, perplexed.

cōnfusus: *see* cōnfundō.

congelō, -āre, -āvī, -ātum [con + gelū], *intr.*, freeze (together); *freely*, grow hard, stiffen.

congemino, -āre, -āvī, -ātus [con + geminus], *tr.*, double, redouble, deal repeatedly (blows); *freely*, wield repeatedly (a sword or battle-ax), ply.

congemō, -gemere, -gemui, — [con + gemō], *intr.*, groan heavily or loudly, sigh deeply.

congerō, -gerere, -gessi, -gestus [con + gerō], *tr.*, bear together, collect, heap or pile up; build, rear, erect. **congestus**: *see* congerō.

concredior, -gredi, -gressus sum [con + gradior], *intr.*, properly, step or walk together (with), meet, *esp. in hostile spirit*, fight with, contend (with), encounter, engage.

1. congressus: *see* concredior.

2. congressus, -sūs [concredior], *m.*, meeting; encounter, whether in friendly or in hostile spirit; conference, interview; fight, contest.

coniciō, conicere, coniciē, coniectus [con + iaciō], *tr.*, properly, throw together; heap up, pile up; *freely*, throw on, pile on, fling at; hurl, cast, throw, drive (*esp. a weapon*); with sē (throw or) drive one's self to a place, hasten. *Note: for the scansion see note on disce, i. 70.*

coniectus: *see* coniciō.

cōnifer, cōnifera, cōniferum [cōnus + ferō], *adj.*, cone-bearing.

cōnitor, -nitī, -nixus or -nīsus sum [con + nitor], *intr.*, push (strongly) against; strive with might and main, struggle, exert one's self.

coniugium, -gī or -gīi [*cf.* coniungō, coniūnx], *n.*, union, *esp. the marriage union*, marriage, wedlock; by metonymy, husband, wife.

coniunctus: *see* coniungō.

coniungō, -iungere, -iūnxī, -iūctus [con + iungō], *tr.*, join, unite; with nāvem, join to a pier, etc., bind fast, moor.

coniūnx or coniux, coniugis [coniungō], *c.*, properly, one united to another, *esp. in marriage*; married person, husband, wife; *freely*, suitor, lover.

cōnixus: *see* cōnitor.

conlābor, -lābī, -lāpsus sum [con + lābor], *intr.*, fall or sink together, sink, collapse, fall in ruins; fall, faint, sink, swoon, fall dead; be slain, perish. **conlāpsus, -a, -um, pf. part. as adj.**, that has fallen, fainting, swooning, lifeless.

conlāpsus: *see* conlābor.

conloquium, -quī or -quī [conloquor, talk together], *n.*, talk (*with*), conversation (*with*), converse, intercourse (*with*).

conlūceō, -lūcēre, —, — [con + lūceō], *intr.*, give light on every side, glare far and wide, be lighted up; shine brightly, gleam, glitter.

conlūstrō, -āre, -āvi, -ātus [con + lūstrō], *tr.*, light up on all sides. *Fig.*, examine, survey, inspect.

cōnor, cōnāri, cōnātus sum, *intr.*, try, essay, attempt, undertake.

cōnsanguineus, -a, -um [con + sanguis], *adj.*, of like blood, kindred, akin, related. *As noun*, cōnsanguineus, -ī, *m.*, blood relation, kinsman.

cōnsanguinitās, -tātis [con + sanguis], *f.*, relationship by blood, kinship.

cōnscelerō, -āre, -āvi, -ātus [con, with intensive force + scelerō], *tr.*, defile by crime, stain, pollute.

cōnscendō, -scendere, -scendi, -scēsus [con + scandō], *tr.*, mount, climb, ascend, surmount; with *nāvem*, *classem*, or *aequor*, mount, ascend, climb, board, embark on.

cōnscius, -a, -um [con + sciō], *adj.*, properly, knowing in company with another or with one's own self (thought of as another person); conscious (of), aware of, privy to; allied, confederate; having knowledge of, witnessing, all-knowing, all-seeing (*of stars, etc.*); self-conscious, conscious; conscious of wrong-doing, guilty, self-condemned. *As noun*, cōnscius, cōnsci or cōnscii, *m.*, confidant.

cōnsenēscō, -senēscere, -senui, — [con + senēscō, grow old], *intr.*, grow old together, become old together.

cōnsequor, -sequi, -secūtus sum [con + sequor], *tr.*, follow vigorously, pursue; follow, come (or go) after, succeed; follow successfully, overtake, catch.

cōnserō, -serere, -serui, -sertus [con + 1. serō], *tr.*, bind together, join, fasten (*together*); clasp, buckle; entwine, weave; fashion, make: with

manum or *dextram* (*sc. manum*), join in close combat; with *proelium*, wage at close quarters, wage hotly, join, engage in.

cōnseratus: see cōnserō.

cōnsessus, -sūs [cōnsidō], *m.*, properly, a sitting together; by *metonymy*, assemblage, concourse, company; throng of spectators, spectators.

cōnsiderō, -āre, -āvi, -ātus, *tr.*, survey, inspect.

cōnsidō, -sidere, -sēdī, -sessum [con + sidō], *intr.*, take a seat, sit down (*together*); of birds, bees, etc., alight, perch, settle, swarm; take up a lasting abode, settle (*permanently*). *Fig.*, of *inanimate subjects*, settle (*down*), fall, perish; be overwhelmed, be plunged in.

cōnsilium, -li or -lii [cf. cōnsulō], *n.*, deliberation, consultation, planning; shrewdness, good or bad, sagacity, policy, trickery; by *metonymy*, the result of deliberation, decision, resolution, resolve, determination; plan, purpose, design, scheme; counsel, advice.

cōnsistō, -sistere, -stiti, -stitum [con + sistō], *intr.* (§ 151), take one's stand, set foot on; halt, stop, come to rest; be at rest, stand still, remain standing; settle, tarry, rest. *Fig.*, rest, be at ease.

cōnsōlor, -sōlāri, -sōlātus sum [con, with intensive force + sōlor], *tr.*, comfort, soothe, console.

cōnsonō, -sonāre, -sonui, -sonitum [con + sonō], *intr.*, sound together; sound loudly or clearly, ring, echo, resound.

cōnsors, cōnsortis [con + sors], *adj.*, of like lot, having an equal share, sharing with. *As noun*, cōnsors, cōnsortis, *c.*, comrade, partner, sharer (*in*), colleague.

1. cōnspectus: see cōnspiciō.

2. cōnspectus, -tūs [cōnspiciō], *m.*, a seeing, viewing; sight, view; by *metonymy*, the sight or view of others, presence; onlookers, spectators.

cōnspiciō, -spicere, -spexī, -spectus [con + speciō, *old verb*, look, look at], *tr.*, look at earnestly, view carefully, gaze on; see, observe, behold; catch sight of, espy, descry, perceive.

1. cōnsternō, -āre, -āvī, -ātus [*akin to 2. cōsternō*], *tr.*, stretch out, lay low; lay low in terror, frighten terribly.

2. cōsternō, -sternere, -strāvī, -strātus [con + sternō], *tr.*, strew over, bestrew, cover.

cōnstituō, -stituere, -stitui, -stitutus [con + statuō], *tr.*, set up, put, place; set up, erect, build; found, establish, fix. *Fig.*, determine, resolve.

cōnstō, -stāre, -stitī, -stātum [con + stō], *intr.*, stand together, stand; stand firmly fixed, be unchangeable, be settled, be in orderly array.

cōnstruō, -struere, -struxī, -structus [con + struō], *tr.*, heap up, pile up; erect, build, fashion, construct.

cōnsuēscō, -suēscere, -suēvī, -suētus [con + suēscō], *tr.*, accustom to, make familiar with; *intr.* (§ 151), accustom one's self to, become accustomed to. **cōnsuētus, -a, -um**, *pf. pass. part. as adj.*, used of things with which one is familiar, accustomed, wonted, usual, familiar.

cōnsuētus: see **cōnsuēscō**.

cōnsul, cōnsulis, m., consul, one of the two highest executive officers of the Roman State, elected annually.

cōnsulō, -sulere, -suluī, -sultus, *intr.*, take counsel, reflect, consider, consult, plan; take heed, be thoughtful, be careful; *tr.*, consult (*esp. a deity or an oracle*), ask advice of; examine, inspect. **cōnsultum, -ti**, *pf. pass. part. as noun, n.*, properly, something resolved; plan, resolve, decree; decree of an oracle, (*authoritative*) answer, response.

cōnsultus: see **cōnsulō**.

cōnsūmō, -sūmere, -sūmpsi, -sūmp-tus [con + sūmō], *tr.*, take up completely, use up; waste, destroy; of fire, use up, consume; use, employ; spend, pass.

cōnsurgō, -surgere, -surrēxi, -sur-

rectum [con + surgō], *intr.*, of several persons, rise together; of one person, rise, arise; raise one's self, throw one's self into (*a sword, spear, etc.*, *i.e. into the stroke of the sword, etc.*). *Fig.*, of things, rise, arise, spring up, come about.

1. contactus: see **contingō**.

2. contactus, -tūs [contingō], *m.*, touching; touch, contact.

contegō, -tegere, -tēxi, -tēctus [con + tegō], *tr.*, cover fully.

contemnō, -temnere, -temp-si, -temp-tus [con + temnō], *tr.*, make light of, esteem lightly, disregard, despise, disdain, scorn, defy.

contemptor, -tōris [contemnō], *m.*, scorner, despiser, scoffer, mocker.

contendō, -tendere, -tendi, -tentus [con + tendō], *tr.*, stretch out, strain, draw taut; (*strain, i.e.*) hurl, cast, whirl, shoot a missile, a weapon; with **cursum**, etc., press on, pursue quickly; *intr.* (§ 151), *fig.*, strain, struggle, strive earnestly; struggle with others, try one's strength with others (= try conclusions with), vie (with), struggle, contend; with *inf.*, strive, endeavor, make haste, try.

1. contentus: see **contendō**.

2. contentus: see **contineō**.

conterminus, -a, -um [con + terminus], *adj.*, having common boundaries with something, adjoining, near (to).

conterreō, -terrere, -terruī, -territus [con + terreō], *tr.*, frighten greatly, alarm grievously. **conterritus, -a, -um**, *pf. pass. part. as adj.*, frightened, alarmed, terror-stricken.

contexō, -texere, -texuī, -textus [con + texō], *tr.*, weave together; join together, build, fashion, erect, construct.

conticēscō, -ticēscere, -ticuī, — [con + tacēscō, *freq. of taceō*], *intr.*, become silent, grow still.

contiguus, -a, -um [contingō], *adj.*, in active sense, touching, near, close (to); adjoining, adjacent; in *pass. sense*, that may be touched, within reach of, near.

contineō, -tinēre, -tinuī, -tentus [con + teneō], *tr.*, hold together; hold back, restrain, repress, stay, check. **contentus, -a, -um, pf. pass. part. as adj., properly**, restrained, repressed. *Fig.*, curbed, controlled; contented, satisfied (*with abl.*).

contingō, -tingere, -tigī, -tactus [con + tangō], *tr.*, touch, take hold of, handle; strike, smite, pierce; reach, come to, attain, arrive at, gain; *intr. and impers.*, (*touch, i.e.*) fall to the lot of, befall, happen, be one's fate (*usually of good fortune*).

continuō [*abl. of continuus*, holding together; *sc.*, *perhaps, modō*], *adv.*, straightway, forthwith, immediately.

contorqueō, -torquēre, -torsī, -tortus [con + torqueō], *tr.*, turn violently, turn quickly, whirl (*round*); hurl, fling, discharge (*a weapon with rotary motion, and so with greater force and accuracy; see ammentum*).

contortus: *see contorqueō*.

contrā, adv., properly, of space, on the other side, on the opposite side, opposite, facing. *Fig.*, of ideas, utterances, *etc.*, on the other hand, on the contrary, in opposition, in turn, in reply. *As prep., with acc., properly, of space*, over against, against, opposite to, facing, fronting; of hostile opposition, against, contrary to, in opposition to. *Fig.*, in reply to, answering.

contractus: *see contrahō*.

contrahō, -trahere, -trāxī, -tractus [con + trahō], *tr.*, draw together, bring together, gather, collect, assemble.

contrārius, -a, -um [contrā], *adj.*, *properly, of space*, lying over against, opposite, fronting; unfavorable, adverse; hostile, unfriendly. *Fig.*, opposite, opposed, confronting.

contremiscō, -tremiscere, -tremuī, — [con + tremescō], *intr.*, tremble all over, shake (*violently*), quiver, quake, shudder.

contundō, -tundere, -tudi, -tūsus or -tūsus [con + tundō], *tr.*, beat,

bruise, grind, crush. *Fig.*, crush, quell, subdue, destroy.

contus, conti, m., pole, *esp. for pushing a boat, punt-pole, pike, boat-hook*.

cōnūbium, -bī or -bii [con + nūbō], *n.*, marriage, wedlock; right of intermarriage (*between persons of different States*).

cōnus, cōnī, m., *properly*, a cone, *esp. of a pine-tree or a cypress-tree; by metonymy, of things cone-shaped, esp. the apex or peak of a helmet, a metal ridge in which the crest was set; by metonymy* (§ 206), plume (*of a helmet*).

convallis, -lis [con + vallis], *f.*, an inclosed valley.

convectō, -āre, -āvī, -ātus [*freq. of convehō*, carry (*together*)], convey, *tr.*, carry (*together*), carry, convey.

convellō, -vellere, -velli, -vulsus [con + vellō], *tr.*, tear up, wrench away, pull up, separate; tear to pieces, rend asunder, shatter, batter, convulse, destroy.

conveniō, -venīre, -vēnī, -ventum [con + veniō], *intr.*, come together, assemble, gather, meet. *Fig. and impers.*, (*it comes together, i.e.*) it is agreed, is decided, is arranged.

conventus, -tūs [conveniō], *m.*, a coming together; *by metonymy*, gathering, meeting, assembly, conclave.

conversus: *see convertō*.

convertō, -vertere, -verti, -versus [con + vertō], *tr.*, turn around, turn, whirl, cause to revolve; turn to or toward, direct, guide. *Fig. (turn, i.e.) change, alter, transform, reverse*.

convexum: *see convexus*.

convexus, -a, -um [convehō, carry (*together*)], *adj.*, *properly, brought or carried together*, rounded, curved, vaulted, arched; *freely, sloping, winding. As noun, convexum, -xi, n.*, arch, vault, concavity, hollow, recess; *esp., in pl.*, the vault or canopy of heaven.

convicium, -cī or -cii, n., loud noise, quarreling; reproach, abuse, insult.

convivium, -vī or -vii [con + vīvō], *n.*, a living together; *esp.*, a meal taken by many persons in company, feast, banquet.

convolvō, -volvere, -volvī, -volūtus [con + volvō], *tr.*, roll together, roll up, coil (up).

convulsus: *see* convellō.

coorior, -orīri, -ortus sum [con + orior], *intr.*, arise, rise. *Fig.*, spring up, break or burst forth, break out.

coortus: *see* coorior.

cōpia, -ae [con + ops], *f.*, plenty, abundance, (*rich*) store, supply; of persons, *esp. in military sense*, multitude, throng, force. *Fig.*, chance to do something, opportunity; ability, power.

cor, **cordis**, *n.*, the heart, either in the physical sense, or as the seat of the emotions: heart, soul, spirit, feeling, emotion; disposition, temper; **cordī esse**, with *dat.*, be dear to, please, delight.

Cora, **Corae**, *f.*, Cora, a town of the Volscians, in Latium.

cōralium, -lī or -līi, *n.*, coral; in particular, red coral.

cōram [con + ōs], *adv.*, properly, face to face (with another), in the presence of (another), before the eyes of (another); freely, in person, with one's own eyes.

Corinthus, -thī, *f.*, Corinth, a very famous city of Greece, on the isthmus between the Peloponnesus and the upper, or northern, part of Greece.

1. **corneus**, -a, -um [cornus], *adj.*, of the cornel-tree, of cornel wood.

2. **corneus**, -a, -um [cornū]. *adj.*, of horn, horn (as *adj.*), horny.

cornipēs, -pedis [cornū + pēs], *adj.*, horn-footed, hard-hoofed.

cornū, **cornūs**, *n.*, horn of animals; horn (as a substance); by metonymy, of things made of horn or shaped like a horn, horn, end, tip of the crescent moon, the end or tip of the yard of a ship, which curved downward; bow (with ends of horn).

cornum, **cornī**, *n.*, cornel cherry, an oblong red berry.

cornus, **cornī**, *f.*, the cornel (cherry) tree, with very hard wood, cornel-wood; by metonymy, a spear of cornel-wood, dart, javelin.

Coroebus, -bī, *m.*, Coroebus, a Phrygian, an ally of Priam, and suitor of Cassandra.

corōna, -nae, *f.*, garland, chaplet, wreath, crown, diadem; by metonymy, of things shaped like a wreath or crown. *Fig.*, ring, circle of men, etc., throng, crowd.

corōnō, -āre, -āvī, -ātus [corōna], *tr.*, crown, wreath; encircle, encompass, surround.

corporeus, -a, -um [corpus], *adj.*, of the body, bodily, corporeal.

corpus, **corporis**, *n.*, material body, substance; body of men or animals, alive or dead, frame; corpse, lifeless body; ghost, spirit, shade; creature, being; person, figure, form, beauty; bodily strength, power, force.

correptus: *see* corripō.

corrīgō, -rīgere, -rēxī, -rēctus [con + regō], *tr.*, straighten (out); correct, improve.

corripō, -ripere, -ripuī, -reptus [con + rapiō], *tr.*, catch up quickly, lay (quick or violent) hold on, seize, grasp, carry away, hurry away; seize, attack, assail; seize or attack a road, etc., dart into, start quickly on, press quickly over, press on, hasten on.

corrumpō, -rumpere, -rūpī, -ruptus [con + rumpō], *tr.*, break to pieces, destroy, injure; taint, infect, corrupt.

corruō, -ruere, -ruī, — [con + ruō], *intr.*, fall (together), sink, fall down, collapse.

corruptus: *see* corrumpō.

cortex, **corticis**, *m.*, the bark, rind, shell, of trees and plants.

cortīna, -nae, *f.*, a round vessel, caldron; seat of the Delphic priestess (*see* note on iii. 92).

coruscō, -āre, —, — [coruscus], *tr.*, move quickly, shake, brandish, wave; *intr.*, of fire, lightning, etc., (move quickly, and so) flash, gleam, glitter.

coruscus, -a, -um, *adj.*, moving quickly, waving, tremulous; of light, etc., waving, dancing, flashing, glittering, gleaming.

Corybantius, -a, -um, *adj.*, of the Corybantes, priests of Cybele who conducted her worship with loud, wild music and orgiastic dances, Corybantian.

Cōrycis, -cidis, *adj.*, *f.*, Corycian, having to do with the Antrum Cōrycium, the Corycian Grot, on Mt. Parnassus.

Corynaeus, -ī, *m.*, Corynaeus. (1) A Trojan name, denoting, perhaps, two different persons, of whom nothing is known. (2) A Rutulian.

Corythus, -thī, *m.*, Corythus. (1) Son of Jupiter, husband of Electra, who was by Jupiter the mother of Iāsius and Dardanus. Corythus was thus an ancestor of the Trojans. (2) A town in Etruria, said to have been founded by Corythus; freely, by metonymy (§ 204), Italy.

Cossus, **Cossi**, *m.*, Cossus, *i.e.* Aulus Cornelius Cossus, consul in 428, when he won the Spolia Opima by slaying the King of Veii.

costa, **costae**, *f.*, a rib; freely, the part adhering to the ribs, side.

cothurnus, -nī, *m.*, a high, closed boot, laced in front, covering the whole foot and the lower leg, worn esp. by women and by hunters; hunting-boot, buskin.

crassus, -a, -um, *adj.*, thick, dense, coarse; of blood, clotted.

crāstinus, -a, -um [crās, *adv.*, tomorrow], *adj.*, of tomorrow, tomorrow's.

crātēr, **crāteris**, *m.*, and **crātēra**, -rae, *f.*, mixing-bowl, in which wine and water were mixed, bowl, pitcher, jar, urn, usually of large size.

crātēra: see **crātēr**.

creātrix, -trīcis [crēō], *f.*, a woman who creates or produces, mother.

crēber, **crēbra**, **crēbrum**, *adj.*, properly, of things that exist in an unbroken series, or that are repeated at frequent intervals, thick, close; frequent, numerous, repeated, constant, incessant; quick, hurried;

crowded with, abounding in, full of; = *an adv.*, frequently, constantly, incessantly.

crēbrēscō, **crēbrēscere**, **crēbruī**, — [crēber], *intr.*, become frequent, increase; of winds, grow strong, grow fresh, freshen; of talk or rumors, increase, spread.

crēditus: see **crēdō**.

crēdō, **crēdere**, **crēdidī**, **crēditus**, *tr.*, give as a loan, lend (a thing); believe, credit (a thing, story, etc.); commit to one's care, intrust, commit; *intr.*, with *dat.*, denoting a person, put faith in, confide in, trust; with *dat.*, denoting a thing, put faith in some hazard or danger, or some situation, trust, venture on, hazard, risk; with *inf.*, believe, suppose, think, fancy.

cremō, -āre, -āvi, -ātus, *tr.*, consume by fire, burn.

creō, -āre, -āvi, -ātus, *tr.*, bring forth, produce, create; of a father, beget; of a mother, bear, give birth to.

crepīdō, -dinis, *f.*, base, foundation of a statue, building, etc.; freely, anything raised, sidewalk; pier, quay, dock.

crepitō, -āre, -āvi, — [freq. of **crepō**], *intr.*, rattle, crack, creak, rustle; of winds, whisper.

crepitus, -tūs [crepō], *m.*, rattling, creaking, crashing, rolling; used esp. of thunder.

crepō, **crepāre**, **crepuī**, **crepitum**, *int.*, rattle, rustle, creak, crash; by metonymy, like English 'crack,' break with a crash or crack, crack, snap.

Crēs, **Crētis**, *m.*, a Cretan.

crēscō, **crēscere**, **crēvī**, **crētus**, *intr.*, spring into being, come forth, be born, spring (up); grow, increase, rise. **crētus**, -a, -um, *pf. pass. part.*, in dep. sense, as *adj.*, having grown from, sprung from, descended from, born of.

Crēsīus, -a, -um, *adj.*, Cretan.

Cressa, **Cressae**, *f.*, a Cretan woman.

Crēta, **Crētae**, *f.*, Crete, an island in the Mediterranean.

Crētaeus, -a, -um [Crēta], *adj.*, of Crete, Cretan.
Crētheus, Crētheī, *m.*, Cretheus, a Trojan bard and poet.
crētus: see crēscō.
Creūsa, -sae, *f.*, Creūsa, a daughter of Priam, and wife of Aeneas.
crimen, criminis [cernō], *n.*, properly, a judicial decision, verdict; by metonymy, of something to be decided, charge (the usual meaning), accusation, reproach; unfounded charge, slander, calumny; **crimina bellī**, charges that will lead to war; grounds of war, causes of war; the act which gives rise to a charge, misdeed, offense, fault, wickedness, crime, sin, guilt.
crinis, crinis, *m.*, hair of the head, locks, tresses. *Fig.*, hair of a comet, i.e. the trail of light it leaves behind it, train.
Crinisus, -sī, *m.*, Crinisus. (1) A river in the southwestern part of Sicily. (2) The god of this river.
crinitus, -a, -um [crīnis], *adj.*, hairy, long-haired; of a helmet, crested.
crispō, -āre, -āvi, -ātus, *tr.*, wave, brandish, swing.
crista, cristae, *f.*, properly, tuft or crest on the head of animals, e.g. a cock or a snake; crest, plume of a helmet.
cristātus, -a, -um [crista], *adj.*, crested, plumed.
croceus, -a, -um [crocus], *adj.*, of saffron, saffron (as *adj.*); saffron-hued (i.e. yellow tinged with red), yellow, ruddy, orange.
crocus, croci, *m.*, saffron; saffron-color.
crūdēlis, -e [crūdus], *adj.*, harsh, cruel, fierce, pitiless, merciless, relentless, ruthless.
crūdēlīter [crūdēlis], *adv.*, cruelly, ruthlessly.
crūdēscō, crūdēscere, —, — [crūdus], *intr.*, grow harsh, grow violent, grow fierce.
crūdus, -a, -um, *adj.*, bleeding, bloody; of food or meat, raw, uncooked, undressed; of leather, etc., undressed, unworked, raw, hard, tough; of

plants which still retain their natural juices, fresh, green. *Fig.*, fresh, green, vigorous, sturdy, robust; raw, unfeeling, ruthless.
cruentō, -āre, -āvi, -ātus [cruentus], *tr.*, make bloody. **cruentātus**, -a, -um, *pf. pass. part. as adj.*, blood-stained, bloody.
cruentus, -a, -um [*cf.* cruor], *adj.*, bloody, bloodstained, gory: delighting in blood, bloodthirsty, ruthless, cruel.
cruor, cruōris, *m.*, blood (properly, blood freshly flowing from a wound), gore; by metonymy (§ 201), death.
crūs, crūris, *n.*, shank, shin, leg.
cubile, -lis [cubō, old verb, lie], *n.*, bed, couch; resting-place.
cubitum, -tī [cubō, old verb, lie], *n.*, elbow (so called because on it one lies or rests), arm.
culmen, culminis, *n.*, top, summit; top of a building, roof, roof-tree, house-top; by metonymy, lofty structure, stately buildings.
culmus, culmī, *m.*, stalk, stem, esp. of grain; straw, thatch.
culpa, culpae, *f.*, guilt, sin, crime, fault, blameworthy conduct; blame, criticism, reproof dealt out to such conduct.
culpō, -āre, -āvi, -ātus [culpa], *tr.*, blame, reprove, censure, revile.
culter, cultri, *m.*, knife.
cultor, cultōris [colō], *m.*, properly, tiller; inhabitant (of), dweller (in); worshiper.
cultrix, cultrīcis [colō], *f.*, a woman who dwells (on), dweller (on), inhabitant (of).
1. **cultus**: see colō.
2. **cultus**, cultūs [colō], *m.*, properly, tillage. *Fig.*, culture; care or regard for the person, (fine) mode of life, (good) style of living; dress, clothing, garb.
1. **cum**, *prep. with abl.*, with (always with the idea of accompaniment, never with that of means). As *prep.* prefix it appears as **col**, **com**, **con**, **co**, **cō**, **cor**. See **con**.

2. cum, *conj.*, of time, when, while, after, since; of cause, since, seeing that, because; of opposition, although, though.

Cūmae, **Cūmarum**, *pl. f.*, Cumae, a city on the Campanian coast, in Italy, founded by colonists from Chalcis in Euboea; it was the home of a Sibyl.

Cūmaeus, **-a**, **-um** [Cūmae], *adj.*, of Cumae, Cumaean.

cumba, **cumbae**, *f.*, small boat, skiff, bark; *esp.*, Charon's boat.

cumulō, **-āre**, **-āvi**, **-ātus** [cumulus], *tr.*, heap up, pile high; increase, augment; heap up with, load, burden.

cumulus, **-lī**, *m.*, heap, pile, mass.

cūnābula, **-lōrum**, *pl. n.*, cradle. *Fig.*, cradle, birthplace, first home of a race or people.

cūnctor, **cūnctārī**, **cūnctātus sum**, *intr.*, delay, tarry, linger, loiter, hesitate.

cūnctus, **-a**, **-um**, *adj.*, in *sing.*, a rare use, whole, entire; in *pl.*, all together, all in a body, all.

cuneus, **-ī**, *m.*, wedge; by *metonymy*, of things wedge-shaped, a battle line; a wedge-shaped block of seats or spectators, in the circus or in the theater, rows of spectators; seats, benches.

cupidō, **-dinis** [cupiō], *f.*, desire (for), eagerness (for), craving, longing, passion, *esp.* that of love. *Personified*, Cupidō, **-dinis**, *m.*, Cupid, the god of love.

cupidus, **-a**, **-um** [cupiō], *adj.*, eager (for), desirous (of).

cupiō, **cupere**, **cupivī** or **cupiī**, **cupītus**, *tr.*, long for greatly, crave, desire; with *inf.*, be eager (to), long (to).

cupressus, **-sī**, *f.*, the cypress, an evergreen sacred to Pluto, used at funerals.

cūr, *interrog. adv.*, for what reason?, why?, wherefore?

cūra, **cūrae**, *f.*, care, concern, regard; solicitude, anxiety, grief, sorrow, pain; *esp.*, the pains and pangs of love, passion, love; anxious hope, longing; by *metonymy*, of the object of care, concern, treasure; concern, task, duty, province. *Personified*, Cūra, Cūrae, *f.*, Care, Sorrow.

Curēs, **Curium**, *pl. m.*, Cures, the capital town of the Sabines, from which Numa Pompilius came.

Cūrētes, **-tum**, *pl. m.*, the Curetes, the earliest inhabitants of Crete; they worshiped Jupiter and Cybele with noisy music and wild dances.

cūrō, **-āre**, **-āvi**, **-ātus** [cūra], *tr.*, care for, give heed to, regard; with *corpora*, care for, refresh; with *inf.*, take the trouble (to), care (to), desire (to).

currō, **currere**, **cucurri**, **cursum**, *intr.*, move quickly (in any manner whatever; it is used, too, with subjects of all kinds), speed, run; fly, shoot, glide; of rivers, run, flow, glide; with *acc.* (§ 144, and *Note*), speed over, traverse, skim.

currus, **currūs** [cf. **currō**], *m.*, chariot, car; by *metonymy*, steeds, team, span of horses or steeds.

cursū: see **cursum**.

cursum, **cursūs** [currō], *m.*, properly, a running; swift motion, speed; course, way, journey, passage, voyage; by *metonymy*, of the way traced by one's motion, course, track, way, direction, maneuvers, evolutions; of the mode of one's motion, gait, motion, course.

cursū, *abl. sing.* as *adv.*, swiftly.

curvāmen, **-minis** [curvō], *n.*, bend, curve, curving sweep; coil, spiral.

curvātūra, **-rae** [curvō], *f.*, a bending; a bend; curved rim of a wheel.

curvātus: see **curvō**.

curvō, **-āre**, **-āvi**, **-ātus** [curvus], *tr.*, curve, bend in bow shape, arch. **curvātus**, **-a**, **-um**, *pf. pass. part.* as *adj.*, arched, hollowed; overhanging (of waves).

curvus, **-a**, **-um**, *adj.*, bent, crooked, curved, arched, winding.

cuspis, **cupidis**, *f.*, point, pointed end of anything, *esp.* of a spear; by *metonymy*, spear, dart, lance, javelin. **custōdia**, **-ae** [custōs], *f.*, watching, guarding, care; by *metonymy*, guardian, keeper, watchman.

custōdiō, **-ire**, **-ivi** or **-iī**, **-ītus** [custōs], *tr.*, guard, watch, keep watch over; *intr.*, watch, take heed.

custōs, custōdis, c., guard, guardian, watchman, keeper, overseer.

cutis, cutis, f., skin.

Cybelē, -lē̄s or -lae, f., Cybele. (1) A goddess, worshiped by the Phrygians as the Great Mother of all things. She was identified by the Greeks with Rhea, by the Romans with Ops or the Magna Mater (§§ 309, 311); she was an embodiment of the fructifying powers of nature. (2) A mountain in Phrygia, sacred to Cybele.

Cyclades, -dum [from a Greek word meaning circle], *pl. f.*, the Cyclades, a group of islands in the Aegean Sea, lying in a circle round Delos.

Cyclōpius, -a, -um [Cyclōps], *adj.*, of the Cyclops, Cyclopean.

Cyclōps, Cyclōpis, m., a Cyclops. The name was given (1) to certain giants, with cannibalistic tendencies, who dwelt in Sicily, near Aetna: they each had a single large, round eye in the middle of the forehead, (2) to the workmen of Vulcan (§ 320). Note: in English one plural of Cyclops is Cyclops.

cycnus, cycnī, m., swan.

Cydon, Cydonis, m., a Cydonian, a man from Cydon, a town in Crete.

Cydon, Cydonis, m., Cydon, an Italian.

Cyllēnius, -a, -um, adj., of Cyllene, a high mountain in Arcadia, Greece, birthplace of Mercury, Cyllenean. As noun, **Cyllēnius, -nī or -nii, m.,** the Cyllenean, *i.e.* Mercury, who was born on Mount Cyllene.

cymbium, cymbī or cymbii [*cf.* cumba], *n.*, a small drinking vessel, long and narrow, like a boat; cup, bowl.

Cymodocē, -cēs, f., Cymodoce, one of the Nereids, or sea-nymphs.

Cymothoē, -ēs, f., Cymothoē, one of the Nereids, or sea-nymphs.

Cynthus, Cynthī, m., Cynthus, a mountain of Delos, on which Apollo and Diana were born.

cyparissus, -sī [*by-form of cupressus*], *f.*, cypress.

Cyprius, -a, -um [Cyprus], *adj.*, of Cyprus, Cyprian.

Cyprus, Cypri, f., Cyprus, a large island in the Mediterranean.

Cythēra, -rōrum, pl. n., Cythera, an island south of Laconia, near which Venus rose from the foam of the sea.

Cytherēus, -a, -um [Cythēra], *adj.*, of Cythera, Cytherean. As noun, **Cytherēa, -ae, f.,** Cytherea, the goddess of Cythera, *i.e.* Venus.

D

Daedalus, -li, m., Daedalus, described by Greek tradition as an Athenian of consummate skill in all forms of handiwork; he dwelt for a long time at the court of King Minos at Gnosus, in Crete, and built for him the Labyrinth. Later, he helped Theseus to thread the mysteries of the Labyrinth; for this Minos imprisoned him, but, with the aid of artificial wings, fastened on by wax, Daedalus escaped from Crete to Cumae.

Dahae, Dahārum, pl. m., the Dahae, a tribe of Scythians east of the Caspian Sea.

Damasichthōn, -thonis, m., Damasichthon, a son of Niobe.

damnō, -āre, -āvī, -ātus [damnum], *tr.*, subject to loss; *esp.* in legal sense, condemn, sentence, declare guilty; in general, condemn, doom, devote.

damnōsus, -a, -um [damnum], *adj.*, hurtful, injurious, ruinous.

damnum, damnī, n., hurt, injury, damage; destruction, ruin, curse.

Danaë, -ēs, f., Danaë, daughter of Acrisius. An oracle had warned Acrisius that he would die by the hand of a son to be borne by Danaë. To prevent this Acrisius shut Danaë up in a brazen tower, or, as some say, in a subterranean chamber, but Jupiter, who had seen and loved her, gained access to her, and begat by her a son, named Perseus. When this was discovered, Danaë and Perseus were set adrift on the sea in a chest. Vergil makes Danaë come to Italy and found Ardea.

Danaüs, -a, -um [Danaüs, an ancient king of Argos], *adj.*, of Danaüs, Danaän; *freely*, Greek, Grecian. As *noun*, Danaï, -ōrum or -ūm, *pl. m.*; the Danaäns, the Danaï, the Greeks.

daps, dapis, f., usually in the *pl.*, a solemn, sacrificial feast; since such feasts were usually very sumptuous, a rich, sumptuous banquet, feast; rich food, dainty viands, meats; offerings to the dead, of wine, honey, oil, or milk.

Dardania: see Dardanius.

Dardanidēs, -dae [1. Dardanus], *m.*, a descendant of Dardanus; in *sing.*, used *esp.* of Aeneas; in *pl.*, the Trojans. As *adj.*, in *pl.*, Trojan.

Dardanis, -nidis [1. Dardanus], *f.*, a (descendant or) daughter of Dardanus; a Trojan woman.

Dardanius, -a, -um [1. Dardanus], *adj.*, of Dardanus, Dardanian, Trojan. **Dardania, -ae** (*sc. terra*), *f.*, the Trojan land, the Troad, Troy. The name was applied also to a city on the Hellespont, founded by Dardanus.

1. **Dardanus, -ni, m.**, Dardanus, son of Jupiter by Electra; he was son-in-law of the Trojan Teucer, and founded the city of Dardania. From him the house of Priam was descended. Vergil represents Dardanus as coming to the Troad from Corythus, in Etruria. As *adj.*, **Dardanus, -a, -um**, of Dardanus, Dardanian, Trojan.

2. **Dardanus, -a, -um**: see 1. Dardanus.

Darēs, Darētis, m., Dares, a Trojan boxer, defeated by the Sicilian Entellus.

dator, datōris [dō], *m.*, giver, bestower. **datus**: see dō.

Daucius, -a, -um, adj., of Daucus, an unknown Italian or Rutulian, Daucus's.

Daunius, -a, -um [Daunus], *adj.*, of or belonging to Daunus, descended from Daunus, Daunus's, Daunian; *freely*, Rutulian.

Daunus, Daunī, m., Daunus, a myth-

ical king of Apulia, son of Pilumnus and Danaë, and father of Turnus.

dē, prep. with *abl.*, properly denoting motion from a fixed point, used (1) of space, from, down from, away from, off, out of, (2) of source, origin, material, from, out of, of, by, after, (3) in modal relations, according to, in accordance with, by, concerning, in relation to, in regard to, about, in consequence of, because of. As *prep. prefix*, it has also (a) intensive force, i.e. down to the bottom, down to the (very) end, (b) occasionally, negative force, through the thought of progress (down from =) away from, i.e. in the opposite direction from the idea represented by the main part of the word.

dea, deae, f., goddess.

dēbellātor, -tōris [dēbellō], *m.*, warrior, fighter; conqueror, victor, subduer, tamer.

dēbellō, -āre, -āvī, -ātus [dē, with intensive force + bellō], *intr.*, wage war to the very end, fight vigorously; *tr.*, conquer, subdue, overcome.

dēbeō, dēbere, dēbui, dēbitus [dē + habeō], *tr.*, properly, keep back money, etc., owe; in general, owe; in *pass.*, be owed to, be due to, be set apart or destined, be appointed or fixed; with *inf.*, be under obligation, be bound, ought. **dēbitus, -a, -um, pf. pass. part. as adj.**, owed, due, destined, appointed, assigned; due, fitting, proper.

dēbilis, -e, adj., maimed, disabled, crippled.

dēbilitō, -āre, -āvī, -ātus [dēbilis], *tr.*, weaken, enfeeble; exhaust, drain.

dēbitus: see dēbeō.

dēcēdō, -cēdere, -cessī, -cessum [dē + cēdō], *intr.*, go away from, withdraw from, depart; leave, quit.

decem, num. adj., indecl., in *pl.*, ten.

dēceptus: see dēcipio.

dēcernō, -cernere, -crēvī, -crētus [dē + cernō], *intr. and tr.*, decide, determine; with *inf.*, resolve, decide.

dēcerpō, -cerpere, -cerpsī, -cerptus [dē + carpō], *tr.*, pluck off, pluck.

decet, decēre, decuit, —, *impers. verb.*, used esp. with *inf. clause as subject*, *intr.*, (*it*) is becoming, is fitting, is seemly; *tr.*, becomes; **decet mē, tē**, etc., with *inf.*, I, you, etc., ought.

dēcidō, -cidere, -cidi, — [**dē + cadō**], *intr.*, fall down, fall.

dēcidō, -cidere, -cidi, -cīsus [**dē + caedō**], *tr.*, cut off, lop off, hew off.

dēcipiō, -cipere, -cēpi, -ceptus [**dē + capiō**], *tr.*, catch, ensnare. *Fig.*, catch, beguile, deceive, betray, trick.

dēcīsus: see **dēcidō**.

Decius, Deci or Decii, *m.*, Decius, a name borne by members of the *Gēns Decia*. (1) *Publius Decius Mus*, consul in 340, who, in the battle fought at *Veseris* against the *Latins* and the *Campanians*, devoted himself, it was said, to death that the *Romans* might gain the victory. (2) *Publius Decius Mus*, who, in 295, in a battle with the *Gauls* and the *Samnites*, at *Sentinum*, similarly devoted himself.

dēclārō, -āre, -āvī, -ātus [**dē + clārus**], *tr.*, declare, proclaim, announce, pronounce.

dēclīnō, -āre, -āvī, -ātus [**dē + clīnō**, an old verb, cause to lean, lean], *tr.*, cause to lean away from, bend away (from), turn away (from); bend aside, bend down; of the eyes, turn away, lower, close, shut.

dēclivis, -e [**dē + clivus**], *adj.*, down-sloping. As noun, **dēclive, -vis**, *n.*, downward slope.

decor, decōris [*cf.* **decet**], *m.*, loveliness, beauty, grace, charm.

decorō, -āre, -āvī, -ātus [**decus**], *tr.*, beautify, adorn, decorate, embellish, grace, honor.

decōrus, -a, -um [*cf.* **decet**, **decus**], *adj.*, becoming, comely, graceful, beauteous, lovely, fair, beautiful; decorated (with), adorned, graced; resplendent, brilliant.

dēcrescō, -crēscere, -crēvī, -crētum [**dē + crēscō**], *intr.*, grow down, grow less, diminish, subside.

dēcurrō, -currere, -curri, -cursum [**dē + currō**], *intr.*, run down, hasten

down; speed (down), speed, dart, shoot.

decus, decoris [*cf.* **decet**], *n.*, comeliness, loveliness, beauty, grace; by metonymy, of that which beautifies, ornament, decoration; of a person, pride, glory, honor of a race, etc. *Fig.*, glory, honor, dignity.

dēdecus, -coris [**dē**, in *neg. sense* + **decus**], *n.*, unloveliness; by metonymy, of that which disfigures, disgrace, dishonor, infamy, shame.

dēdignor, -dignāri, -dignātus sum [**dē**, in *neg. sense* + **dignor**], *tr.*, not to deem worthy, deem unworthy, disdain, scoff.

dēdūcō, -dūcere, -dūxī, -ductus [**dē + dūcō**], *tr.*, lead or draw down or away, drag off, carry away; with **nāvem**, haul down (to the sea), launch; lead, guide, conduct, escort (in this sense esp. of guiding colonists to their new home). *Fig.*, draw (one's lineage), derive.

dēfendō, -fendere, -fendī, -fēnsus [**dē + fendō**, an old verb, strike], *tr.*, strike away, fend off, avert; freely, protect by striking one away from danger, protect, guard, champion.

dēfēnsor, -sōris [**dēfendō**], *m.*, defender, protector, guardian, champion.

dēfēnsus: see **dēfendō**.

dēferō, -ferre, -tulī, -lātus [**dē + ferō**], *tr.*, bring down or from, carry, convey; in *pass.*, of voyagers, be carried, be conveyed, make one's way, come. *Fig.*, of carrying news, bring word, report, relate, announce, declare.

dēfessus, -a, -um [**dē**, with *intensive force* + **fessus**], *adj.*, thoroughly tired, worn out, wearied, exhausted.

dēficiō, -ficere, -fēcī, -fectum [**dē + faciō**], *intr.* (§ 151), properly, make (= put, set) one's self down, grow downward, i.e. grow smaller; give out, fail, flag, cease, disappear, vanish; be wanting, be lacking or missing; with *dat.*, be wanting to, fail, be false to; of persons, fail, faint, sink (down), lose one's strength, be exhausted; of a fire, fail, die out; of a ship, (fail, i.e.) sink, founder.

dēfigō, -figere, -fixi, -fixus [dē + figō], *tr.*, fasten down, fasten in; fasten, fix, set.

dēfixus: *see* dēfigō.

dēflectō, -flectere, -flexi, -flexus [dē + flectō], *tr.*, bend away, turn (*aside*).

dēfleō, -flēre, -flēvi, -flētus [dē, *with intensive force* + fleō], *intr.*, weep bitterly; *tr.*, weep over, lament, bemoan, mourn.

dēfluō, -fluere, -fluxi, -fluxum [dē + fluō], *intr.*, flow down. *Fig.*, flow down, glide (*down*), descend, slip, fall; *of garments*, flow down, stream, descend.

dēfodiō, -fodere, -fōdi, -fossus [dē + fodiō], *tr.*, dig (*down, or down into*); bury or hide in the earth; *in general*, hide, conceal, store up.

dēfōrmō, -āre, -āvi, -ātus [dē, *in neg. sense* + fōrma], *tr.*, disfigure, defile.

dēfossus: *see* dēfodiō.

dēfringō, -fringere, -frēgi, -fractus [dē + frangō], *tr.*, break off.

dēfūctus: *see* dēfungor.

dēfungor, -fungi, -fūctus sum [dē + fungor], *intr.*, *with abl.*, have done with, go through with, get through with; finish, complete, accomplish; *with vitā, expressed or implied*, get through with life, perish, die.

dēgener, dēgeneris [dē + *genus*], *adj.*, properly, departing from (*i.e. coming short of*) one's race or kind, degenerate. *Fig.*, base-born, low-born, ignoble, degenerate.

dēgō, dēgere, dēgi, — [dē + agō], *tr.*, lead, spend, pass.

dehinc, adv., thence, *used* (1) properly but rarely of space, more often (2) of order in time, thereupon, then, thereafter, here, hereupon, hereafter, in after days, (3) of order or succession in general, then, afterwards, next. *Note: the word is often scanned as of one syllable.*

dehiscō, dehiscere, dehīvi, — [dē + hiscō], *intr.*, open deep downward, gape open, split open, yawn.

dēiciō, dēicere, dēiēci, dēiectus [dē + iaciō], *tr.*, throw down, cast down, hurl down, strike down, cast; throw

down in death, lay low, bring down (*game*); kill, slay; drive down or out (*said of game, enemies, etc.*), dislodge. *Fig.*, turn down (*face, eyes, etc.*), cast down; degrade. **dēiectus, -a, -um, pf. pass. part. as adj.**, *in fig. sense*, cast down, dismayed.

dēiectus: *see* dēiciō.

deinde, adv., *used* (1) properly but very rarely of space, thence, (2) of time, then, thereupon, thereafter, here, hereupon, hereafter, (3) of order and succession in general, then, next. *Note: the word is often scanned as of two syllables.*

Dēiopēā, -ae, f., Deiopea, a nymph in Juno's train.

Dēiphobē, -bēs, f., Deiphobe, daughter of Glaucus. She was the Sibyl at Cumae.

Dēiphobus, -bi, m., Deiphobus, a son of Priam, who after the death of Paris married Helen; at the capture of Troy Helen treacherously caused his death.

dēlābor, -lābi, -lāpsus sum [dē + lābor], *intr.*, glide or slip down, swoop down, fall, sink, descend.

dēlāpsus: *see* dēlābor.

dēlātus: *see* dēferō.

dēlēctus: *see* dēligō.

dēligō, -ligere, -lēgi, -lēctus [dē + legō], *tr.*, pick out, choose, select. **dēlēctus, -a, -um, pf. pass. part. as adj.**, picked, chosen, choice.

dēlinquō, -linquere, -liqui, -lictus [dē + linquō], *tr.*, properly, leave (*something undone*); *intr.*, do wrong (*by shortcomings*). **dēlictum, -ti, pf. pass. part. as noun, n.**, something left undone, shortcoming, crime.

dēlitēscō, dēlitēscere, dēlitui, — [dē + latēscō, *inceptive of lateō*], *intr.*, hide, lie hid, skulk.

Dēlius, -a, -um [Dēlos], *adj.*, of Delos, Delian; an epithet esp. of Apollo, who was born on Delos.

Dēlos, Dēli, f., Delos, a small island lying in the Aegean Sea, one of the Cyclades, famous esp. as the birth-place of Apollo and Diana.

delphīn, delphīnis, m., a dolphin.

dēlūbrum, -brī, *n.*, temple, shrine, sanctuary.

dēlūdō, -lūdere, -lūsi, -lūsus [dē + lūdō], *tr.*, play false to, make sport of, mock, deceive, cheat, delude.

dēmēns, **dēmēntis** [dē, *in neg. sense* + mēns], *adj.*, out of one's mind, mad, frantic, foolish, insane, infatuated, misguided.

dēmēntia, -ae [dēmēns], *f.*, madness, insane frenzy, folly, infatuation.

dēmērgō, -mergere, -mersi, -mersus [dē + mergō], *tr.*, plunge down into (water), sink, submerge. **dēmersus**, -a, -um, *pf. pass. part. as adj.*, sunken, submerged, sinking.

dēmersus: *see* dēmērgō.

dēmīssus: *see* dēmīttō.

dēmīttō, -mittere, -misi, -missus [dē + mittō], *tr.*, send down, send, dispatch; let down, let fall, lower, allow to hang; with **nāvem** or **nāvis**, bring to land, land (*cf.* 2. **appellō**). *Fig.*, cast down, lower (eyes, face, etc.); (send words, i.e. admit words, into one's ear), hear, receive, welcome; of lineage, derive, draw. **dēmīssus**, -a, -um, *pf. pass. part. as adj.*, descended from, sprung from, derived; lowered (of a rope); lowered, low; hanging, drooping (of a cloak); lowered, loosened, streaming (of hair). *Fig.*, of the voice, lowered, sinking, low, subdued.

dēmō, **dēmere**, **dēmpsi**, **dētemptus** [dē + emō], *tr.*, take away, remove, dispel.

Dēmōdocus, -ci, *m.*, Demodocus, an Arcadian, an ally of the Trojans.

Dēmoleos, -i, *m.*, Demoleos, a Greek chieftain slain by Aeneas.

Dēmophōn, -ontis, *m.*, Demophōn, a Trojan slain by Camilla.

dēmōror, -morāri, -morātus sum [dē + moror], *intr.*, delay, loiter; *tr.*, keep waiting, cause to linger, delay, detain.

dēmum [*sup. of* dē], *adv.*, properly, at the bottom; at last, at length, finally; **tum dēmum**, then at last, then only, not till then, thus and thus only.

dēni, **dēnae**, **dēna**, *distrib. num. adj.*, in *pl.*, ten each, ten apiece, ten at a time; freely, ten.

dēnique, *adv.*, used (1) properly of time, at last, at length, finally, but (2) much more frequently in enumerations, in summing up, finally, at last, in a word; **sic dēnique** (= *tum dēmum*), only thus, thus and thus only.

dēns, **dēntis**, *m.*, tooth; by metonymy, of things shaped like a tooth, e.g. the fluke of an anchor.

dēnsēō, **dēnsēre**, **dēnsui**, — [dēnsus], *tr.*, make thick or close, press together, crowd together, mass (closely); of weapons, scatter or fling in quick succession, fling clouds of; *in pass.*, with middle force (§§ 166-167), stand thick or close together.

dēnsus, -a, -um, *adj.*, properly, of things whose parts stand close together (contrast **rārus**), thick, dense, close, compact, then of these parts themselves, close-set; set close together, crowded, crowding; of soldiers, massed, in close array, in serried ranks; of one person, closely surrounded (by others), thronged, crowded, hard pressed. *Fig.*, of winds, thick, murky; of things that follow one another in quick succession, frequent, repeated, continuous, incessant.

dēnūntiō, -āre, -āvī, -ātus [dē + nūntiō], *tr.*, announce, proclaim (often with the accessory idea of threatening), threaten; foreshadow, predict.

dēpāscō, -pāscere, -pāvi, -pāstus, or **dēpāscor**, -pāsci, -pāstus sum [dē + pāscō], *tr.*, properly, of cattle (as subjects), feed on, browse on; freely, of creatures other than cattle, feed on, eat up, devour, consume.

dēpāstus: *see* dēpāscō.

dēpellō, -pellere, -pulī, -pulsus [dē + pellō], *tr.*, drive away, expel. *Fig.*, remove, ward off, avert.

dēpendeō, **dēpendēre**, —, — [dē + pendeō], *intr.*, hang down, hang from, hang on, hang.

dēpōnō, -pōnere, -posuī, -positus [dē + pōnō], *tr.*, set down, put off, lay aside, set aside, lay down, deposit; (*put down, i.e.*) leave behind. *Fig.*, throw off (*cares, etc.*), lay aside, forget.

dēprecōr, -precārī, -precātus sum [dē + precor], *intr.*, pray one's self off, beg off, ask for mercy; *tr.*, pray (*something*) away from one's self, ward off by prayer, deprecate.

dēprehendō, dēprehendere, dēprehendi, dēprehensus, or dēprēndō, dēprēndere, dēprēndī, dēprēnsus [dē +prehendō], *tr.*, seize, catch, overtake. *Fig.*, of a storm or of the passage of time, overtake, overwhelm, surprise; grasp, detect (*a crime, a secret*).

dēprēnsus: *see* dēprehendō.

dēprōmō, -prōmere, -prōmpsi, -prōmp-tus [dē + prōmō], *tr.*, take out, bring forth, draw forth, produce.

dēpulsus: *see* dēpellō.

dērigēscō, -rigēscere, -riguī, — [dē + rigēscō, *inceptive* of rigeō], *intr.*, become stiff, grow rigid, become set, grow fixed, set; of blood, stiffen, harden, thicken, freeze.

dērigō, -rigere, -rēxī, -rēctus [dē + regō], *tr.*, properly, guide along one straight line, guide, direct; aim. *dē-rēctus, -a, -um, pf. pass. part. as adj.*, guided, directed, aimed; straight.

dēripiō, -ripere, -ripiuī, -reptus [dē + rapiō], *tr.*, hurry (down, or away) quickly; tear off, tear away, pull away, pull out, strip off.

dēsaeviō, -saevire, -saevī, — [dē + saeviō], *intr.*, rage one's self out, spend one's rage, rage furiously.

dēscendō, -scendere, -scendi, -scēsum [dē + scandō], *intr.*, climb down, come down, go down, fall down, descend; make one's way into, sink into, penetrate. *Fig.*, go down to, lower one's self to, stoop to, descend to.

dēscēnsus, -sūs [dēscendō], *m.*, a going down, descent.

dēscribō, -scribere, -scripsi, -scriptus

[dē + scribō, write], *tr.*, write down, write out; trace, sketch, draw, delineate.

dēsecō, -secāre, -secuī, -sectus [dē + secō], *tr.*, cut off, lop off, sever.

dēserō, -serere, -seruī, -sertus [dē, *in neg. sense* + 1. serō], *tr.*, properly, disjoin, unjoin; leave, quit, abandon, forsake, desert. *dēsertus, -a, -um, pf. pass. part. as adj.*, deserted, abandoned, lonely, waste, desolate. *As noun, dēserta, -tōrum, pl. n.*, wastes, deserts, wilderness, solitude.

dēsertor, -tōris [dēserō], *m.*, one who leaves or quits, deserter.

dēsertus: *see* dēserō.

dēsidia, -ae [dēsideo, sit down, be idle], *f.*, a sitting down, inactivity, idleness, sloth.

dēsido, -sidere, -sēdī, — [dē + sidō], *intr.*, settle down, sink down, sink.

dēsignō, -āre, -āvi, -ātus [dē + signō], *tr.*, mark out, mark off, trace.

dēsiliō, -silire, -siluī, -sultum [dē + salio], *intr.*, leap or jump down, spring.

dēsino, -sinere, -sivī, -situm [dē + sino], *intr.*, leave off, give up; cease, desist, forbear; end.

dēsisto, -sistere, -stiti, -stitum [dē + sistō], *intr.* (§ 151), properly, set one's self away from; leave off, give up; cease, desist, forbear.

dēsōlō, -āre, -āvi, -ātus [dē + sōlus], *tr.*, make lonely, forsake, desert, abandon. *dēsōlātus, -a, -um, pf. pass. part. as adj.*, lonely, deserted, abandoned.

dēspectō, -āre, -āvi, -ātus [*freq. of* dēspiciō], *tr.*, look down on, view, survey, watch.

dēspectus: *see* dēspiciō.

dēspiciō, -spicere, -spexī, -spectus [dē + specio, *old verb*, look, look at], *tr.*, look down on, view, survey. *Fig.*, look down on, make light of, slight, disdain, scorn, despise.

dēstinō, -āre, -āvi, -ātus, *tr.*, make fast, make firm, bind. *Fig.*, fix, set apart, determine, appoint, assign, doom, destiny.

dēstruō, -struere, -strūxī, -strūctus [dē + struō], *tr.*, properly, pile down, i.e. pull down, unbuild; demolish, destroy.

dēsuetus, -a, -um [dē, in neg. sense + suēscō], *adj.*, in act. sense, unused to, unaccustomed to, not familiar with; in pass. sense, unused, disused.

dēsum, dēesse, dēfui, — [dē + sum], *intr.*, be away, be wanting, be lacking, be missing; with *dat.*, be wanting to, be false to, fail. *Note: when the long e and the short e come together, in such forms as dēest, dēesse, dēerit, the short e is neglected in scanning. See § 282.*

dēsuper [dē + super], *adv.*, from above; above.

dēterior, dēterior, dēterius [a comp., derived ultimately from dē, down], *adj.*, lower; inferior, worse.

dēterreō, -terrēre, -terrui, -territus [dē + terreō], *tr.*, frighten away, deter.

dētineō, -tinēre, -tinui, -tentus [dē + teneō], *tr.*, hold off, keep back, detain, keep.

dētōnō, -tonāre, -tonui, — [dē + tonō], *intr.*, thunder down, thunder; thunder out (= dēsaeviō), spend one's fury.

dētorqueō, -torquēre, -torsī, -tortus [dē + torqueō], *tr.*, turn away, turn aside, shift, turn back. *Fig.*, turn, divert, alter, change.

dētrahō, -trahere, -trāxī, -tractus [dē + trahō], *tr.*, draw off, take off, strip off, remove.

dētrūdō, -trūdere, -trūsī, -trūsus [dē + trūdō], *tr.*, thrust down, shove away; push off, drive away, force away. *Fig.*, thrust out, dislodge, expel, put to flight.

dēturbō, -āre, -āvi, -ātus [dē + 1. turbō], *tr.*, thrust down, shove down, cast down, hurl down, fling; drive away, dislodge.

Deucaliōn, -ōnis, *m.*, Deucalion, son of Prometheus. He was King of Phthia, in Thessaly, Greece. With Pyrrha, his wife, he was saved from the Flood.

deus, deī, *m.*, god, deity (used of both gods and goddesses).

dēveniō, -venīre, -vēnī, -ventum [dē + veniō], *intr.*, properly, come down (to), descend; freely, come to, go to, arrive at.

dēvictus: see dēvincō.

dēvinciō, -vincire, -vīnxi, -vīnctus [dē + vinciō], *tr.*, bind, fetter. *Fig.*, bind, fetter, snare.

dēvincō, -vincere, -vīci, -victus [dē + vinciō], *tr.*, conquer thoroughly, subdue, overcome; with *bella*, win, wage successfully.

dēvinctus: see dēvinciō.

dēvolō, -āre, -āvi, -ātum [dē + 1. volō], *intr.*, fly down.

dēvolvō, -volvere, -volvī, -volūtus [dē + volvō], *tr.*, roll down, hurl down, fling.

dēvōtus: see dēvoveō.

dēvoveō, -vovēre, -vōvī, -vōtus [dē + voveō], *tr.*, vow, devote, set apart, consecrate; esp., devote to the powers of death, doom, curse.

dexter, *dextera* or *dextra*, *dexterum* or *dextrum*, *adj.*, right; often = *an adv.*, on the right hand or side, to the right. *Fig.*, since the right hand is commonly the more skillful, skillful, handy, suitable, fitting; as a term of augury (see note on ii. 693), favorable, auspicious, propitious. As *noun*, *dextera* or *dextra* (*sc. manus*), *f.*, right hand, right arm; by metonymy, pledge (as given by the right hand), assurance, surety, good faith, confidence, trust.

dextera or *dextra*, as *noun*: see *dexter*.

Dīāna, -nae, *f.*, Diana, daughter of Jupiter and Latona. See § 318.

diciō, -ōnis [dicō], *f.*, properly, 'say so'; utterance as evidence of authority, sovereignty, dominion, authority, power, sway.

dicō, -āre, -āvi, -ātus, *tr.*, make known, proclaim; proclaim as sacred, dedicate, consecrate, assign, set apart.

dicō, *dicere*, *dixī*, *dictus*, *tr.*, say, speak, relate, recount; intend to say, mean, intend; speak of espe-

cially, appoint (a day, etc.); speak of beforehand, predict, foretell, prophesy; call, name; speak with authority, bid, charge, command; speak of in song, sing of, describe, laud, extol. dictum, dicti, pf. pass. part. as noun, n., a thing said, utterance, word, speech; prophecy, prediction; promise, agreement; order, command.

Dictaeus, -a, -um, adj., of Dictæ, a mountain in the eastern part of Crete, Dictæan, Cretan.

dictum: *see* dicō.

Didō, Didūs (Greek form) or Dīdōnis, f., Dido, daughter of Belus, King of Tyre, and wife of Sychaeus. Vergil makes her founder of Carthage.

dīdūcō, -dūcere, -dūxī, -ductus [dis- + dūcō], tr., draw apart, draw asunder, part, separate, divide.

Didymāōn, -onis, m., Didymaon, a skilled workman in metals.

diēs, diēi, c., a day; freely, period of time, time, lapse of time; by metonymy, daytime, daylight, light. Personified, **Diēs, Diēi, f.,** Day, conceived of as a goddess.

differō, differre, distulī, dilātus [dis- + ferō], tr., bear apart, carry apart, scatter, tear asunder. *Fig., of time,* put off, defer, postpone.

difficilis, -e [dis-, in neg. sense + facilis], adj., not easy, hard, difficult; troublesome, painful; trying, dangerous.

diffidō, -fidere, -fīsus sum [dis-, in neg. sense + fidō], intr., put no faith in, distrust.

diffugiō, -fugere, -fūgī, — [dis- + fugiō], intr., fly or flee in different directions, scatter, disperse.

diffundō, -fundere, -fūdī, -fūsus [dis- + 2. fundō], tr., properly, scatter by pouring. *Fig.,* pour out, spread out, scatter, spread abroad.

diffūsus: *see* diffundō.

digerō, -gerere, -gessī, -gestus [dis- + gerō], tr., carry apart, bear apart, separate; arrange, set in order, dispose. *Fig., of arranging by means of speech,* expound, explain, interpret.

digestus: *see* digerō.

digitus, -tī, m., finger; toe.

dignor, dignāri, dignātus sum [dignus], tr., with acc. and abl., deem worthy (of); with inf., think fit, see fit, think (it) right, deign, condescend.

dignus, -a, -um, adj., of a person, worthy, deserving, deserving of; of things, worthy, becoming, meet, fitting, proper, suitable.

digredior, -gredi, -gressus sum [dis- + gradior], intr., go or walk apart, part, separate; go off, depart, quit.

digressus, -sūs [digredior], m., going off, departure.

dilābor, -lābī, -lāpsus sum [dis- + lābor], intr., glide apart, fall asunder; glide away, vanish, disappear.

dilēctus: *see* diligō.

diligō, -ligere, -lēxī, -lēctus [dis- + legō], tr., pick out, choose; esteem, love, hold dear. **dilēctus, -a, -um, pf. pass. part. as adj.,** beloved, loved, dear, precious.

diluvium, -vī or -vī [diluō, wash away], n., a washing away; by metonymy, that which washes away, water-flood, flood, deluge.

dimittō, -mittere, -mīsī, -missus [dis- + mittō], tr., send in different directions; apply, direct; send off, send away, allow to go, dismiss; set aside, discard, give up, forego, abandon.

dimoveō, -movēre, -mōvī, -mōtus [dis- + moveō], tr., move apart, move asunder, part, cleave, separate, divide; scatter, disperse, dispel, dissipate.

Dindyma, -mōrum, pl. n., Dindyma or Dindymus, a mountain in Phrygia, sacred to Cybele.

dīnumerō, -āre, -āvī, -ātus [dis- + numerō], tr., count out, count over, tell over, reckon, calculate.

Diomēdēs, -dis, m., Diomedes, son of Tydeus (King of Aetolia), one of the bravest champions of the Greeks before Troy. He wounded Aeneas and Venus herself, and carried off the horses of Rhesus. Later, he came to Italy and founded Arpi.

Diōnaeus, -a, -um [Diōnē, Dione, *mother of Venus*], *adj.*, of Dione, Dionean; *freely*, daughter of Dione.

Diōrēs, -ris, m., Diore, a Trojan, kinsman of Priam.

Dirae: *see* dirus.

Dircē, Dircēs, f., Dirce, a spring in Boeōtia, near Thebes.

dirēptus: *see* diripiō.

dirigō, -rigere, -rēxī, -rēctus [dis- + regō], *tr.*, properly, guide along a given line or lines, guide, direct, turn; of a weapon, guide, aim, hurl, shoot, cast.

dirimō, -imere, -ēmī, -ēemptus [dis- + emō], *tr.*, take apart, separate, part. *Fig.*, of parting combatants and so ending strife, break off, interrupt, put an end to, decide.

diripiō, -ripere, -ripui, -reptus [dis- + rapiō], *tr.*, hurry apart, tear asunder, pull to pieces; less exactly, catch up quickly; tear off, strip off; lay waste, ravage, plunder.

diruō, -ruere, -ruī, -rutus [dis- + ruō], *tr.*, tear asunder, overthrow; of trees, uproot.

dirus, -a, -um, adj., accursed; fearful, awful, dreadful, fell, monstrous; horrible, frightful, fierce, terrible; ominous, fateful, portentous. *As noun*, Dirae, Dirārum (*sc. deae*), *pl. f.*, the Awful Goddesses, the Furies.

dirutus: *see* diruō.

dis, ditis, adj., comp. ditior, sup. ditissimus [by-form of dives], rich, abounding in, rich in, possessed of.

Dis, Ditis, m., Dis, Pluto, god of the underworld. *See* § 336.

dis-, di-, dir-, inseparable prefix, apart, asunder, in pieces, in different directions; sometimes, with *neg. force*, not, through the thought of progress entirely away from the idea represented by the main part of the compound word.

discēdō, -cēdere, -cessī, -cessum [dis- + cēdō], *intr.*, of several persons, go in different directions, separate, or, *freely*, depart; of one person, go one's own way, depart, withdraw.

discernō, -cernere, -crēvī, -crētus [dis- + cernō], *tr.*, separate, divide; of embroidery, (*divide, i.e.*) vary, work in varied patterns. *Fig.*, separate, distinguish; separate, end (a quarrel or contest).

discessus, -sūs [discēdō], *m.*, a going apart, separation; going away, departure.

discinctus: *see* discingō.

discingō, -cingere, -cīnxī, -cīctus [dis-, in *neg. sense* + cingō], *tr.*, ungirdle. **discinctus, -a, -um, pf. pass. part. as adj.**, ungirdled, unbelted, wearing loose robes, loosely clad.

disclūdō, -clūdere, -clūsi, -clūsus [dis-, in *neg. sense* + claudō], *tr.*, unclothe, open, release.

discō, discere, didicī, —, tr., learn, come to know, become acquainted with; examine into, investigate, scan closely; *in pf.*, have learned, know.

discolor, discoloris [dis- + color], *adj.*, of a different color or hue.

discordia, -ae [discors], *f.*, disagreement, dissension, strife, discord. *Personified*, Discordia, -ae, *f.*, Discord, the goddess (or demon) of strife.

discors, -cordis [dis- + cor], *adj.*, of different hearts or minds, unharmonious, contending, hostile; *freely*, unlike, different, discordant.

discrepō, -crepāre, -crepui, — [dis- + crepō], *intr.*, properly, sound differently; *freely*, differ.

discrimen, -minis [discernō], *n.*, that which separates two things, dividing line; *freely*, distance, interval. *Fig.* (separation, *i.e.*) distinction, difference; a decisive moment, crisis.

discumbō, -cumbere, -cubuī, -cubitum [dis- + cumbō, old verb, lay], *intr.*, of several persons, (lay themselves down [§ 151] =) lie down in different (*i.e. their proper*) places, take their places; *freely*, recline.

discurrō, -currere, -curri, -cursum [dis- + currō], *intr.*, run or speed in different directions, rush or gallop apart; scatter, separate.

discussus: *see* discutiō.

discutiō, -cutere, -cussī, -cussus [dis- + quatiō], *tr.*, shake asunder; *freely*, strike off. *Fig.*, strike asunder (*shadows, darkness, etc.*), dispel, dissipate.

disiciō, disicere, disiēcī, disiectus [dis- + iaciō], *tr.*, throw apart, scatter, disperse; overthrow, demolish; cleave, split, shatter. *Fig.*, of peace, (*scatter, i.e.*) destroy, ruin. *Note:* for the scansion *see* note on disice, i. 70.

disiectus: *see* disiciō.

disiungō, -iungere, -iūnxi, -iūnctus [dis- + iungō], *tr.*, disjoin, separate; keep away from, drive away from.

dispār, disparis [dis-, *in neg. sense* + pār], *adj.*, unequal, different.

dispellō, -pellere, -pulī, -pulsus [dis- + pellō], *tr.*, drive apart, scatter, disperse. *Fig.*, of shadows, *etc.*, cleave, scatter, dispel, dissipate.

dispendium, -dī or -dii [dis- + pendō, *weigh, i.e.* pay out, money], *n.*, expenditure, expense, outlay, cost, loss.

dispēnsō, -āre, -āvi, -ātus [dis- + pēnsō, *freq. of* pendō, *weigh*], *tr.*, properly, weigh out (= pay) money to different persons, distribute.

dispergō, -speregere, -spersi, -spersus [dis- + spargō], *tr.*, scatter (*about*), disperse.

dispersus: *see* dispergō.

dispicīō, -spicere, -spexī, -spectus [dis- + specīō, *old verb*, look, look at], *intr.*, look all about; *see* with an effort, *see* through an intervening medium; *tr.*, catch sight of, discern, descry, perceive.

dispōnō, -pōnere, -posuī, -positus [dis- + pōnō], *tr.*, put apart, place apart, set in different places, arrange, dispose.

dissiliō, -silire, -siluī, -sultum [dis- + saliō], *intr.*, leap or fly apart, spring apart, burst asunder, separate.

dissimulō, -āre, -āvi, -ātus [dis-, *in neg. sense* + simulō], *tr. and intr.*, properly, pretend that what is true is not true, cover up the truth; dissemble, cloak, disguise, hide, conceal.

dissuādeō, -suādēre, -suāsī, -suāsum [dis-, *in neg. sense* + suādeō], *intr.*, dissuade (*a person*); advise against (*a proposal or plan*), oppose by argument.

distendō, -tendere, -tendī, -tentus [dis- + tendō], *tr.*, stretch asunder, stretch out, distend; fill up, pack closely.

distō, distāre, —, — [dis- + stō], *intr.*, stand off, stand apart, be distant, be away; stand apart from (*something else*), differ (*from*).

districtus: *see* distringō.

distringō, -stringere, -strinxī, -strictus [dis- + stringō], *tr.*, draw apart, stretch asunder, stretch out, spread out.

ditior: *see* dis.

dītissimus: *see* dis.

diū, *adv.*, for a long time, long.

dius, dīva: *see* divus.

divellō, -vellere, -velli, -vulsus [dis- + vellō], *tr.*, tear in pieces, tear asunder, separate; tear away by violence, separate, remove.

diverberō, -āre, -āvi, -ātus [dis- + verberō], *tr.*, lash apart, strike apart, cleave, divide, part, separate.

diversus, -a, -um [dis- + vertō], *adj.* (*properly, pf. pass. part. of* divertō, *a rare verb*, turn apart, separate), turned in opposite or different ways, diametrically opposed, opposite, contrary, apart; widely sundered, asunder, separate, remote, distant; different, unlike, various; *at times* = *an adv.*, hither and thither, in divers directions; *ex diversō*, from different directions.

dives, divitis, *adj.*, of persons, rich, abounding in, possessed of; of things, rich, precious, sumptuous, splendid, magnificent; of land, rich, fertile.

dividō, -videre, -vīsi, -vīsus, *tr.*, separate, part, divide; break through, lay open, cleave; part, distribute, divide.

dīvinus, -a, -um [divus], *adj.*, pertaining to the gods, divine, deified, heavenly; holy, sacred; godlike, superhuman; inspired, prophetic.

dīvītae, -ārum [dīves], *pl. f.*, riches, treasures, wealth.

divortium, -tī or -tīi [dis-+vertō], *n.*, properly, a parting; by metonymy, fork of roads; freely, path.

divus, -a, -um, or **dius**, -a, -um, *adj.*, divine, heavenly; deified (an epithet applied to Julius Caesar and to many of the Roman Emperors who, after their death, were deified by vote of the Senate); godlike. As nouns, **divus**, **divi**, *m.*, god, deity; **diva**, **divae**, *f.*, goddess.

dō, dare, **dedī**, **datus** [this verb corresponds to two roots, one meaning give, the other meaning put, place; the latter meaning is esp. conspicuous in the compounds of **dō**], *tr.*, give, bestow, vouchsafe, furnish, yield, supply, present, offer, grant, allow, permit; surrender, consign; very freely used in periphrases with nouns (see § 223); **sē dare**, take one's self, go, move, proceed, hasten; **terga dare**, turn in flight, flee; **vēla** or **lin-tea dare**, spread one's sails, set sail, sail; with **verba**, **dicta**, etc., (give, i.e.) utter, say, deliver; with **iūra**, give, lay down, deliver, administer; with **poenās**, pay, suffer; (give, offer, i.e.) make, cause, bring about, produce; put, place, set.

doceō, **docēre**, **docuī**, **doctus**, *tr.*, teach, train, instruct, inform; tell, recount, explain, describe; show, indicate, point out, prove. **doctus**, -a, -um, *pf. pass. part. as adj.*, taught, trained, skilled, versed in.

doctus: see **doceō**.

Dōdōnaeus, -a, -um, *adj.*, of Dodona, a city in Epirus, Greece, famous for its oak grove and its oracle, both sacred to Jupiter, Dodonean.

doleō, **dolēre**, **doluī**, **dolitum**, *intr.*, feel (physical) pain, suffer; feel (mental) pain, grieve, be sorrowful, lament, mourn.

Dolopes, -pum, *pl. m.*, the Dolopes, the Dolopians, a people of Thessaly who fought with the Greeks against Troy.

dolor, **dolōris** [doleō], *m.*, pain, physical or mental, suffering, anguish, agony, sorrow, grief, anxiety; esp., of resentment, anger, wrath, grudge, and, by metonymy, of the cause of grief or anger, affront, grievance, wrong.

dolus, **dolī**, *m.*, device, artifice; usually in bad sense, scheme, guile, trick, wiles, deceit, treachery.

domina, -nae [feminine of **dominus**], *f.*, mistress of a household; freely, mistress, ruler, queen; of Juno, queen, goddess.

dominor, **domināri**, **dominātus sum** [**dominus**], *intr.*, be lord and master, hold (absolute) sway, rule.

dominus, -nī, *m.*, master, esp. of slaves; lord, ruler, governor; in bad sense, tyrant, despot.

domitor, -tōris [**domō**], *m.*, tamer, breaker (of steeds). *Fig.*, conqueror, subduer, victor (over).

domō, **domāre**, **domuī**, **domitus**, *tr.*, tame, break (horses). *Fig.*, subdue, conquer, vanquish, overcome.

domus, **domūs**, *f.*, house, home, habitation, abode, mansion; by metonymy, of the occupants of a house, house, family, line, race.

dōnec, *conj.*, while, as long as; until, till.

dōnō, -āre, -āvi, -ātus [**dōnum**], *tr.*, give, present, bestow; reward or honor with a present. The verb is construed with *acc. of thing given* and *dat. of person*, or with *acc. of person* and *abl. of thing given*.

dōnum, **dōnī** [**dō**], *n.*, gift, present; esp., present to gods, (votive) offering, sacrifice.

Donysa, -sae, *f.*, Donyisa, an island in the Aegean Sea, one of the Cyclades.

Dōricus, -a, -um [**Dōres**, the Dorians, one of the three main divisions of the Hellenic or Greek race], *adj.*, of the Dorians, Doric; by metonymy (§ 204), Greek, Grecian.

Dōris, **Dōridis**, *f.*, Doris, daughter of Oceanus and Tethys. As wife of Nereus, she was mother of the Nereids.

dorsum, dorsī, n., back of an animal, including man; by metonymy, of things similar in shape, reef, ridge in the sea.

Doryclus, -clī, m., Doryclus, a man from Epirus, husband of Beroë.

dōs, dōtis [dō], f., marriage gift or portion, dowry; freely, endowment, possession, portion, merit, excellence.

dōtālis, -e [dōs], adj., pertaining to a dowry; freely, obtained with a dowry.

dōtō, -āre, -āvi, -ātus [dōs], tr., provide with a marriage portion, dower, portion.

Dōtō, Dōtūs (a Greek form), f., Doto, a Nereid or sea-nymph.

dracō, dracōnis, m., serpent, dragon.

Drancēs, Drancis, m., Drances, a Latin, chief opponent of Turnus.

Drepanum, -nī, n., Drepanum, a town on the northwestern coast of Sicily.

Drūsus, Drūsī, m., Drusus, a cognomen borne by members of the Gēns Livia, esp. by Claudius Nero Drusus, son of Livia Drusilla (wife of Augustus), and stepson of Augustus; he was a distinguished soldier. He died in the year 9.

Dryopē, -pēs, f., Dryope, a nymph, mother, by Faunus, of Tarquinius.

Dryopes, -pum, pl. m., the Dryopes, the Dryopians, a Pelasgic people who dwelt first in Thessaly, later in Doris, a district south of Thessaly, in Greece; they fought with the Greeks against Troy.

Dryops, Dryopis, m., Dryops, a Trojan, slain by Clausus.

dubitandus: see dubitō.

dubitō, -āre, -āvi, -ātum, intr., be in doubt, doubt, be undecided, waver, hesitate; with *inf.*, hesitate (to), be unwilling (to) or reluctant (to); *tr.*, doubt, disbelieve, mistrust; call in doubt, question, challenge.

dubitandus, -a, -um, gerundive as adj., to be questioned, to be doubted, doubtful.

dubius, -a, -um, adj., fluctuating,

wavering; of persons, in *act. sense*, wavering, uncertain, doubtful, in suspense; of things, in *pass. sense*, doubtful, uncertain, perplexing, dubious; critical, dangerous, difficult. As *noun*, **dubium, dubī or dubiī, n.,** doubt, uncertainty.

dūcō, dūcere, dūxi, ductus, tr., lead, draw, bring, guide, conduct, escort; lead off, carry away; lead, command, rule, govern; draw, drag; (draw =) develop (a crack); lead in, usher in (the day); of origin, draw, derive, deduce; of lots, honors, etc., draw, select, win, gain; of time, spend, pass; of sleep, sounds, etc., prolong, protract. *Fig.*, reckon, compute, consider, think, believe; draw forth, fashion (said of work in plastic materials).

ductor, ductōris [dūcō], m., leader, captain.

dūdum, adv., a while ago; esp. of recent events, not long since, lately, recently; of more remote events, esp. in the phrase **iam dūdum**, long ago, long since.

dulcis, -e, adj., sweet to the taste or to the smell; of water, fresh. *Fig.*, pleasant, delightful, charming; dear, precious, loved, beloved.

Dulichium, -chī or -chiī, n., Dulichium, an island in the Ionian Sea, not far from Ithaca.

dum, conj., while, as long as, during the time that; until, till; in *provisos*, provided (that), if only, only. As *enclitic adv.*, with words directly expressing or indirectly implying a *neg. meaning*, yet (cf. **nōndum**, not yet, **vixdum**, hardly yet).

dūmus, dūmī, m., thorn-bush, bramble, brier; thicket, brake.

duo, duae, duo, num. adj., in pl., two.

duplex, duplicis, adj., twofold, doubled, double; freely, in *pl.*, two, both.

duplicō, -āre, -āvi, -ātus [duplex], tr., double, redouble; double (up); bend.

dūritia, -ae [dūrus], f., hardness, toughness.

dūritiēs, -ēi [dūrus], *f.*, hardness, toughness, stiffness.

dūrō, -āre, -āvi, -ātus, *tr.*, make hard or rugged, harden; *intr.* (§ 151), harden one's self, be hard, remain hard. *Fig.*, endure, hold out, persevere.

dūrus, -a, -um, *adj.*, hard to the touch, rough, rugged; stubborn, unyielding. *Fig.*, rough, rude, uncultivated; as opposed to the overdeveloped and effeminate, rough, hardy, rugged, vigorous, sturdy; rough, savage, unfeeling, cruel, obdurate, ruthless; trying, grievous, irksome, dangerous.

dux, ducis [dūcō], *m.*, leader, guide, conductor; chieftain, lord, king.

Dymās, Dymantis, *m.*, Dymas, a Trojan, slain at the fall of Troy.

E

ē: see *ex*.

ebur, eboris, *n.*, ivory.

eburnus, -a, -um, *and, esp. in poetry*, **eburnus, -a, -um** [ebur], *adj.*, of ivory, ivory (as *adj.*).

eburnus: see *eburneus*.

Ebysus, -sī, *m.*, Ebysus, an Italian slain by Corynaeus.

ecce, *interj.*, used to call attention sharply to some scene or to some utterance, lo!, behold!, see!, look!; **ecce autem**, but lo!, when lo! (see note on ii. 203), of sudden, unexpected occurrences.

Echiōn, -onis, *m.*, Echion, one of the five survivors of the men born of the dragon's teeth sown by Cadmus.

ecquis, equī, ecqua, ecquid, ecquod, *interrog. pron. and adj.*, used in excited questions implying a neg. answer, (whether) any one, any one at all?; often best rendered by a periphrasis, Is there any one who . . . ?; as *adj.*, any?, any at all?; Is there any . . . ? **ecquid**, *interrogative adv.* (§ 146), whether at all?, whether?

ecus, equī (for the spelling see note on *secuntur*, i. 185), *m.*, steed, courser.

edāx, edācis [edō], *adj.*, fond of (*i.e.* given to) eating. *Fig.*, devouring, consuming, destructive.

ēdicō, ēdicere, ēdixī, ēdictus [ē + dīcō], *tr.*, speak out, say publicly, make public, proclaim (*esp.*, a decree, etc.); command, order, ordain; charge, bid.

ēdiscō, ēdiscere, ēdidicī, — [ē, with intensive force + dīcō], *tr.*, learn thoroughly.

ēdisserō, -serere, -seruī, -sertus [ē + disserō, discuss, speak], *tr.*, set forth in words, unfold, explain, tell, relate.

ēditus: see *ēdō*.

edō, edere, ēdī, ēsus, *tr.*, eat. *Fig.*, with things as subjects, eat (up), devour, prey on, consume, destroy. **ēdō, edere, ēdidī, ēditus** [ē + dō], *tr.*, give forth, give out; bring forth, bear, beget; give forth by (*in*) speech, utter, announce, say; (*give forth, i.e.*) produce, cause, bring about.

ēdoceō, ēdocēre, ēdocuī, ēdoctus [ē, with intensive force + doceō], *tr.*, teach thoroughly, inform (*of*), acquaint with; set forth, decree.

ēducō, -āre, -āvi, -ātus, *tr.*, bring up, rear, nurture.

ēdūcō, ēdūcere, ēdūxī, ēductus [ē + dūcō], *tr.*, lead forth, lead out, draw forth; (*lead, i.e.*) build up, rear, erect; lift up, draw up; bring forth, bear, bring up, rear. *Fig.*, (*draw out, i.e.*) fashion, forge (*metals*).

effātus: see *effor*.

effectus: see *efficiō*.

effērō, efferre, extulī, ēlātus [ex + ferō], *tr.*, bring out, carry out, produce; put out, thrust forth; carry out (*for burial*), bury; bear up, lift up, raise, rear, elevate; with *diem, ortūs, etc.*, lift up, usher in, display; with *ēnsem*, draw, unsheathe; with *pedem or gressum*, go forth, come forth. *Fig.*, in *pass.*, be puffed up, be proud or boastful. **ēlātus, -a, -um**, *pf. pass. part.* as *adj.*, uplifted, towering, rising. *Fig.*, (*lifted up, i.e.*) puffed up, proud.

efferus, -a, -um [ex, with intensive force + ferus], *adj.*, very wild or savage; maddened, frenzied, crazed.

effētus, -a, -um, *adj.*, properly, of creatures that have borne young; then of creatures exhausted by continued bearing of young, then, in general, worn out; exhausted, feeble.

efficiō, -ficere, -fēcī, -fectus [ex + faciō], *tr.*, work out, make, effect, form, produce.

effigiēs, -ēi [effingō], *f.*, that which (makes, i.e.) counterfeits something, image, effigy, likeness, statue.

effingō, -fingere, -finxi, -fictus [ex + fingō], *tr.*, make, counterfeit, mimic, portray, represent.

efflāgitō, -āre, -āvi, -ātus [ex + flāgitō], *tr.*, ask (for) or demand earnestly.

efflō, -āre, -āvi, -ātus [ex + flō], *tr.*, blow forth, breathe out.

effluō, -fluere, -flūxi, -flūxum [ex + fluō], *intr.*, flow forth, stream from, stream away (from).

effodiō, -fodere, -fōdi, -fossus [ex + fodiō], *tr.*, dig up, dig out; make by digging, dig, construct, build.

effor, -fārī, -fātus sum [ex + for], *tr.* and *intr.*, speak out, relate, utter; speak, say.

effractus: see **effringō**.

effringō, -fringere, -frēgi, -fractus [ex + frangō], *tr.*, break out, break upon, break to pieces; dash out.

effugiō, -fugere, -fūgi, — [ex + fugiō], *intr.*, flee away, make off, escape; *tr.*, flee from, escape, seek to escape, shun, avoid.

effugium, -gī or -giū [effugiō], *n.*, flight; escape.

effulgeō or **effulgō**, **effulgēre** or **effulgere**, **effulsi**, — [ex + fulgeō], *intr.*, shine forth, gleam, glitter, be resplendent.

effultus, -a, -um [ex + fulciō], *adj.*, propped up, supported by, resting on, lying on.

effundō, -fundere, -fūdī, -fūsus [ex + 2. fundō], *tr.*, pour out, pour forth, shed (tears), breathe out (life); let loose, let something hang free; **crinēs**

effundere, let one's hair fly free; **habēnās effundere**, with *dat.*, give free rein to, spur on, drive with all speed; with *reflex. pron.*, or *in pass.*, in middle sense (§§ 166-167), pour out, hasten (forth), spring forward, rush headlong, speed. *Fig.*, stretch out, lay low in death; throw off, throw out, fling off (e.g. a rider or pilot); pour out freely, waste, exhaust; pour out words, utter, say.

effusus, -a, -um, *pf. pass. part. as adj.*, poured out, flowing, drenching; loosened, distended, streaming; hurrying, rushing (in this sense often with *adv. force*, hastily, wildly). *Fig.*, wasted; profuse, lavish, extravagant.

effusus: see **effundō**.

egēns: see **egeō**.

egēnus, -a, -um [egeō], *adj.*, lacking, wanting; in want, poor, needy; distressing, trying; humbled, straitened.

egeō, **egēre**, **egui**, —, *intr.*, lack, be in want of, have need of, need, require, be in need, be needy. **egēns**, **egentis**, *pres. part. act. as adj.*, wanting, in want (of), lacking; needy, poor.

egestās, -tātis [egeō], *f.*, want, poverty, penury. *Personified*, **Egestās**, -tātis, *f.*, Want, Poverty.

ego, **mei**, *pers. pron.*, I, I myself; **egomet**, **mēmet**, *etc.*, strengthened forms of **ego**, **mē**, I myself, me myself.

egomet: see **ego**.

ēgredior, **ēgredī**, **ēgressus sum** [ē + gradior], *intr.*, go (or come) out, go forth, *esp. from a ship*, disembark.

ēgregius, -a, -um [ē + grex], *adj.*, properly, out of (i.e. above) the common herd, choice. *Fig.*, matchless, peerless, brilliant, distinguished, illustrious.

ēgressus: see **ēgredior**.

ei, *interj.*, alas!, ah!, woe!; with a *dat.*, **mihi**, ah me!, woe is me!

eia, or **heia**, *interj.*, with exhortations and commands, come!, on, on!, quick!, all haste!

ēiaculor, **ēiaculāri**, **ēiaculātus sum** [ē + iaculor], *tr.*, throw out, shoot out.

ēiciō, **ēicere**, **ēiēcī**, **ēiectus** [ē + iaciō], *tr.*, throw out, cast forth; cast upon shore, shipwreck, wreck; exile, banish; throw out of joint, dislocate. **ēiectus**, -a, -um, *pf. pass. part. as adj.*, cast out on the shore, shipwrecked, stranded; cast out from home, outcast, exiled.

ēiectō, -āre, -āvi, -ātus [*freq. of ēiciō*], *tr.*, cast out.

ēiectus: *see ēiciō.*

ēlābor, **ēlābī**, **ēlāpsus sum** [ē + lābor], *intr.*, glide out, slip away, make off, escape. *Fig.*, slip off, escape.

ēlāpsus: *see ēlābor.*

ēlātus: *see efferō.*

ēlectrum, -trī, *n.*, properly, amber; by metonymy, electrum, a metal, amber-colored, a mixture of gold and silver. **elephantus**, -tī, *m.*, elephant. By metonymy, = ebur, ivory.

ēlīdō, **ēlidere**, **ēlīsī**, **ēlīsus** [ē + laedō], *tr.*, strike out, dash out, force out, crush out; force upward.

Ēlis, **Ēlidis**, *f.*, Elis, a province in the northwestern part of the Peloponnesus, Greece; its capital was also called Elis. In Elis, too, lay the district of Olympia where the famous Olympian Games were held.

Elissa, -sae, *f.*, Elissa, another name of Dido.

ēlīsus: *see ēlīdō.*

ēloquor, **ēloquī**, **ēlocūtus sum** [ē + loquor], *tr. and intr.*, speak out, speak.

ēlūdō, **ēlūdere**, **ēlūsī**, **ēlūsus** [ē + lūdō], *tr.*, parry or escape a blow; foil, baffle; mock, cheat, frustrate.

ēluō, **ēluere**, **ēluī**, **ēlūtus** [ē + l. luō], *tr.*, wash out, wash away, wash off, remove.

Ēlysium, -sī or -sīi, *n.*, Elysium, Land of Bliss, the part of the underworld to which the souls of the good were assigned.

ēmēnsus: *see ēmētior.*

ēmētior, **ēmētīrī**, **ēmēnsus sum** [ē + mētior], *tr.*, measure off, measure

out. *Fig.*, pass over, traverse, cover.

ēmicō, **ēmicāre**, **ēmicuī**, **ēmicātum** [ē + micō], *intr.*, spring out, dart forth, dash forth, leap up or out.

ēminus [ē + manus], *adv.*, from a distance, from afar, at long range; *esp.*, at the distance of a spear cast; *contrast comminus.*

ēmīssus: *see ēmittō.*

ēmittō, **ēmittere**, **ēmīsī**, **ēmīssus** [ē + mittō], *tr.*, send forth, send away, dismiss; let loose; of weapons, send forth, hurl, cast, discharge.

emō, **emere**, **ēmī**, **ēmpus**, *tr.*, take, *esp. by purchase*; buy, purchase.

ēmōtus: *see ēmoveō.*

ēmoveō, **ēmōvēre**, **ēmōvī**, **ēmōtus** [ē + moveō], *tr.*, move out, move from, force from, remove. *Fig.*, remove, dispel, banish.

ēn, *interj.*, lo!, behold!, see!, mark you!, used sometimes merely to attract attention (*cf. ecce*), more often to indicate various emotions, *e.g.* wonder, passionate excitement, anger, irony; it is usually, as *ecce* is, without influence upon the construction.

ēnārrābilis, -e [ē + nārrō], *adj.*, that may or can be explained or described, describable.

Enceladus, -dī, *m.*, Enceladus, a giant who fought against Jupiter. *See* § 310.

enim, *adv.*, with affirmative or asseverative force, indeed, verily, of a truth; *esp. in the expressions sed enim*, but indeed, but of a truth, however, *neque enim*, nor indeed, nor yet, and in questions, as in *quid enim*, why, indeed?, why, pray? *As conj.*, in explanatory and causal clauses, for.

ēniteō, **ēnitēre**, **ēnitui**, — [ē + niteō], *intr.*, shine forth, gleam, glitter.

ēnītor, **ēnītī**, **ēnīxus sum** [ē + nītor], *intr.*, strive earnestly, struggle; *intr. and tr.*, labor (be) with child, bring forth with pain and sorrow, bear.

ēnīxus: *see ēnītor.*

ēnō, ēnāre, ēnāvī, — [ē + nō], *intr.*, properly, swim out, swim away; *fig.*, fly forth, make one's way out, escape.

ēnsis, ēnsis, m., falcion, blade, sword.

Entellus, -lī, m., Entellus, a Sicilian boxer who vanquished Trojan Dares.

ēnumerō, -āre, -āvī, -ātus [ē + numerō], *tr.*, count up, count over, reckon up, recount, enumerate.

eō, ire, ivi or ii, itum, intr., go, come; go or rush forth, move, proceed, sail. **ī, ite (cf. age, agite),** come!, up!, quick!

eōdem [idem], *adv.*, to the same place.

Ēōūs, -a, -um [Ēōs, Dawn], *adj.*, of the morning; of the East, eastern, orient. *As noun, Eōūs, Eōī [sc. aster, star], m.* (1) The Morning-Star, Dawn, Morning. (2) Eōūs, Dawn, one of the steeds of the sun-god.

Epēos, -ī, m., Epeūs, designer and builder of the Wooden Horse by means of which Troy was captured.

Ephyrē, -rēs, f., Ephyre, *i.e.* Corinth. *Ephyrē was the earlier name, Corinthus the later name of the town.*

Epimēthis, -thidis [Epimētheus, Epimetheus, Afterthought, brother of Prometheus], *f.*, daughter of Epimetheus, *i.e.* Pyrrha.

Ēpirus, -rī, f., Epirus, a district in Northern Greece, along the Adriatic Sea.

epulor, epulārī, epulātus sum [epulum], *intr.*, feast, banquet; *tr.*, eat.

epulum, -lī, n., a solemn public banquet, religious in character; *in pl., epulae, -lārūm, f.*, feast, banquet; *dainty or rich food, viands.*

Ēpytidēs, -dae, m., son of Epytus.

Ēpytus, -tī, m., Epytus, a Trojan, comrade of Aeneas.

equa, equae [feminine of ecus, equī], *f.*, a mare.

eques, equitis [ecus, equī], m., horseman, rider; horse-soldier, trooper, cavalryman.

equester, equestris, equestre [eques], *adj.*, of a horseman, equestrian.

equidem [strengthened form of quidem],

adv., indeed, verily, truly, of a truth; surely, certainly, at least.

equinus, -a, -um [ecus], *adj.*, of a horse, of horses; *with crista or nervus,* made of horsehair.

equitō, -āre, -āvī, -ātum [ecus, eques], *intr.*, ride on horseback.

equus, more correctly spelled ecus: see ecus.

Erebus, -bī, m., Erebus, god of darkness, son of Chaos and brother of Night; darkness, *esp. that of the underworld, underworld.*

ērēctus: see ērigō.

ēreptus: see ēripiō.

ergō, adv., therefore, consequently, as a result, then, so then; *to resume an interrupted narrative,* to come back to my story, to resume, as I was saying; *in a question,* do you say?, do you mean?, is it true that, etc.? *As a virtual preposition, with gen., an archaic use, = causā, for the sake of, on account of.*

Ēridanus, -nī, m., Eridanus, the name of a river, which, issuing from the underworld, made its way to the world above; variously identified by ancient writers with the Po, the Rhine, and the Rhone, usually with the Po.

ērigō, ērigere, ērēxī, ērēctus [ē + regō], *tr.*, raise up, set up, uplift, upheave; erect, build, rear.

Erīnys, -yos, f., a Fury; *freely,* curse, scourge, plague, bane.

Erīphylē, -lēs, f., Eriphyle, wife of Amphiaraus, who was slain by her son because she had induced her husband to join the expedition of the seven famous chieftains who assailed Thebes, though he knew it would cause his death.

ēripiō, ēripere, ēripui, ēreptus [ē + rapiō], *tr.*, take away, steal; hurry out of danger, rescue, save; catch quickly; lay hold on, seize; whirl away, take away, wrest away.

errō, -āre, -āvī, -ātum, intr., stray about, wander, rove, roam, go astray; *tr.*, wander over, through, or past. *Fig., of breath, flicker.*

error, **errōris** [errō], *m.*, wandering, straying, roving; *by metonymy*, of that which makes one wander, maze, labyrinth. *Fig.*, straying from truth, error, mistake, delusion, deception; *by metonymy*, artifice, trick.

ērubēscō, **ērubēscere**, **ērubi**, — [ē + rubēscō], *intr.*, grow red, esp. with shame, blush with shame; *tr.* (§ 142), blush before or at, respect, give heed to.

ērūctō, **-āre**, **-āvī**, **-ātus** [ē + rūctō, belch], *tr.*, belch forth, vomit forth; throw or spout up.

ērudīō, **-īre**, **-īvī** or **-īī**, **-ītus** [ē + rudis], *tr.*, properly, free from roughness, polish; train, teach.

ērumpō, **ērumpere**, **ērūpī**, **ēruptus** [ē + rumpō], *tr.*, cause to break or burst forth; *intr.* (§ 151), break through, rush forth, break one's way out of.

ēruō, **ēruere**, **ēruī**, **ērutus** [ē + ruō], *tr.*, tear out, tear up, pluck out; destroy, overthrow, root out, uproot, upheave.

erus, **erī**, *m.*, master of a household, esp. of the slaves; freely, master, lord.

Erycinus, **-a**, **-um** [Eryx], *adj.*, of Eryx, Erycinian, Eryx's.

Erymanthus, **-thī**, *m.*, Erymanthus. (1) A range of mountains in Arcadia, Greece. (2) A river which rises on Mt. Erymanthus.

Erymās, **-mantis**, *m.*, Erymas, a Trojan, slain by Turnus.

Eryx, **Erycis**, *m.*, Eryx. (1) A Sicilian king, son of Venus, famous as a boxer, but killed by Hercules in a boxing contest. (2) A mountain in the western part of Sicily.

et, *conj.*, and, connecting not only words and phrases alike in function, but also clauses; it usually marks the connected words, etc., as alike in importance (contrast **atque** and **-que**); **et . . . et**, **et . . . -que**, both . . . and, not only . . . but also; with emphasis on the added word (cf. **atque**), and indeed, and moreover; **neque . . . et**, and not . . . and, not . . . and, not . . . but; after negative expressions or clauses, but; introducing a detail il-

lustrating a general statement, and in particular; with a clause that gives the result of what precedes, and as a result; with temporal or quasi-temporal force, and forthwith, and at once, and lo!; = **etiam**, even, also, likewise. **et** in poetry frequently follows the word it adds, i.e. it is post-positive.

etiam, *conj.*, yet, still; also, besides, furthermore, moreover, likewise; even; in a question, really, actually.

etiamnum, *adv.*, even to this day, still (= *etiam nunc*).

Etrūria, **-ae**, *f.*, Etruria, a district in Italy, north of Latium.

Etruscus, **-a**, **-um**, *adj.*, of Etruria, Etruscan. As noun, **Etruscī**, **-cōrum**, *pl. m.*, the Etruscans.

etsī [et + sī], *conj.*, even if; granting or assuming that, although.

Euadnē, **-nēs**, *f.*, Evadne, wife of Capaneus, one of the seven famous chieftains who assailed Thebes; for love of her husband she threw herself on the funeral pile whereon his body was burning.

Euander or **Euandrus**, **-drī**, *m.*, Evander, son of Mercury and the nymph Carmentis, an Arcadian chieftain who, about sixty years before the Trojan War, came to Italy and founded a city called Pallanteum on the site later occupied by Rome.

Euandrius, **-a**, **-um** [Euander], *adj.*, of Evander, Evander's.

Euboīcus, **-a**, **-um** [Euboea, Euboea, a large island in the Aegean Sea, opposite Boeōtia], *adj.*, of Euboea, Euboean.

euhāns, **euhantis**, *adj.*, crying euhan or euhoe; in act. sense, celebrating with the cry euhan or euhoe, celebrating noisily (i.e. joyously, wildly).

Eumēlus, **-lī**, *m.*, Eumelus, a Trojan.

Eumenides, **-dum** [a Greek name, meaning, properly, the Kindly Mind-ed Women, a euphemistic name given to the Furies to propitiate them], *pl. f.*, the Eumenides, the Furies.

Eumolpus, -pī, *m.*, Eumolpus, *a singer of Thrace, pupil of Orpheus.*

Eunēus, -ī, *m.*, Euneūs, *a Trojan slain by Camilla.*

Euphrātēs, -tis, *m.*, the Euphrates, *a large river of Asia.*

Eurōpa, -pae, *f.*, Europe, *the continent.*

Eurōtās, -tae, *m.*, the Eurotas, *a large river of Laconia, in the Peloponnesus.*

Eurōtis, -a, -um [**Eurus**], *adj.*, properly, of the East Wind; *freely, eastern.*

Eurus, **Eurī**, *m.*, Eurus, *the Southeast (or East) Wind.*

Euryalus, -li, *m.*, Euryalus, *a Trojan, a warm friend of Nisus.*

Eurydicē, -cēs, *f.*, Eurydice, *wife of Orpheus.*

Eurypylus, -li, *m.*, Eurypylus, *one of the Greeks before Troy.*

Eurytidēs, -dae, *m.*, Eurytides, *son of Eurytus.*

Eurytiōn, -ōnis, *m.*, Eurytion, *a Lycian ally of Troy, brother of Pandarus; he was famous as an archer.*

ēvādō, **ēvādere**, **ēvāsī**, **ēvāsus** [**ē + vādō**], *intr.*, go forth or out, come out, make one's way; make off, escape; move upward; *tr.*, ascend, climb; make one's way over, traverse; pass beyond, escape.

ēvānēscō, **ēvānēscere**, **ēvānuī**, — [**ē + vānus**], *intr.*, vanish, disappear.

ēvehō, **ēvehere**, **ēvexī**, **ēvectus** [**ē + vehō**], *tr.*, carry forth, carry out; carry up, uplift, exalt.

ēveniō, **ēvenīre**, **ēvenī**, **ēventum** [**ē + veniō**], *intr.*, come forth, come out. *Fig.*, come ('turn') out, come to pass, happen.

ēventus, -tūs [**ēveniō**], *m.*, *in fig. sense*, outcome, issue, sequel; happening, occurrence, event.

ēverberō, -āre, -āvī, -ātus [**ē + verberō**], *tr.*, beat vigorously.

ēvertō, **ēvertere**, **ēvertī**, **ēversus** [**ē + vertō**], *tr.*, turn out; turn up, upturn, upheave; overturn, overthrow, throw down, upset, destroy.

ēvictus: *see ēvincō.*

ēvinciō, **ēvincīre**, **ēvinxī**, **ēvinctus** [**ē + vinciō**], *tr.*, bind up, bind; wind around, wreathe, encircle.

ēvincō, **ēvincere**, **ēvici**, **ēvictus** [**ē + vincō**], *tr.*, overcome completely, vanquish, subdue, master.

ēvinctus: *see ēvinciō.*

ēviscerō, -āre, -āvī, -ātus [**ē + viscus**], *tr.*, disembowel; rend apart, mangie.

ēvitābilis, -e [**ē + vitō**], *adj.*, avoidable, escapable.

ēvocō, -āre, -āvī, -ātus [**ē + vocō**], *tr.*, call out or forth, summon; speak to, address.

ēvolvō, **ēvolvere**, **ēvolvi**, **ēvolūtus** [**ē + volvō**], *tr.*, roll out or forth; with **sē**, roll forth, glide.

ex or **ē** (**ē** is used only before consonants, **ex** before either vowels or consonants), *prep. with abl.*, used (1) of motion out of a place, out of, forth from, from, away from, (2) of time, from, since: **ex quō** (*sc. tempore*), from the time that, ever since, (3) of origin, source, material, cause, from, out of, of, because of, by reason of, (4) in modal relations, according to, in accordance with, after the measure or manner of: **ex ordine**, in order, in sequence, duly, (5) with numerals, instead of a partitive genitive, of, out of. As a *prep. prefix*, **ex** often means up, upward; it also, at times, has intensive force, through the idea of out to the end, thoroughly.

exāctus: *see exigō.*

exaestuō, -āre, -āvī, -ātum [**ex + aestuō**], *intr.*, boil up, seethe. *Fig.*, seethe, boil, burn, glow, rage.

exāmen, -minis [**exigō**], *n.*, group led out, troops; *esp.*, a swarm of bees; tongue or pointer of a balance, balance, scales (*properly*, a tester).

exanimātus: *see exanimō.*

exanimis, -e, and **exanimus**, -a, -um [**ex + anima**], *adj.*, breathless, lifeless, dead; *freely*, half dead, *esp. with fear*, terrified, frightened, unnerved, unmanned.

exanimō, -āre, -āvī, -ātus [**exanimis**], *tr.*, rob of breath, kill; frighten, alarm; *in pass.*, be out of breath. **exanimātus**, -a, -um, *pf. pass. part.* as *adj.*, breathless, gasping, fainting.

exanimus: *see* **exanimis**.

exārdēscō, -ārdēscere, -ārsī, -ārsum [**ex + ārdēscō**], *intr.*, be kindled, kindle, begin to blaze out. *Fig.*, blaze up with wrath, etc., kindle, be inflamed.

exaudiō, -īre, -īvi or -īi, -ītus [**ex + audiō**], *tr.*, hear from afar (and so with difficulty), overhear; freely, hear, hearken to, heed.

excēdō, -cēdere, -cessī, -cessum [**ex + cēdō**], *intr.*, go out, forth, or away; depart, retire; *fig.*, retire, withdraw, disappear, vanish.

excellēns: *see* **excellō**.

excellō, -cellere, -cellui, -celsum [**ex + 1. cellō**, rise high, tower], *intr.*, rise high, tower. *Fig.*, rise high, be eminent or conspicuous; surpass, excel. **excellēns, excellentis**, *pres. part. act. as adj.*, towering, high. *Fig.*, surpassing, excellent, fine, splendid, stately, beautiful.

exceptus: *see* **excipiō**.

excidium, -dī or -dii [**ex + cadō**], *n.*, a falling, collapse; overthrow, destruction, ruin.

excidō, -cidere, -cidī, — [**ex + cadō**], *intr.*, fall out, fall from, fall down. *Fig.*, fall from (one's lips), escape, be uttered; fall (from memory), pass away, fade away, perish.

excidō, -cidere, -cidī, -cīsus [**ex + caedō**], *tr.*, cut out, hew (out), quarry; cut down, cut away, demolish, destroy.

excīō, -cīre, -cīvi or -cīi, -cītus or -cītus [**ex + cīeō, cīō**], *tr.*, call out, call forth, summon, bring out. *Fig.*, call out, produce, cause; rouse, excite, throw into frenzy. **excītus, or excītus, -a, -um, pf. pass. part. as adj.**, stirred up, aroused, frenzied, excited, routed forth (iii. 676).

excipiō, -cipere, -cēpī, -ceptus [**ex + capiō**], *tr.*, take out, take away; take out as an exception, except, make an exception of; catch, seize, lay hold on, overtake; catch, capture (a wild beast, enemy, etc.), lie in wait for, surprise, lay low; receive, greet,

welcome. *Fig.*, overtake, overwhelm, befall, attend; catch up a speaker, make reply to, answer; catch with the ear, hear, learn; catch with the mind, understand, detect.

excisus: *see* **excidō**.

excitō, -āre, -āvi, -ātus [*freq. of* **excīō**], *tr.*, call or summon forth. *Fig.*, arouse, excite, awaken, spur; stimulate, intensify.

excitus or excītus: *see* **excīō**.

exclāmō, -āre, -āvi, -ātum [**ex + clāmō**], *intr.*, cry out, cry aloud, exclaim.

exclūdō, -clūdere, -clūsī, -clūsus [**ex + claudō**], *tr.*, shut out, bar out.

excolō, -colere, -colui, -cultus [**ex + colō**], *tr.*, till carefully. *Fig.*, cultivate, improve, grace, adorn, refine.

excubiae, -ārum [**ex + cubō**, old verb, lie], *pl. f.*, properly, a lying out on guard (picket); by metonymy, picket, watchman, sentry, guard.

excūdō, -cūdere, -cūdi, -cūsus [**ex + cūdō**, strike], *tr.*, strike out, beat out, drive out; make by striking, beat out, forge (out), mold.

excussus: *see* **excutiō**.

excutiō, -cutere, -cussi, -cussus [**ex + quatiō**], *tr.*, shake out, shake off, cast out, fling out, drive off, drive away, dislodge; shake out, uncoil. *Fig.*, arouse, awaken; startle, frighten.

exedō, -edere, -ēdi, -ēsus [**ex + edō**], *tr.*, eat up, devour, eat out. *Fig.*, consume utterly, destroy, waste.

exemplum, -plī [**eximō**], *n.*, properly, something selected, sample, specimen, pattern, model, example; fashion, manner.

exēptus: *see* **eximō**.

exeō, -īre, -īvi or -īi, -itum [**ex + eō**], *intr.*, go (or come) out, forth, or away, depart; *tr.*, go out from, escape, avoid, ward off.

exerceō, exercēre, exercui, exercitus, *tr.*, keep busy, exercise; keep moving, ply, drive; train, try, test; with acc. of thing, be busy at, work at, practice, ply diligently, perform;

with **pācem**, practice, pursue, devote one's self to. *Fig.*, try, vex, disquiet; harass, persecute, torment.

exercitus, -tūs [exerceō], *m.*, properly, training; by metonymy, trained force, army; *freely*, host, multitude, group, troop; flock, herd.

exēsus: see **exedō**.

exhālō, -āre, -āvi, -ātus [ex + hālō], *intr.* and *tr.*, breathe out, exhale.

exhauriō, -haurire, -hausi, -haustus [ex + hauriō], *tr.*, draw out (*liquids*), drain. *Fig.*, use up, spend, wear out; of trials, punishment, etc., undergo, endure.

exhaustus: see **exhauriō**.

exhibeō, -hibēre, -hibui, -hibitus [ex + habeō], *tr.*, hold forth, display, exhibit; employ.

exhorrēscō, -horrēscere, -horruī, — [ex + horrēscō], *intr.*, tremble or shudder violently; *tr.* (§ 142), shudder at, be afraid of.

exhortor, -hortāri, -hortātus sum [ex + hortor], *tr.*, exhort earnestly, urge.

exigō, -igere, -ēgi, -āctus [ex + agō], *tr.*, drive out, drive forth, thrust out; measure, weigh, examine, test, investigate, track out, learn; of a weapon, drive home, thrust; drive (*bring*) to an end, finish, perform; of time (*drive by*, i.e. make pass), spend, pass. *Fig.*, weigh in thought, ponder, consider.

exiguus, -a, -um [exigō], *adj.*, properly, weighed, measured; hence, limited, scanty; small, tiny, petty, trifling, insignificant.

eximius, -a, -um [ex + emō], *adj.*, taken out, selected, select, choice, extraordinary.

eximō, -imere, -ēmī, -ēmtus [ex + emō], *tr.*, take out or away, remove. *Fig.*, remove, efface, bring to naught, destroy.

exin: see **exinde**.

exinde, and in abbreviated form, **exin**, *adv.*, used (1) properly, but rarely, of space, thence, (2) of time, then, thereupon, afterwards, (3) of succession in general, then, next.

exitiālis, -e [exitium], *adj.*, destructive, ruinous, fatal, baneful.

exitium, -tī or -tīi [exeō], *n.*, a going out, esp. to destruction, ruin, destruction, death.

exitus, -tūs [exeō], *m.*, a going forth, departure, exit; by metonymy, of the means of exit, place of egress, exit, outlet; esp. of exit from life, end of life, death. *Fig.*, outcome, sequel, issue, rescue.

exoptātus: see **exoptō**.

exoptō, -āre, -āvi, -ātus [ex + optō], *tr.*, pick out; wish or long for greatly, crave. **exoptātus**, -a, -um, *pf. pass. part.* as *adj.*, longed for, dear, beloved.

exōrdium, -dī or -dīi [ex + ōrdior], *n.*, properly, beginning of a web; *freely*, beginning; advances (*in speech*).

exorior, -orīri, -ortus sum [ex + orior], *intr.*, rise, arise, come forth. *Fig.*, break forth; spring up, appear.

exōrō, -āre, -āvi, -ātus [ex + ōrō], *tr.*, entreat earnestly, ask for, beg; entreat successfully, prevail on, persuade; secure.

exōsus, -a, -um [ex + ōdi], *pf. part.*, *dep.*, in *act. sense*, as *adj.*, hating beyond measure, detesting.

expallēscō, -pallēscere, -pallui, — [ex + pallēscō], *intr.*, grow (*very*) pale, become (*very*) pale; grow frightened.

expediō, -īre, -īvi or -īi, -ītus [ex + pēs], *tr.*, properly, free the feet from a snare, then, in general, disentangle, free; make ready, prepare, bring out, produce. *Fig.*, unfold by speech, disclose, describe, relate, recount.

expellō, -pellere, -puli, -pulsus [ex + pellō], *tr.*, drive out, expel, banish; drive from one's place, dislodge.

expendō, -pendere, -pendi, -pēnsus [ex + pendō], *tr.*, weigh out; esp. of weighing out money, the original method of paying out money, pay out, pay; with **poenās**, pay, suffer, undergo; (*pay for*, i.e.) atone for, expiate.

experiēns: see **experior**.

experior, experiri, expertus sum, tr., try, test, prove; *with inf.*, try, attempt; *in pf.*, have tried or tested, have had experience of, know by experience. **experiens, experientis, pres. part. as adj.**, properly, making trial of, and so experienced in, trained in, tried in, skilled in; hardened to, inured to.

expers, expertis [ex + pars], adj., without part or share in, free from.

expertus: see experior.

expleō, -plēre, -plēvi, -plētus [ex + pleō, an old verb, fill], tr., fill out, fill up, fill full, fill; *of time, number, etc.*, fill, complete, round out; fill out, finish, perform (a task). *Fig.*, of the appetite, passions, etc., glut, satisfy.

explicō, -āre, -āvi or -ui, -ātus or -itus [ex + plicō], tr., unfold, uncoil, unroll. *Fig.*, unfold in speech, describe.

explōrātor, -tōris [explōrō], m., scout, spy.

explōrō, -āre, -āvi, -ātus, tr., examine, explore, search out. *Fig.*, examine, test, ponder, consider carefully.

expōnō, -pōnere, -posui, -positus [ex + pōnō], tr., put out, set out or forth, expose; *esp.*, set out from a ship, disembark, land.

exposcō, exposcere, expoposcī, —[ex + poscō], tr., ask earnestly, sue for, demand; entreat, implore.

expositus: see expōnō.

exprōmō, -prōmere, -prōmpsi, -prōmp-tus [ex + prōmō], tr., take out, bring out, produce. *Fig.*, bring out in speech, utter, express.

expulsus: see expellō.

exquirō, -quirere, -quisivi, -quisitus [ex + quaerō], tr., search out diligently, seek carefully, sue for, demand.

exsanguis, -e [ex + sanguis], adj., bloodless; *by metonymy*, pale, wan; frightened, sorely dismayed.

exsaturābilis, -e [exsaturō], adj., capable of being filled or satisfied, satiable, placable.

exsaturō, -āre, -āvi, -ātus [ex +

saturō], tr., fill full. *Fig.*, satisfy, satiate, sate.

excindō, -scindere, -scidi, -scissus [ex + scindō], tr., tear out, tear up; destroy, overthrow, raze.

execcō, -secāre, -secui, -sectus [ex + secō], tr., cut out.

exsecror, -secrāri, -secrātus sum [ex + sacer], tr., curse.

executus: see execcō.

exsequor, -sequi, -secūtus sum [ex + sequor], tr., follow out, follow to the end. *Fig.*, accomplish, perform, fulfill, complete, execute.

exserō, -serere, -serui, -sertus [ex + 1. serō], tr., properly, weave out; stretch out, thrust out. **exsertus, -a, -um, pf. pass. part. as adj.**, thrust out, protruding; bared, exposed.

exsertō, -āre, -āvi, -ātus [freq. of exserō], tr., thrust out, thrust forth.

exsertus: see exserō.

exsilium, -li or -lii, n., a going forth, *esp. from home*, exile, banishment; *by metonymy*, place of banishment or exile.

existō, -sistere, -stiti, — [ex + sistō], tr., cause to stand forth; *intr.* (§ 151), stand out; stand forth, rise up.

exsolvo, -solvere, -solvi, -solūtus [ex + solvo], tr., loosen, unbind. *Fig.*, set free, release, deliver.

exsomnia, -e [ex + somnus], adj., sleepless, wakeful, watchful.

exsors, exsortis [ex + sors], adj., without part or lot in, not sharing in, deprived of; *not sharing in (i.e. not subject to) general allotment*, out of the ordinary course, choice, splendid.

expatrior, -spatiāri, -spatiātus sum [ex + spatior], intr., wander out of the proper course, stray aimlessly.

expectātus: see expectō.

expectō, -āre, -āvi, -ātus [ex + spectō], tr., look out eagerly for, long for, hope for, expect; await, wait for; *intr.*, wait, linger, loiter, tarry, dally. **expectātus, -a, -um, pf. pass. part. as adj.**, awaited, long-expected, dear, welcome, precious.

exspergō, -speregere, -spersi, -spersus [ex+spargō], *tr.*, strew, scatter, sprinkle; besprinkle, bespatter, spatter.

exspersus: *see* **exspergō**.

exspirō, -āre, -āvī, -ātus [ex+spirō], *tr.*, breathe out, exhale; *intr.* (sc. *animam*), breathe one's last, die, perish.

extinctus: *see* **extinguō**.

extinguō, -stinguere, -stinxi, -stinctus [ex+stinguō, a very rare verb, quench], *tr.*, properly, of fire, lights, etc., put out, quench, extinguish. *Fig.*, (quench, *i.e.*) blot out, remove, destroy, annihilate; (put out the light of life, *i.e.*) slay, kill.

extō, -stāre, — [ex+stō], *intr.*, stand out or forth, project, stand up (or upward), tower.

exstrūctus: *see* **exstruō**.

exstruō, -struere, -struxi, -strūctus [ex+struō], *tr.*, heap up, pile up; build up, erect, rear. **exstrūctus**, -a, -um, *pf. pass. part. as adj.*, heaped up, elevated, high, lofty. *As noun*, **exstrūctum**, -ti, *n.*, something raised, elevation, platform, throne.

exsul, **exsulis**, *m.*, exile, outcast, wanderer.

exsultō, -āre, -āvī, -ātum [ex+sultō, saltō, *freq. of* saliō], *intr.*, leap forth, leap up, jump up, leap, dance; of water, leap, dance, boil madly, rage, surge, seethe. *Fig.*, of the heart, dance, beat wildly; dance or leap with joy, rejoice, exult; leap or dance in pride, vaunt, boast.

exsuperō, -āre, -āvī, -ātus [ex+superō], *tr.*, surmount, mount over, overtop, tower above; pass over or by, get beyond. *Fig.*, (surmount, *i.e.*) conquer, overcome.

exsurgō, -surgere, -surrexi, — [ex+surgō], *intr.*, rise up, rise.

exta, **extōrum**, *pl. n.*, inwards, vitals (properly, the nobler internal organs, heart, lungs, liver, from whose appearance omens were drawn), the exta; freely, heart. *See* **viscus**.

extemplō, *adv.*, on (at) the moment, immediately, forthwith, at once, instantly.

extendō, -tendere, -tendi, -tentus [ex+tendō], *tr.*, stretch out, stretch, extend; stretch out in death, lay low. *Fig.*, (stretch out, *i.e.*) put forth, display.

exter or **exterus**, **extera**, **exterum** [ex], *adj.*, *comp.* exterior, -ius, *sup.* extrēmus, -a, -um, on the outside, outer, external; foreign, strange, stranger. *In sup.*, **extrēmus**, -a, -um, of space, outermost, utmost, furthestmost, extreme, furthestmost part of, last part of; of time, latest, last, final. *As noun*, **extrēma**, -mōrum, *pl. n.*, the last things (dangers, sufferings, etc.), extremities, hazards, death.

exterior: *see* **exter**.

externus, -a, -um [exter], *adj.*, outer, on the outside, external; foreign, strange. *As noun*, **externus**, -nī, *m.*, stranger, foreigner.

exterreō, -terrere, -terrui, -territus [ex+terreō], *tr.*, frighten greatly, affright, terrify.

exterritus: *see* **exterreō**.

exterus, -a, -um: *see* **exter**.

extimēscō, -timēscere, -timui, — [ex+timēscō, *inceptive of* timeō], *intr.*, become afraid, grow fearful.

extorris, -e [ex+terra], *adj.*, driven from one's land, exiled, banished.

extrā, *prep. with acc.*, outside of, without, beyond.

extrēmus: *see* **exter**.

extundō, -tundere, -tudi, -tūsus or -tūsus [ex+tundō], *tr.*, strike or beat out; fashion metal work by beating, emboss; freely, forge, fashion.

exūberō, -āre, -āvī, -ātum [ex+ūberō, be fruitful; abound], *intr.*, properly, be fruitful; abound in; of rivers, abound in water, overflow; freely, be full (of).

exuō, **exuere**, **exui**, **exūtus**, *tr.*, draw off, put off, take off, strip off, lay off or aside; strip, rob; lay bare, free. *Fig.*, put off, throw off, lay aside, remove.

exūrō, -ūrere, -ūssī, -ustus [ex + ūrō], *tr.*, burn up completely, consume; *freely*, bake, parch, dry up, wither.

exustus: see **exūrō**.

exūtus: see **exuō**.

exuviae, -ārum [exuō], *pl. f.*, anything stripped off or put off, skin, slough of a snake; arms stripped from a warrior's body, spoils; clothing laid aside, relics, mementos.

F

Fabius, Fabī or **Fabii**, *m.*, Fabius, a name borne by members of the *Gēns Fabia*; in *pl.*, the *Fabii*, the many famous members of the *gēns*.

fabricātor, -tōris [fabricō], *m.*, maker, framer, contriver, fashioner.

Fabricius, -cī or **-cii**, *m.*, Fabricius, *i.e.* Caius (in Latin, *Gāius*) Fabricius Luscinus, consul in 283, 279, and 274; he fought with success against Pyrrhus and his allies. He was famous *esp.* for his incorruptible integrity, and was a model of plain and simple living.

fabricō: see **fabricor**.

fabricor, fabricāri, fabricātus sum, and, *esp. in poetry*, **fabricō, -āre, -āvi, -ātus** [faber, a workman in hard materials, artisan], *tr.*, frame, build, fashion.

fābula, -lae [for], *f.*, what is said, talk, a story, tale, *esp.* a fictitious tale.

facessō, facessere, facessivī or **facessi**, **facessitus** [faciō], *tr.*, do eagerly, execute, perform (*hastily*).

faciēs, -ēi [faciō], *f.*, properly, the 'make' of a thing; external form, figure, shape, guise, likeness; the face, countenance; beauty; in general, appearance, aspect; by metonymy, a shape, specter, apparition; form, type, sort, kind.

facile: see **facilis**.

facilis, -e [faciō], *adj.*, of things that may or can be done, easy, ready; of persons, easy, accessible, good-natured, courteous, ready, willing; of fortune, favorable, propitious. **facile, n. sing. as adv.** (§ 146), easily, readily.

faciō, facere, fēcī, factus, tr., make, fashion; do, perform, carry out, accomplish; bring about, cause, produce; of speech or writing, represent, assume, suppose, *esp. in the imp.*, **fac, with inf.**; cause, constrain, compel; **certum** (or **certiorem**) **facere**, inform; **vēla facere** (make, *i.e.*) set sail. In *pass.*, **fiō, fieri, factus sum**, be made, become; be caused, arise, spring up. **factum, facti, pf. pass part.** as noun, *n.*, deed, action, undertaking, exploit.

factum: see **faciō**.

Fādus, Fādi, m., Fadus, a Rutulian.

faex, faecis, f., the sediment or dregs of liquids, *esp.* the lees of wine.

fāgus, fāgi, f., a beech-tree, beech-wood.

falcātus, -a, -um [falx], *adj.*, sickle-shaped, hooked.

fallāx, fallācis [fallō], *adj.*, full of deceit, treacherous, traitorous, false.

fallō, fallere, fefelli, falsus, tr., dupe, baffle, mock, cheat, deceive; (*cheat, i.e.*) prove false to an oath or promise, violate, outrage, break; trick one by escaping his notice, escape the notice of, pass unobserved by, escape; counterfeit, assume by trickery; in *pass.*, be mistaken, err. **falsus, -a, -um, pf. pass. part.** in deponent sense, as *adj.*, deceiving, lying, false, deceptive, spurious, counterfeit, mock.

falsus: see **fallō**.

falx, falcis, f., sickle, pruning-knife, scythe; knife, shears.

fāma, fāmae [for], *f.*, talk, common talk, report, rumor, public opinion; story, legend, tradition; what is said of one, reputation, either in a good sense, fame, renown, or in a bad sense, notoriety, ill-fame, scandal. *Personified*, **Fāma, Fāmae, f.**, Rumor, Scandal, the goddess of gossip and scandal.

famēs, famis, f., hunger. *Fig.*, hunger or thirst for anything, greed. *Personified*, **Famēs, Famis, f.**, Famine. **famula, -lae, f.**, woman slave, attendant.

famulus, -lī, m., male slave, attendant.

fandum: *see for.*

fandus: *see for.*

far, farris, n., spelt, a kind of grain, much used in sacrifices, meal.

fās [for], n., indecl., something uttered, esp. by religion or by divine law, divine law, the divine will, fate, destiny; right in the sight of heaven, sacred duty, law. As *adj.*, with *est, etc.*, right, proper, fitting; permissible, lawful.

fascis, fascis, m., properly, a bundle; esp., in *pl.*, the fasces, the bundles of rods from which an ax head projected, carried by the lictors before certain magistrates whenever they appeared in public (the rods symbolized the magisterial right to flog offenders, the ax head the right to inflict the death penalty); by metonymy, government, authority, sovereignty.

fastigium, -gī or -gīi, n., a gable end of a building; sloping roof, rooftop; battlement, turret; top, summit in general. *Fig.*, (tops, *i.e.*) main points of a story.

fastus, fastūs, m., contempt, disdain of others; haughtiness, arrogance, pride; in *pl.*, scornful whims, caprices.

fātālis, -e [fātum], adj., ordained by fate, destined, fated, allotted; fateful, pregnant with fate; fatal, deadly, destructive.

fateor, fatēri, fassus sum, tr., confess, acknowledge, own; with *inf.*, consent, agree, be willing.

fātīdicus, -a, -um [fātum + dīcō], adj., fate-speaking, soothsaying, prophetic, inspired.

fātifer, fātīfera, fātiferum [fātum + ferō], adj., fate-bringing, deadly, fatal.

fatigō, -āre, -āvi, -ātus; tr., weary, tire (out), exhaust. *Fig.*, exhaust, vex, torment, disturb, harass.

fatiscō, fatiscere, —, —, intr., gape open, yawn open, open in chinks or cracks.

fātum, fāti [for], n., properly, some-

thing said, an utterance; prophetic utterance, prophecy; esp., what is said (ordained) by the gods, destiny, fate. *Personified, Fātum, Fāti, n.,* Fate, Destiny. *See* §§ 338-342.

fātus: *see for.*

faucēs, faucium, pl. f., properly, the upper part of the throat, the pharynx; gullet, throat; freely, jaws, mouth, lips. *Fig.*, jaws, opening of a lake; any narrow opening or passage, opening, pass, defile.

Faunus, Fauni, m., Faunus, an ancient Italian king, later worshiped as a deity of forests, of agriculture, of shepherds and their life. Vergil makes him son of Picus, grandson of Saturnus, and father of Latinus. He had an oracle in the grove of Albunea. Later he was identified with the Greek god Pan.

fautrix, fautricis [faveō], f., one who favors, supporter, helper, champion.

faveō, favēre, fāvi, fautum, intr., be favorable to, be well-disposed to, be propitious to, favor, befriend. **favēns, faventis, pres. part. act. as adj.,** friendly, favoring; = *an adv.*, with (*in*) friendly spirit.

favilla, -lae, f., hot, glowing ashes, embers, cinders.

favor, favōris [faveō], m., favor, good-will, partiality; (general good-will, *i.e.*) popular favor.

favus, fāvi, m., honeycomb.

fax, facis, f., a pine torch, as carried in weddings or by the Furies; fagots, firebrands, brands. *Fig.*, fiery train, tail of a meteor or a comet; torchlike train.

fēcundus, -a, -um, adj., properly, of plants and animals that bear freely, fruitful, fertile, prolific. *Fig.*, rich in, abounding in.

fel, fellis, n., gall.

fēlix, fēlicis, adj., of trees, etc., fruitful, productive. *Fig.*, in active sense, auspicious, favorable, helpful; in *pass. sense*, happy, fortunate, blessed, lucky, rich.

fēmina, -nae, f., a female animal, female; a woman.

fēmineus, -a, -um [fēmīna], *adj.*, of a woman, woman's or women's, feminine; womanish.

femur, femoris or feminis, n., the thigh.

fenestra, -trae, f., an opening to admit light, window; freely, opening, hole, aperture, breach.

fera: see **ferus, -a, -um**.

fērālis, -e, adj., pertaining to the dead, funeral; freely, ominous of death, mournful, fateful.

ferāx, ferācis [ferō], *adj.*, bearing (crops), fruitful, fertile.

ferē, adv., nearly, almost; *in expressions of time*, about.

feretrum, -trī [ferō], *n.*, properly, a carrier; couch for the dead, bier.

ferina: see **ferinus**.

ferinus, -a, -um [ferus], *adj.*, of or belonging to wild animals. *As noun*, **ferina, -nae** (sc. carō, flesh), *f.*, game, venison.

feriō, ferīre, —, —, tr., strike, smite, beat; cut, pierce, sever; slay, kill.

ferō, ferre, tuli, lātus, tr., bear, carry, support, *in literal sense*, of burdens, and *fig.*, carry, bear (sorrows, trials, etc.), endure, suffer, undergo; bear upward, lift, raise; bear onward, drive, and, *fig.*, prolong, continue, urge on, arouse, excite; carry, bear, wear, hold *parts of the body*; carry to one, bring, fetch, convey; bring, present, offer, proffer, give, grant; bear away, carry off, overwhelm, overthrow, destroy; carry off, plunder, steal, and, *from the idea of carrying off plunder*, plunder, rob, sack, ravage; of bearing young or yielding produce, bear, give birth to; *with a reflex. pron.*, esp. **sē**, bear or carry one's self, make one's way, go, move, proceed; *in pass.*, with middle force (§§166-167), go, proceed, move, advance; *intr.* (§151), of chance or of fate, offer or present (*itself*), proffer, tend, trend, set. *Fig.*, of bearing news, etc., relate, report, assert; pronounce, utter; represent, portray; *with sē, etc.*, (*lift, i.e.*) exalt one's self, pride one's self, boast.

Ferōnia, -ae, f., Feronia, an old Italian goddess, worshiped near Anxur, consort of Jupiter Anxurus.

ferōx, ferōcis [ferus], *adj.*, wild, untamed; usually in a bad sense, mad-dened, mad, fierce, haughty, ferocious; *in good sense*, spirited, high-mettled, mettlesome, warlike.

ferrātus, -a, -um [ferrum], *adj.*, shod or pointed with iron, iron-bound; *with calx*, armed with a steel spur, spurred.

ferreus, -a, -um [ferrum], *adj.*, of iron, iron. *Fig.*, iron, enduring, firm; of sleep, unyielding, never-ending, eternal; hard, unyielding, unfeeling, pitiless, cruel.

ferrūgineus, -a, -um [ferrūgō], *adj.*, properly, of the color of iron rust, rust-colored, iron-hued; dusky, dark.

ferrūgō, -ginis [ferrum], *f.*, properly, rust of iron, then, the color of iron rust, but the word is loosely used of various colors, e.g. of a dark, bluish-green color, approaching blackness, dark-blue color, purple.

ferrum, ferri, n., iron, steel; *by metonymy* (§203), of things made of steel, blade of sword, sword, spear, ax, arrow, or of fighting with steel, warfare, war.

fertilitās, -tātis [fertilis], *adj.*, bearing (crops), fertile, from **ferō**, bear], *f.*, fertility.

ferus, -a, -um, adj., wild, untamed. *Fig.*, wild, fierce, cruel, ruthless. *As nouns*, **ferus, ferī, m.**, wild beast, beast, monster; **fera, ferae, f.**, wild beast, beast.

ferveō, fervēre, ferbuī, —, and fervō, fervere, fervī, —, intr., be boiling hot, glow with heat, be hot, seethe. *Fig.*, of work, activity, glow, seethe, be all aglow, be alive, teem, move briskly.

fervidus, -a, -um [ferveō], *adj.*, boiling hot, glowing, seething. *Fig.*, hot, glowing, seething, aglow; fiery, furious, ardent.

fervō, fervere: see **ferveō**.

fervor, fervōris [ferveō], *m.*, violent heat, glow of heat. *Fig.*, glow, fury, ardor, frenzy.

fessus, -a, -um, adj., wearied, enfeebled, exhausted; tired, feeble.

festinō, -āre, -āvi, -ātum, intr., hasten, hurry; *tr.* (§ 143), speed, hasten, perform with speed.

fēstus, -a, -um, adj., festive, festival, festal, holiday. *As noun*, **fēstum**, **fēsti, n.**, holiday; **fēstum agere**, make holiday, keep holiday.

1. **fētus, -a, -um, adj.**, properly, filled with young, pregnant, then of animals that have just given birth to young, newly-delivered. *Fig.*, filled with, abounding in, teeming with.

2. **fētus, fētūs, m.**, a bringing forth, bearing of young; by metonymy, of the young, brood, offspring, young; in *pl.*, a litter; swarm of bees. *Fig.*, growth on a tree, shoot, branch; fruit (berries, mulberries).

fibra, fibrae, f., fiber, filament, whether in a plant or in an animal substance; esp., the fibers of the inwards, inwards, entrails, liver.

fibula, -lae, f., clasp, buckle, brooch.

ficilis, -e [fīgō], *adj.*, made of clay, earthen, earthenware (as *adj.*). *As noun*, **fictile, -lis, n.**, an earthen vessel, a vessel of earthenware.

fictor, fictōris [fīgō], *m.*, fashioner, molder, maker; in bad sense, contriver, schemer, trickster.

fictus: see **fīgō**.

fidēlis, -e [1. **fidēs**], *adj.*, faithful, trusty, trustworthy.

Fidēna, -nae, f., or, more often, **Fidēnae, -nārum, pl. f.**, Fidenae, an old town of Latium, not far from Rome.

fidēs: see **fidō**.

1. **fidēs, fidei** [fidō], *f.*, trust put in some one or in something, faith, belief, reliance, confidence, credit; credibility, reliability; by metonymy, of that which begets or inspires confidence, faithfulness, integrity, honesty, loyalty; pledge, promise, guarantee; truth. *Personified*, **Fidēs, Fidei, f.**, Good Faith, Faith, Honor.

2. **fidēs, fidium, pl. f.**, strings of musical instruments.

fidō, fidere, fisis sum, intr., put faith in, trust; with *inf.*, have faith (to), dare, venture, essay. **fidēs, fidentis, pres. part. act. as adj.**, bold, confident, resolute.

fidūcia, -ae [fidō], *f.*, trust, confidence, faith (in); reliance (on).

fidus, -a, -um [fidō], *adj.*, of persons or things in which trust may be reposed, faithful, trusty, loyal, trustworthy, reliable, safe.

fīgō, figere, fixi, fixus, tr., fix, fasten; lodge a weapon in its mark; fasten up, nail up, hang up; transfix, pierce. *Fig.*, fix, fasten, set firmly, plant (footsteps), establish; with **ōscula** or **dicta**, imprint. **fixus, -a, -um, pf. pass. part. as adj.**, fixed, set, firm, immovable, resolute.

fīgūra, -rae [fīgō], *f.*, form, shape, figure; beautiful form, beauty; by metonymy, apparition, shade.

filia, -ae, f., daughter.

filius, fili or **filiū, m.**, son.

filum, fili, n., a thread of anything woven, cord, clew. *Fig.*, the thread of life.

finis, finī, m., excrement, dung; dirt, mire, filth.

findō, findere, fidī, fissus, tr., split, cleave, divide, separate.

fīgō, fīgere, finxi, fictus, tr., mold plastic materials, shape, fashion, make; set in order, arrange (e.g. the hair). *Fig.*, mold, fashion, make; with or without **animō** or **mente**, mold with (or in) the mind, conceive, imagine, think, devise, conjure up. **fictus, -a, -um, pf. pass. part. as adj.**, made up, feigned, false.

finiō, finire, finivi or **finiū, finitus** [finis], *tr.*, put an end to, finish, end.

finis, finis, m. (but sometimes *f.*, an archaic use), boundary, limit, border; end, goal of a race, and, occasionally, starting-point of a race; end, finish, conclusion in general; by metonymy, the land between certain limits, territory, country, domain.

finitimus, -a, -um [finis], *adj.*, bordering on, near, neighboring. *As noun*, **finitimī**, -mōrum, *pl. m.*, neighbors, neighboring peoples or races.

fiō, fieri, factus *sum*: *see* faciō.

firmō, -āre, -āvi, -ātus [firmus], *tr.*, make firm, strengthen, make steady or secure. *Fig.*, confirm, strengthen; corroborate, ratify.

firmus, -a, -um, *adj.*, firm, strong, steady, stable, solid. *Fig.*, steady, stout, sturdy, resolute.

fissilis, -e [findō], *adj.*, that may or can be split, fissile, split, cleft.

fistula, -lae, *f.*, pipe; leaden water-pipe; reed-pipe, shepherd's pipe.

fixus: *see* figō.

flagellō, -āre, -āvi, -ātus [flagellum], *tr.*, lash, scourge, smite.

flagellum, -lī [dim. of flagrum, whip], *n.*, scourge, lash.

flāgitō, -āre, -āvi, -ātus, *tr.*, ask (for) urgently, demand.

flagrāns, flagrantis: *see* flagrō.

flagrō, -āre, -āvi, -ātum, *intr.*, burn, blaze, flame. *Fig.*, burn, glow. **flagrāns**, flagrantis, *pres. part. act. as adj.*, burning, blazing. *Fig.*, glowing, shining, gleaming, beaming; warm, ardent, passionate.

flāmen, flāminis [flō, blast], *n.*, blast, breeze, gale, wind.

flamma, flammæ [akin to flagrō], *f.*, blazing fire, fire, flame, blaze; by *metonymy* (§ 202), a blazing torch, brand, brightness, brilliancy, radiance. *Fig.*, fire, in various senses, e.g. of love, passion, hate, vengeance: love, passion, fury, hatred.

flammāns: *see* flammō.

flammātus: *see* flammō.

flammeus, -a, -um [flamma], *adj.*, flaming, fiery, blazing, flashing.

flammifer, flammifera, flammiferum [flamma + ferō], *adj.*, flame-bearing; fiery.

flammō, -āre, -āvi, -ātus, *tr.*, set on fire. *Fig.*, set ablaze, inflame, incense, arouse, anger; *intr.*, be on fire, blaze, burn. **flammāns**, flam-

mantis, *pres. part. act. as adj.*, fiery, blazing. **flammātus**, -a, -um, *pf. pass. part. as adj.*, set afire, ablaze; inflamed, furious, frenzied.

flātus, flātūs [flō, blow], *m.*, breeze, blast, gust, gale.

flāvēns: *see* flāveō.

flāveō, flāvère, —, — [flāvus], *intr.*, be yellow or golden-hued. **flāvēns**, flāvēntis, *pres. part. act. as adj.*, yellow, golden, auburn.

flāvēscō, flāvēscere, —, — [flāvus], *intr.*, grow yellow, turn yellow.

flāvus, -a, -um, *adj.*, flame-colored, reddish yellow, yellow, golden, flaxen-hued.

flectō, flectere, flexi, flexus, *tr. and intr.*, bend, curve; turn, guide, direct. *Fig.*, turn, bend, move, influence, persuade.

fleō, flēre, flēvi, flētum, *intr.*, weep, cry, lament, mourn; *tr.* (§ 142), weep for, lament, bewail, mourn.

flētus, flētūs [fleō], *m.*, weeping, lamentation, wailing; by *metonymy*, wail, tears, sobs.

flexilis, -e [flectō], *adj.*, that can be turned or bent, flexible, pliant.

flexus: *see* flectō.

flictus, -tūs [fligō, strike down, dash down], *m.*, a striking or dashing together, esp. of weapons, clash, collision.

flōrēns: *see* flōreō.

flōreō, flōrère, flōruī, — [flōs], *intr.*, flower, bloom, blossom. *Fig.*, flourish, be prosperous or successful. **flōrēns**, flōrēntis, *pres. part. act. as adj.*, flowering, blooming. *Fig.*, shining, glittering, bright, resplendent.

flōreus, -a, -um [flōs], *adj.*, flowery, blooming.

flōs, flōris, *m.*, flower, blossom. *Fig.*, bloom, freshness, flower (of youth, strength, etc.).

flūctuō, -āre, -āvi, -ātum [flūctus], *intr.*, rise in waves, surge, heave, ebb and flow, toss. *Fig.*, surge, seethe, heave, waver, vacillate.

flūctus, flūctūs [fluō], *m.*, properly, a flowing, a waving motion; by *metonymy*, wave, billow, surge, swell, tide, flood. *Fig.*, tide, flood, surges, of passion, anger, etc.

fluēns: see fluō.

fluentum, -ti [fluō], *n.*, found usually in *pl.*, running water, stream, flood, river, torrent.

fluidus, -a, -um [fluō], *adj.*, flowing, fluid; trickling, streaming.

fluitō, -āre, -āvi, -ātum [freq. of fluō], *intr.*, flow or float about; move unsteadily, like the waves, drift.

flūmen, flūminis [fluō], *n.*, flowing or running water, stream, river. *Fig.*, stream, flood (e.g. of tears).

flūmineus, -a, -um [flūmen], *adj.*, of a (the) river, river (*as adj.*).

fluō, fluere, flūxi, flūxum, intr., flow, stream, flow or trickle (*with*), drip. *Fig.*, stream, flow, fly or fall free (*said of garments*); flow away, disappear, vanish; fail, faint, droop. **fluēns, fluentis**, *pres. part. act. as adj.*, in *fig. sense*, flowing, streaming, loosened.

fluvialis, -e [fluvius], *adj.*, of a river, river (*as adj.*).

fluvius, fluvī or fluvii [fluō], *m.*, running water, a stream, river.

focus, focī, m., fireplace, hearth, usually a fixture built of brick or stone; sometimes a portable fireplace of bronze, fire-pan, brazier; the fireplace or fire-pan on top of an altar; freely, altar.

fodiō, fodere, fōdi, fossus, tr., dig, dig out, dig up; dig through and through, pierce, tear, prick, stab.

foedē [1. foedus], *adv.*, foully, shamefully, basely.

foedō, -āre, -āvi, -ātus [1. foedus], *tr.*, make foul or hideous, disfigure, mar; mutilate, cut to pieces; lay waste, spoil. *Fig.*, defile, pollute.

1. **foedus, -a, -um, adj.**, foul, filthy, hideous, loathsome.

2. **foedus, foederis, n.**, league, treaty, alliance; covenant, agreement;

terms or conditions of a compact law.

folium, foli or folii, n., leaf; in *pl.*, leaves, foliage.

follis, follis, m., bellows.

fōmes, fōmitis [foveō], *m.*, properly, chips made in cutting down trees or hewing wood, tinder, kindling-wood, fuel.

fōns, fontis, m., spring, fountain; source of a river; lake, pool; by *metonymy* (§ 201), spring-water, water.

for, fārī, fātus sum, tr. and intr., speak, say, utter; foretell, prophesy, predict. **fandus, -a, -um, gerundive as adj.**, that may be spoken, permissible, right. *As noun*, **fandum, fandī, n.**, = fās, right.

forāmen, -minis [forō, bore, pierce], *n.*, hole, opening, aperture.

forceps, forcipis, c., a pair of tongs, pincers, forceps.

fore and forem: see sum.

foris, foris, f., door, gate; usually in *pl.*, because doors were made in two or three leaves, leaves of a door; in general, doorway, gateway, entrance.

fōrma, fōrmae, f., form in the widest sense, contour, shape, figure, person; substance, reality; a form, figure; vision, apparition, specter; semblance, likeness; fine figure, beauty; type, species, kind, sort.

formica, -cae, f., ant.

formidābilis, -e [1. formidō, 2. formidō], *adj.*, to be feared, to be dreaded; dreaded; terrible, formidable.

1. **formidō, -āre, -āvi, -ātus, tr.**, fear, dread, be afraid of; *intr.*, be afraid.

2. **formidō, -dinis, f.**, dread of impending terror or expected woe, foreboding, alarm, panic.

fōrmō, -āre, -āvi, -ātus [fōrma], *tr.*, form, fashion, build.

fōrmōsus, -a, -um [fōrma], *adj.*, of fine shape, shapely; lovely, beautiful.

fornāx, fornācis, f., furnace, oven; forge.

fornix, forniciis, m., arch, vault.

fors, *f.*, *found only in nom. and abl. sing.*, chance, hap, luck. As *adverb*, **fors** (*nom. sing.*; originally *est* was used or understood with it; see note on ii. 139), perhaps, perchance, maybe, possibly; **forte** (*abl. sing.*), by chance, as it chanced, it so chanced that; by accident, accidentally; with **sī**, **nisi**, **nē**, perchance, perhaps, haply.

forsan [*properly*, **fors sit an**: cf. **forsitan**], *adv.*, perhaps, possibly, mayhap. See **fors**.

forsitan [see note on ii. 506], *adv.*, perhaps, possibly, mayhap.

fortasse [**fors**, **forte**], *adv.*, perhaps, possibly, mayhap.

forte: see **fors**.

fortis, *-e*, *adj.*, strong, stout, sturdy *physically*; strong *mentally*, bold, brave, gallant, valiant, steadfast, undaunted.

fortis [**fortis**], *adv.*, strongly, vigorously, firmly; bravely, manfully.

fortūna, *-nae* [**fors**], *f.*, chance, hap, luck; fortune, fate, destiny, *whether in good sense*, good fortune, glory, success, *or in bad sense*, misfortune, adversity; situation, condition, state, plight. *Personified*, **Fortūna**, *-nae*, *f.*, Fortune, conceived of as a goddess.

fortūnātus, *-a*, *-um* [**fortūna**], *adj.*, fortunate, happy, blessed.

forum, **forī**, *n.*, market-place, market; especially the Forum of a Roman town, originally its market-place, then the place where the citizens assembled for business, political, or religious purposes, in particular, for the transaction of legal business; by *metonymy*, law courts, court.

forus, **forī**, *m.*, gangway, passageway in a ship.

fossa, **fossae** [**fodiō**], *f.*, ditch, trench. **foveō**, **fovere**, **fōvī**, **fōtus**, *tr.*, keep warm, warm. *Fig.*, cherish, foster, nurse, keep alive, care for; caress, fondle, embrace; cling to, hug.

frāctus: see **frangō**.

frāgmen, **frāgminis** [**frangō**], *n.*, a piece broken off, fragment, piece.

fragor, **fragōris** [**frangō**], *m.*, a breaking; by *metonymy*, of noise made by breaking, crash, din, uproar, roar. **fragrāns**: see **fiagrō**.

fragrō, *-āre*, *—*, *intr.*, smell; *esp.*, be fragrant. **fragrāns**, **fragrantis**, *pres. part. act. as adj.*, fragrant, sweet-scented.

frangō, **frangere**, **frēgī**, **frāctus**, *tr.*, break, break or dash to pieces, shatter, crush; overpower, weaken, exhaust; of ships, wreck. **frāctus**, *-a*, *-um*, *pf. pass. part. as adj.*, broken, shattered, shivered.

frāter, **frātris**, *m.*, brother.

frāternus, *-a*, *-um* [**frāter**], *adj.*, brotherly, fraternal, friendly.

fraudō, *-āre*, *-āvi*, *-ātus* [**fraus**], *tr.*, cheat, defraud, rob.

fraus, **fraudis**, *f.*, fraud, deceit, trickery; tricks, wiles; damage, loss, injury, caused by trickery.

fraxineus, *-a*, *-um* [**fraxinus**, ash-tree], *adj.*, of ash-wood, ashen.

fremitus, *-tūs* [**fremō**], *m.*, any confused noise; uproar, din, hubbub; shouting, acclamation, applause.

fremō, **fremere**, **fremuī**, **fremitum**, *intr.*, make a dull, confused noise, murmur, roar, howl, shout; of horses, neigh; shout, assent, applaud; of places, ring, resound, echo, thunder. *Fig.*, howl with rage, rage, rave.

frēnātus: see **frēnō**.

frēnō, *-āre*, *-āvi*, *-ātus* [**frēnum**], *tr.*, bridle, curb. *Fig.*, curb, check, restrain. **frēnātus**, *-a*, *-um*, *pf. pass. part. as adj.*, bridled, bitted.

frēnum, **frēnī**, *n.*, bridle, bit, curb, rein, *lit. and figuratively*.

frequēns, **frequentis**, *adj.*, of places, crowded, thronged, much visited, frequented; of persons, thronging, crowding, numerous, in crowds, in throngs; of things, many, numerous.

frequentō, *-āre*, *-āvi*, *-ātus* [**frequēns**], *tr.*, crowd, throng; people, tenant; visit frequently, resort to, frequent.

fretum, **fretī**, *n.*, strait; in *pl.*, waters, seas.

frētus, -a, -um, *adj.*, construed with *abl.*, trusting to, relying on.
frīgēns, **frīgēntis**: see **frigeō**.
frigeō, **frigēre**, —, — [**frigus**], *intr.*, be cold, freeze, be stiff with cold, be cold in death. **frīgēns**, **frīgēntis**, *pres. part. act. as adj.*, cold, esp. cold in death, lifeless, dead.
frigidus, -a, -um [**frigus**], *adj.*, cold, chilly, frozen.
frigus, **frigoris**, *n.*, cold, coldness, esp. the chill of fear or of death, chilling fear, fear, dread; in *pl.*, frosts, chilling blasts.
frondēns: see **frondeō**.
frondeō, **frondēre**, —, — [**1. frōns**], *intr.*, have leaves, bloom. **frondēns**, **frondēntis**, *pres. part. act. as adj.*, having leaves, leafy, blooming.
frondēscō, **frondēscere**, —, — [*inceptive of frondeō*], *intr.*, put forth leaves, shoot (out), bloom, blossom.
frondeus, -a, -um [**1. frōns**], *adj.*, leafy.
frondōsus, -a, -um [**1. frōns**], *adj.*, full of leaves, leafy, blooming.
1. frōns, **frondis**, *f.*, leaf, leaves, foliage; leafy branch or bough; by *metonymy*, chaplet, garland.
2. frōns, **frontis**, *f.*, forehead, brow, face; by *metonymy*, the front of any thing, e.g. brow, front, face of a cliff, prow of a ship.
frūctus, **frūctūs** [**fruor**], *m.*, enjoyment; fruit (of effort, of service), reward, recompense.
frūmentum, -tī [*originally frūgmen-tum*: cf. **frūx**], *n.*, grain.
fruor, **frui**, **frūctus sum** [*akin to frūx*], *intr.*, with *abl.*, enjoy, find pleasure in, derive delight from.
frūstrā [*akin to fraus*], *adv.*, erroneously; in vain, to no purpose, fruitlessly, without effect; groundlessly, needlessly, without cause.
frūstror, **frūstrāri**, **frūstrātus sum** [cf. **frūstrā**], *tr.*, deceive, cheat, trick, mock, disappoint.
frūstum, **frūstī**, *n.*, bit, piece, morsel, of food; of strange, improper, or revolting food, gobbet.

frutex, **fruticis**, *m.*, shrub, bush; the trunk (stem) of a shrub or bush.
frūx, **frūgis**, *f.*, usually in *pl.*, fruits of the earth, esp. grain; by *metonymy*, meal (= ground grain).
fūcus, **fūci**, *m.*, drone-bee, drone.
fuga, **fugae**, *f.*, a fleeing, flight; swift course or progress, speed, haste.
fugāx, **fugācis** [**fugiō**], *adj.*, apt to flee, given to flight, fugitive; fleet, swift.
fugiō, **fugere**, **fūgi**, —, *intr.*, flee, run away; *tr.*, flee from, avoid, shun; escape (from), avoid.
fugō, -āre, -āvi, -ātus [cf. **fugiō**], *tr.*, cause to flee, put to flight, rout, dispel, disperse, scatter.
fulciō, **fulcire**, **fulsi**, **fultus**, *tr.*, prop up, stay, support.
fulcrum, **fulcra** [**fulciō**], *n.*, prop, stay, support; the headrest of a couch.
fulgēns: see **fulgeō**.
fulgeō, **fulgēre**, **fulsi**, —, or **fulgō**, **fulgere**, **fulsi**, —, *intr.*, properly, of lightning, flash, lighten; in general, flash, gleam, glitter, shine. **fulgēns**, **fulgentis**, *pres. part. act. as adj.*, gleaming, flashing, glittering.
fulgō, **fulgere**: see **fulgeō**.
fulgor, **fulgōris** [**fulgeō**], *m.*, lighting, lightning-flash; in general, gleam, glitter, brightness.
fulica, -cae, *f.*, a coot, a kind of water-fowl.
fulmen, **fulminis** [*originally fulgmen*: cf. **fulgeō**], *n.*, properly, lightning that strikes or set things afire, lightning-flash, thunderbolt. *Fig.*, of persons, as destroying forces or agencies, thunderbolt.
fulmineus, -a, -um [**fulmen**], *adj.*, of or pertaining to lightning; freely, flashing, gleaming, lightning-like; deadly, murderous.
fulminō, -āre, —, — [**fulmen**], *intr.*, hurl the lightning; lighten. *Fig.*, lighten, thunder; flash, gleam, glitter.
fultus: see **fulciō**.
fulvus, -a, -um, *adj.*, reddish yellow, tawny, yellow, golden, auburn, lurid, ruddy.

fūmeus, -a, -um [fūmus], *adj.*, smoky.
fūmidus, -a, -um [fūmus], *adj.*, smoky,
 smoking, steaming.

fūmificus, -a, -um [fūmus + faciō],
adj., smoke-making, smoke-causing,
 steaming.

fūmō, fūmāre, —, — [fūmus], *intr.*,
 smoke, fume, steam, reek.

fūmus, fūmī, m., smoke, vapor.

fūnāle: see fūnālis.

fūnālis, -e [fūnis], *adj.*, of or pertain-
 ing to a cord or rope. As *noun*,
fūnāle, -lis, n., a (waxen) torch,
 taper, consisting of a cord dipped in
 tallow or wax.

fūnctus: see fungor.

funda, fundae, f., a sling.

fundāmentum, -tī [1. fundō], *n.*,
 foundation, groundwork.

funditus [fundus], *adv.*, from the (very)
 bottom; completely, entirely, utter-
 ly.

1. fundō, -āre, -āvi, -ātus [fundus],
tr., properly, lay the bottom (founda-
 tion) of anything; make firm or
 secure; found, establish, build.

2. fundō, fundere, fūdi, fūsus, tr.,
 pour, pour out or forth, shed (tears).
Fig., scatter, spread, lavish; over-
 throw, lay low, prostrate; overcome,
 vanquish, conquer, rout. *Fig.*, pour
 out words, etc., utter, voice, express;
in pass., with middle force, spread
 out, extend; *in pass.*, with *pl. sub-*
ject, pour out, stream forth, hasten.

fūsus, -a, -um, pf. pass. part. as adj.,
 spread out, extended, spreading;
 outstretched, lying at ease, at ease.

fundus, fundī, m., bottom, foundation;
esp., the bottom of the sea, deeps,
 depths; *by metonymy*, gulf, abyss.

fūnereus, -a, -um [fūnus], *adj.*, of a
 funeral, funeral (as *adj.*); deadly,
 fatal.

fūnestus, -a, -um [fūnus], *adj.*, caus-
 ing death or destruction, deadly,
 fatal.

fungor, fungī, fūnctus sum, intr., with
abl., busy one's self with, engage in;
 experience, undergo, have done
 with; perform, execute, discharge.

fūnis, fūnis, m., cord, rope, cable.

fūnus, fūneris, n., funeral procession,
 funeral rites (*esp. cremation*), fu-
 neral; *by metonymy*, dead body,
 corpse; *violent* death, murder; de-
 struction, ruin, disaster, calamity,
 horror.

furca, furcae, f., anything shaped like
 a fork with two prongs; a forked stick;
 forked support (of a roof, etc.).

furēns: see furō.

furiae, -ārum, pl. f., violent passion,
 rage, frenzy, madness, fury. *Per-*
sonified, Furiae, -ārum, *pl. f.*, the
 Furies, goddesses of vengeance, named
 Allecto, Megaera, and Tisiphone,
 who pursued those guilty of grievous
 crimes; *in general*, avenging or tor-
 menting spirits.

furiālis, -e [furiae], *adj.*, of or per-
 taining to the Furies or to a Fury;
 the Furies', the Fury's.

furiātus: see furiō.

furibundus, -a, -um [furō], *adj.*,
 raging, frantic, frenzied, mad.

furiō, -āre, -āvi, -ātus [furō], *tr.*,
 madden, enrage, make frenzied.

furiātus, -a, -um, pf. pass. part. as
adj., maddened, frenzied, infuriate.

furō, furere, furui, —, intr., rage,
 rave, be mad. *Fig.*, of water, seethe,
 boil; of winds, rage, blow furiously.

furēns, furentis, pres. part. act. as
adj., freely used of any strong feel-
 ing, raging, mad, insane, frenzied,
 frantic; *esp.*, of those in love, frenzied
 with love, infatuate, impassioned;
 inspired, prophetic; full of warlike
 spirit, warlike, gallant, valiant.

furor, furōris [furō], *m.*, fury, rage,
 madness, frenzy; of strong feeling
in general, esp. the passion of love,
 love, passion; hate. *Personified*,
Furor, Furōris, m., the demon of
 fury, Frenzy.

fūrōr, fūrārī, fūrātus sum [fūr, (sneak)
 thief], *tr.*, steal. *Fig.*, take away
 stealthily, steal away, withdraw,

fūrtim [fūrtum], *adv.*, stealthily, se-
 cretly.

fūrtivus, -a, -um [fūrtum], *adj.*, stolen.
Fig., secreted, hidden, secret, clan-
 destine.

fûrtum, fûrti [fûr, (*sneak*) thief], *n.*, (*stealthy*) theft. *Fig.*, secret act, stealth; artifice, trickery, stratagem; **fûrtô**, *abl. sing. used as adv.*, = **fûrtim**, stealthily.

fuscus, -a, -um, adj., dark, swarthy, dusky, sable.

fûsilis, -e [2. fundô], *adj.*, outpoured; liquid, flowing; streaming, molten.

fûsus: see 2. fundô.

futtilis, -e [akin to 2. fundô], *adj.*, properly, perhaps, of vessels that easily pour out (yield up) their contents, leaky. *Fig.*, worthless, useless; of glass or ice, worthless, brittle.

futûrus: see **sum**.

G

Gabii, -ôrum, pl. m., Gabii, an ancient town of Latium, near Rome.

gaesum, gaesi, n., a Gallic javelin, long and heavy.

Gaetûlus, -a, -um, adj., of the Gaetuli, a race in Northwestern Africa, south of Mauretania and Numidia, i.e. in the modern Morocco, Gaetulian.

Galatêa, -ae, f., Galatea, a Nereid or sea nymph.

galea, -ae, f., a helmet of leather; contrast cassida.

Gallus, Galli, m., a Gaul.

Gangês, Gangis, m., Ganges, a great river of India.

Ganymêdês, -dis, m., Ganymedes, a Trojan, son of Laomedon or of Tros; on account of his beauty, Jupiter's eagle carried him off to heaven from Mount Ida, that he might be the cupbearer of the gods in the place of Hebe, the daughter of Juno.

Garamantês, -tum, pl. m., the Garamantes, the Garamantians, a powerful tribe in the interior of Africa, south of the Gaetuli, in the modern Fezzan.

Garamantis, -tidis, f., adj., of the Garamantes, Garamantian; freely, Libyan.

gaudeô, gaudêre, gâvisus sum, intr., rejoice, be glad, delight; with *abl.*, delight in, be pleased with; with

inf., delight (to), love (to), note with joy (that), see with delight (that).

gaudium, gaudî or gaudiî [gaudeô], *n.*, joy, gladness; delight, pleasure; by metonymy, of that which gives joy, a delight, joy, treasure. *Personified*, **Gaudium, Gaudi or Gaudiî, n.**, Delight, Pleasure.

gaza, gazae, f., royal treasure; freely, treasure, riches, wealth.

Gela or Gelâ, Gelae, f., Gela, a city on the southern coast of Sicily, situated on a river also called Gela. *Note*: for the final â see note on iii. 702.

gelidus, -a, -um [gelû], *adj.*, icy cold, cold, icy, frozen. *Fig.*, of fear and its effects, chilling, cold.

Gelônî, -nôrum, pl. m., the Geloni, a people of Scythia, on the River Borysthenes.

Gelôus, -a, -um [Gela], *adj.*, of Gela, Gelao.

gelû, gelûs, n., icy coldness, cold, chilliness, frost. *Fig.*, chill, e.g. of death or of old age.

geminô, -âre, -âvi, -âtus [gêminus], *tr.*, make twofold, make double, double.

geminus, -a, -um, adj., born at the same time, twin-born, twin; freely, paired, double, twofold; like, similar. *As noun*, **geminî, -nôrum, pl. m.**, twins, (twin) brothers.

gemitus, -tûs [gemô], *m.*, sighing, groaning, moaning; bellowing, roaring of animals; muttering, rumbling of the earth, etc.; by metonymy, sigh, wail, groan, moan. **gemitum dare or ducere**, heave a sigh, sigh, groan, moan.

gemma, gemmae, f., a bud or eye on a plant. *Fig.*, gem, esp. one cut or set, precious stone, jewel.

gemô, gemere, gemui, gemitum, intr., sigh, moan, groan; creak, mutter, rumble; of animals, bellow, roar; *tr.* (§ 142), sigh over, lament, bemoan, bewail.

gena, genae, f., usually in *pl.*, cheek, cheeks.

gener, generî, m., son-in-law; freely, son.

generātor, -tōris [generō], *m.*, generator, breeder, producer.
generātus: see generō.
generō, -āre, -āvī, -ātus [genus, gignō], *tr.*, beget, engender; produce, breed; *in pass.*, be born of, be descended from. **generātus, -a, -um**, *pf. pass. part. as adj.*, born of, son of.
genetrix, -trīcis [gignō], *f.*, a woman that bears or has borne, mother.
geniālis, -e [genius], *adj.*, pertaining to the genius; *freely*, joyous, festive, festal. See **genius**.
geniāliter [geniālis], *adv.*, joyously, cheerily, merrily.
genitor, genitōris [gignō], *m.*, a begetter; father, sire.
genitus: see gignō.
genius, genī or genīi [gignō], *m.*, the genius, guardian spirit, a spirit having special care or protection of a given individual or place. See §§ 327-328. Each person was believed to have his genius, or protecting spirit, born with him and dying with him; this spirit was the giver of all his joys and pleasures.
gēns, gentis [gignō], *f.*, a company of persons related to one another by descent from the same male ancestor, a clan, consisting of several related families; *freely*, race, nation, people; *in pl.*, the nations, mankind.
genū, genūs, n., knee; *freely*, leg.
genuālia, -lium [genū], *pl. n.*, knee-fastenings, knee-ribbons, garters.
genus, generis [gignō], *n.*, birth, descent, origin, lineage; *by metonymy*, those of like birth, race, stock, tribe, breed; *things of like birth*, kind, sort, species; scion, offshoot, offspring, descendant; being, creature.
germāna: see germānus.
germānus, -a, -um [germen, bud, shoot], *adj.*, properly, from the same shoot or bud, own, full (brother or sister). *See nouns*, **germānus, -nī, m.**, full brother, brother; **germāna, -nae, f.**, full sister, sister.
gerō, gerere, gessī, gestus, tr., bear about with one, bear, carry, wield,

wear, have; (*carry off, i.e.*) possess, enjoy; *of parts of the body*, bear, carry; (*bear, carry, i.e.*) display, exhibit; *of war, wage, conduct; in general*, do, execute, perform.
gestāmen, -minis [gestō], *n.*, something borne or worn, *esp. by a soldier*, equipment, arms, harness, gear.
gestiō, gestire, gestivī or gestīi, gestitum, intr., be joyful; *with inf.*, be eager (*to*), desire (*to*).
gestō, -āre, -āvī, -ātus [freq. of gerō], *tr.*, bear about with one, bear, carry; *esp., of parts of the body*, carry, possess.
gestus: see gerō.
Geticus, -a, -um, adj., of the Getae, a Thracian tribe on the Danube; *freely*, Thracian.
gignō, gignere, genuī, genitus, tr., beget; bear, bring forth; produce.
genitus, -a, -um, pf. pass. part. as adj., born of, descended from, son of.
glaciālis, -e [glaciēs], *adj.*, icy, cold, frozen.
glaciēs, -ēi, f., ice.
gladius, gladi or gladii, m., sword.
glæba, glæbae, f., lump of earth, clod; *freely*, land, earth, soil, glebe.
glaucus, -a, -um, adj., bright, gleaming; bluish-green, green, bluish-gray, gray.
Glaucus, Glauci, m., Glaucus. (1) A prophetic sea-god, originally a fisherman of Anthedon, a seaport of Boeōtia. (2) The father of Deīphobe, the Cumean Sibyl; perhaps identical with (1). (3) A Trojan, son of Antenor.
gliscō, gliscere, —, —, intr., grow, swell up, increase.
globus, globi, m., a round body, globe, orb, sphere. *Fig.*, company, troop.
glomerō, -āre, -āvī, -ātus [glomus, ball, *esp. of yarn*], *tr.*, properly, wind or form in a ball; gather, mass, muster; *in pass., in middle sense*, gather, assemble.
glōria, -ae, f., glory, fame, renown; *by metonymy*, the desire of glory, ambition; *of a person*, the glory, the pride; boasting, boast, vaunt.

glōrior, glōriārī, glōriātus sum [glōria, boast, vaunt], *intr.*, pride one's self (on), boast (of).

gnātus: *see* nātus.

Gnōsius, -a, -um, *adj.*, of Gnosus, the ancient capital of Crete, situated on its northern coast, Gnosian; *by metonymy*, Cretan.

Gorgō, Gorgonis, *f.*, a Gorgon, one of three dread sisters, daughters of Phorcus, but esp. Medusa; she had snakes for hair, and all she looked on was turned to stone. Perseus slew her, cut off her head, and gave it to Minerva, who fixed it on her shield (the aegis); freely, a Gorgon, Gorgon-like creature or monster.

Gortynius, -a, -um, *adj.*, of Gortyna, a city of Crete, Gortynian; freely, Cretan.

Gracchus, Gracchī, *m.*, Gracchus, a cognōmen in the Gēns Semprōnia.

gradior, gradī, gressus sum [gradus], *intr.*, step, walk, go; go forth or out; proceed, move, advance.

Grādīvus, -vī, *m.*, Gradivus, a name of Mars.

gradus, gradūs, *m.*, step, pace, movement, course; *by metonymy*, step, round of a ladder.

Grāiugena, -nae [Grāius + gignō], *m.*, properly, one Grecian born; a Greek.

Grāius, -a, -um (of two syllables), *adj.*, Greek, Grecian. As noun, Grāi, Grāōrum, *pl. m.*, the Greeks.

grāmen, grāminis, *n.*, grass; freely, plant, herb; herbage.

grāmineus, -a, -um [grāmen], *adj.*, of grass, grassy.

grandaevus, -a, -um [grandis + aevum], *adj.*, old, aged.

grandis, -e, *adj.*, full-grown; large, big, great, huge.

grandō, grandinis, *f.*, hailstorm, hail, hailstones.

grātēs, *pl. f.*, usually found only in *nom.* and *acc.* (grātis), thanks; reward, requital, return; grātis agere, give thanks (to the gods).

grātia, -ae [grātus], *f.*, anything that pleases, loveliness, charm, beauty, grace; favor, kindness, courtesy; *by*

metonymy (§ 201), of the results of favor, etc., regard, esteem, affection, love; thanks, gratitude, thankfulness, appreciation.

grātor, grātārī, grātātus sum [grātus], *intr.*, with *dat.*, wish one joy, rejoice with one, congratulate; freely, note or remark thankfully.

grātus, -a, -um, *adj.*, pleasing, charming, delightful, agreeable, dear.

gravidus, -a, -um [gravis], *adj.*, properly, heavy, burdened, weighted; heavy with child or young; pregnant with, *lit.* and *fig.*, teeming with, full of, abounding in, rich in.

gravis, -e, *adj.*, heavy, weighty; firm, solid, sturdy, massive; = gravidus, heavy (with child), pregnant. *Fig.*, burdened, enfeebled, sorely afflicted; heavy, burdensome, trying, severe, grievous; of persons, in complimentary meaning, weighty, venerable, respected.

gravitās, -tātis [gravis], *f.*, heaviness; weight.

graviter [gravis], *adv.*, heavily, violently. *Fig.*, weightily, strongly, deeply, vehemently.

gravō, -āre, -āvī, -ātus [gravis], *tr.*, weigh down, load, burden, oppress, clog, *lit.* and *fig.*; with *inf.*, count something heavy (to do), be unwilling (to), be reluctant (to).

gremium, gremī or gremiī, *n.*, lap, bosom, breast. *Fig.*, lap, bosom, embrace.

1. gressus: *see* gradior.

2. gressus, gressūs [gradior], *m.*, stepping, walking, gait; *by metonymy* (§ 201), step, way, course; course, progress; a step, a stride.

grex, gregis, *m.*, flock, herd, drove, litter.

Grŷnēūs, -a, -um, *adj.*, of Grynia (or Grynium), a small town in Aeolis, Asia Minor, with a noted temple of Apollo, Grynean.

gubernāclum or gubernāculum, -lī [gubernō, steer], *n.*, steering-gear, helm, tiller, rudder.

gubernātor, -tōris [gubernō, steer], *m.*, steersman, helmsman, pilot.

gurgēs, gurgitis, m., a raging abyss, surging gulf, swirling waters; *freely*, gulf, abyss; flood, water, sea.

gustō, -āre, -āvi, -ātus, tr., taste, take a little of. *Fig.*, taste (*joys, etc.*), pārtake of, enjoy.

gutta, guttae, f., (*liquid*) drop.

guttur, gutturis, n., throat, gullet.

Gyaros, Gyari, f., Gyaros, a small island in the Aegean Sea, one of the Cyclades.

Gyās, Gyaē, m., Gyas. (1) A Trojan, comrade of Aeneas. (2) An Italian.

Gýgēs, Gýgis, m., Gyges, a Trojan, slain by Turnus.

Gylippus, -pī, m., Gylippus, an Arcadian.

gýrus, gýri, m., circle, *esp. one described by a horse in maneuvers*, circling movement; *freely*, circle, coil, spire (of a snake).

H

habēna, -nae [habēō], f., that by which a thing is held; thong, strap; in *pl.*, reins; **habēnās dare or immittere**, give free rein to, drive at full speed, *lit. and figuratively*.

habēō, habēre, habuī, habitus, tr., have, in a wide variety of uses, *lit. and fig.*, hold, possess, keep, occupy, inhabit; *fig.* (hold, *i.e.*) consider, deem, regard.

habilis, -e [habēō], adj., easily handled, handy, light, suitable, convenient.

habitabilis, -e [habitō], adj., habitable.

habitō, -āre, -āvi, -ātus [freq. of habēō], tr., possess permanently, possess; dwell in, inhabit; *intr.*, dwell, live, abide.

habitus, -tūs [habēō], m., the way a thing holds itself, condition, state; appearance, aspect; dress, attire.

hāc [abl. sing. fem. of hic: sc. parte or viā. See illāc], adv., (*by*) this way; on this side, here; **hāc . . . hāc**, this way . . . that way, here . . . there.

hāctenus [hāc + tenus], adv., used (1) of space, up to this point, thus far,

(2) of time, up to this time, hitherto, till this present (*time*), till now.

Haedi: see haedus.

haedus, haedī, m., a young goat, kid.

Haedī, Haedōrum, pl. m., the Haedi, the Kids, two stars (or a double star), in the constellation Auriga, the Wagoner, or Charioteer, whose rising was attended by rain.

Haemōn, Haemonis, m., Haemon, a Rutulian.

Haemonidēs, -dae, m., Haemonides, son of Haemon, a Latin, priest of Apollo and Diana.

Haemonius, -a, -um [Haemus], adj., Haemonian, Thessalian.

Haemus, Haemī, m., Haemus, a range of high mountains in Greece, now called the Great Balkan Range.

haereō, haerēre, haesī, haesum, intr., stick (*to*), cling (*to*), be fixed, remain fixed, stand immovable, be fastened. *Fig.*, linger, halt, falter, be at a loss, be embarrassed, hesitate.

Halaesus, -sī, m., Halaesus, ally of Turnus, leader of the Aurunci; he was slain by Pallas, son of Evander.

hālitus, -tūs [hālō], m., breath; vapor, exhalation.

Halius, Halī or Halī, m., Halius, a Trojan, comrade of Aeneas.

hālō, -āre, -āvi, -ātum, intr., breathe; of flowers, breathe, be fragrant.

Halys, Halyos, m., Halys, a Trojan.

Hammōn, Hammōnis, m., Hammon, properly, the name of a god native to Lybia and Upper Egypt, with a famous temple and oracle in an oasis of the Libyan desert; he was identified by the Greeks with Zeus and by the Romans with Jupiter. The name finally became merely a title of Jupiter (in English usage, Ammon).

hāmus, hāmī, m., hook; barbed head (of a spear), barb; hook-shaped weapon, scimitar; link in chain mail.

harēna, -nae, f., sand; by metonymy, seashore, strand, beach.

harēnōsus, -a, -um [harēna], adj., sandy.

Harpalycē, -cēs, *f.*, Harpalyce, a Thracian princess, famous as a warrior and a huntress.

Harpalycus, -cī, *m.*, Harpalycus, a Trojan.

Harpyia, -ae [sometimes scanned as of but three syllables; *yi* then represents a Greek diphthong], *f.*, a Harpy, a winged monster, described by Vergil as having the face of a woman and the body of a bird. See **Phineus**.

harundō, -dinis, *f.*, reed; by metonymy, arrow, shaft, fish-pole.

haruspex, -spicis, *m.*, a soothsayer, who learned the future by examining the exta, diviner, prophet.

hasta, **hastae**, *f.*, spear, lance, dart.

hastile, -lis [hasta], *n.*, properly, the shaft of a spear; by metonymy, spear, javelin, dart, lance.

haud, *adv.*, used commonly with a single word, esp. with adverbs, occasionally adjectives and verbs, not, not at all, by no means. **haud secus** (= **haud aliter**), not otherwise, just so, precisely so, so.

hauriō, **haurire**, **hausi**, **haustus**, *tr.*, draw up, draw out, draw (liquids), drain; drain by drinking up, drink up. *Fig.*, drink in speech, etc., listen to, hearken to; drink in air, etc., breathe, inhale; of punishment, suffer, endure; of a weapon, drink one's lifeblood, slay, destroy.

1. **haustus**: see **hauriō**.

2. **haustus**, **haustus** [hauriō], *m.*, properly, a drawing (of a liquid), draft.

hebeō, **hebere**, —, — [hebes, dull, blunt], *intr.*, be blunt, be dull. *Fig.*, be dull; be sluggish, be inactive.

hebetō, -āre, -āvī, -ātus [hebes, dull, blunt], *tr.*, blunt, make dull. *Fig.*, blunt, dull, dim, impair, weaken.

Hebrus, **Hebri**, *m.*, Hebrus, a river of Thrace.

Hecatē, -tēs, *f.*, the goddess Hecate. See § 318.

Hector, **Hectoris**, *m.*, Hector, son of Priam and Hecuba, bravest champion of Troy, slain by Achilles.

Hectoreus, -a, -um [Hector], *adj.*, of Hector, Hector's; freely, Trojan, and, since the Romans were thought of as descended from the Trojans, Roman.

Hecuba, -bae, *f.*, Hecuba, daughter of Cisseus, and wife of Priam.

heia: see **eia**.

Helena, -nae, *f.*, Helen, daughter of Jupiter and Leda, wife of the Spartan king Tyndareus. She was wife of Menelaus of Sparta, but was carried off to Troy by Paris (§ 54). This breach of hospitality by Paris caused the Trojan War.

Helenus, -nī, *m.*, Helenus, a son of Priam, celebrated as a soothsayer. After Troy fell, Pyrrhus carried him to Epirus; there he later became king and married Andromache.

Helicē, -cēs or -cae, *f.*, Helice, the constellation usually known as the Great Bear (see **Arctos**).

Helicōn, -cōnis, *m.*, Helicon, a mountain in Boeōtia, sacred to Apollo and the Muses.

Helōrus, -rī, *m.*, Helorus, a river of Eastern Sicily, with wide marshes at its mouth.

Helymus, -mī, *m.*, Helymus, a Sicilian in the suite of Acastes.

herba, **herbae**, *f.*, springing vegetation, green stalk, green blade, grass, herbage, herb, plant.

Herbēsus, -sī, *m.*, Herbesus, a Rutulian.

Herculēs, -lis, *m.*, Hercules, son of Jupiter and Alcmena, famous for many marvelous feats of strength and daring; after his death he was deified and worshiped as a god of strength and prowess.

Herculeus, -a, -um [Herculēs], *adj.*, of Hercules, Herculean.

hērēs, **hērēdis**, *m.*, heir.

Hermionē, -nēs, *f.*, Hermione, daughter of Menelaus and Helen, married first to Pyrrhus, then to Orestes.

hērōs, **hērōis**, *m.*, a human being of divine parentage, a demigod, hero.

Hesperia: see **Hesperius**.

Hesperides, -dum, *pl. f.*, properly, the Western Maidens, the Hesperides, keepers of a garden of golden apples vaguely located in the far West, either in Western Africa or on an island off its coast. To aid them in their watch (or, as some say, to replace them) a sleepless dragon was set to guard the apples.

Hesperius, -a, -um, *adj.*, properly, of the evening, or, since the evening seems to come from the West, of the West, western; poetically, since, from the point of view of the ancient world, Italy lay far to the west, Italian. As noun, **Hesperia**, -ae (*sc. terra*), *f.*, Hesperia, a poetic name of Italy.

hesternus, -a, -um [*cf. heri*, *adv.*, yesterday], *adj.*, of yesterday, yesterday's: freely, of the day before.

heu, *interj.*, alas!, ah!, ah me!

heus, *interj.*, ho!, what ho!, ho there!

hiātus, -tūs [*hiō*], *m.*, yawning mouth, opening, mouth of a grotto, etc.

hibernus, -a, -um [*akin to hiems*], *adj.*, of winter, wintry, winter (as *adj.*): stormy. As noun, **hiberna**, -nōrum (*sc. castra*), *pl. n.*, winter quarters, winter camp; by metonymy, winter spent in camp; freely, year.

hic, **haec**, **hoc**, *dem. adj. and pron.*, this near the speaker, in space or in the speaker's thought, this of mine, my, mine; this; he, she, it; **hic** . . . **hic**, this . . . that, the one . . . the other, in *pl.*, these . . . those, some . . . others; **hic** . . . **ille**, the latter . . . the former. When it is used alone, **hic** often = the following or the aforesaid. Note: **hic** and **hoc** often count as heavy syllables (§ 258).

hic, *adv.*, used (1) of space, in this place, here, there, (2) of time and kindred ideas, at this moment, at this point, there, thereupon.

hiems, **hiemis**, *f.*, winter; by metonymy, wintry weather, storm, tempest; storminess, inclemency, severity of the weather or of the sea. Personified, **Hiems**, **Hiemis**, *m.*, the god of winter, Winter; the Storm-God, the Storm.

hinc [*hic*], *adv.*, used (1) of space, from this place, hence, thence; **hinc** . . . **illinc**, **hinc** . . . **hinc**, on this side . . . on that (*side*); **hinc** **atque** **hinc**, on this side and on that, all around, everywhere, (2) of time, from this time, thereupon, thereafter, (3) of source, origin, cause, from this source, from (*for*) this cause, hence, therefore.

hinnitus, -tūs [*hinniō*, neigh, whinny], *m.*, neighing, whinnying.

hiō, -āre, -āvī, -ātum, *intr.*, stand open, gape; open the mouth, gape wide, yawn.

Hippocōn, -ontis, *m.*, Hippocōn, a comrade of Aeneas.

Hippolytē, -tēs, *f.*, Hippolyte, daughter of Mars, Queen of the Amazons.

Hippomenēs, -nis, *m.*, Hippomenes, successful suitor of Atalanta. See Ovid, Selection XI.

Hippotadēs, -dis, *m.*, son or descendant of Hippotes. (1) A Trojan, slain by Camilla. (2) A name given to Aeolus (see Aeolus).

hirsūtus, -a, -um, *adj.*, rough, shaggy, bristly, prickly, bushy.

Hisbō, **Hisbōnis**, *m.*, Hisbo, a Rutulian.

hiscō, **hiscere**, —, —, *intr.*, open, gape, yawn; open the mouth in stammering utterance, mutter, speak brokenly.

Hister, **Histri**, *m.*, the River Hister, the Danube (strictly, the part of the Danube near the Black Sea).

hōc: see **hūc**.

hodiē [*hic* + *diēs*], *adv.*, today, this day.

holus, **holeris**, *n.*, green vegetables, vegetables, greens.

homō, **hominis**, *c.*, a human being, man or woman, a mortal, esp. a man; in *pl.*, mankind, the human race.

honor or **honōs**, **honōris**, *m.*, honor, repute, esteem in which one is held, glory, fame; by metonymy (§ 202), of tokens of esteem, reward, recompense, prize; offering to the gods, sacrifice, worship, reverence; honorary rites, honorary festival; beauty, grace, qualities that win honor.

honōrātus: *see* honōrō.

honōrō, -āre, -āvi, -ātus [honor], *tr.*, clothe with honor, honor, respect. honōrātus, -a, -um, *pf. pass. part. as adj.*, honored, respected; worthy of honor, respectable.

honōs: *see* honor.

hōra, hōrae, *f.*, hour; *freely*, time, season, moment. *Personified*, Hōrae, Hōrārum, *pl. f.*, the Hours, goddess attendants of the Moon, or of the Sun; the Seasons.

horrendus: *see* horreō.

horrens: *see* horreō.

horreō, horrere, —, —, *intr.*, stand on end, bristle. *Fig.*, be rough, bristle; be afraid, be frightened; shake, shiver, tremble; *tr.* (§ 142), shudder or shiver at, fear, dread. horrendus, -a, -um, *gerundive as adj.*, dreadful, frightful, awful; *in good sense*, awe-inspiring, reverend, venerable. horrēns, horrentis, *pres. part. act. as adj.*, bristly, shaggy, rough.

horrescō, horrēscere, horruī, — [*inceptive of horreō*], *intr.*, begin to bristle. *Fig.*, shudder with fear, tremble, be startled; *tr.* (§ 142), shudder at, dread.

horridus, -a, -um [horreō], *adj.*, bristly, bristling, rough, shaggy, grisly; rough, unkempt, uncouth; *by metonymy*, fearful, horrid, frightful.

horrifer, horrifera, horriferum [horreō + ferō], *adj.*, terror-bringing, awe-inspiring, fearful, awful.

horrificō, -āre, -āvi, -ātus [horreō + faciō], *tr.*, make rough, cause to bristle, terrify, frighten.

horrificus, -a, -um [horreō + faciō], *adj.*, causing horror or terror, appalling, terrible.

horrisonus, -a, -um [horreō + sonō], *adj.*, of awful sound.

horror, horrōris [horreō], *m.*, properly, a standing on end, roughening, bristling; *by metonymy*, terror, fright, horror; *with armōrum*, dread din or clash.

hortātor, -tōris [hortor], *m.*, one who urges, inciter, exhorter, encourager, counselor.

hortor, hortāri, hortātus sum, *tr.*, urge, incite, spur on, exhort, encourage.

hortus, hortī, *m.*, *in sing.*, kitchen-garden, *in pl.*, pleasure-gardens.

hospes, hospitis, *c.*, host; guest; stranger; friend.

hospita, -tae [hospes], *f.*, a stranger, wanderer, vagrant.

hospitium, -tī or -tīi [hospes], *n.*, hospitality, friendship; friendly welcome or greeting; *by metonymy*, friend.

hospitus, -a, -um [hospes], *adj.*, strange, stranger, foreign; friendly.

hostia, -ae, *f.*, sacrificial animal, victim.

hostilis, -e [hostis], *adj.*, of an enemy, enemy's, hostile.

hostis, hostis, *c.*, enemy (*properly*, foe of a country or of a race); enemy of an individual, foe; stranger (*in early days every stranger was regarded as an enemy*).

hūc and hōc (*an archaic form*) [hic], *adv.*, to this place, hither; hūc illūc, hūc . . . illūc, hither and thither, hither . . . thither; hūc atque hūc, hither and thither, on all sides.

hūmānus, -a, -um, *adj.*, of or belonging to human beings, human, mortal, man's.

humī: *see* humus.

humilis, -e [humus], *adj.*, *properly*, on or near the ground, low, low-lying. *Fig.*, lowly, humble, meek, submissive.

humō, -āre, -āvi, -ātus [humus], *tr.*, cover with earth; bury, inter.

humus, humī, *f.*, earth, ground, soil; humī, *loc. sing. as adv.*, on the ground, in the ground.

Hyades, -dum, *pl. f.*, the Hyades, a group of seven stars in the head of the constellation Taurus. The myth made them daughters of Atlas and sisters of the Pleiades.

hydra, hydrae, *f.*, a hydra, a monster snake, a giant serpent. (1) The famous Lernaean Hydra. See Lerna. (2) A monster with fifty heads, one of the agencies by which the wicked are punished in Tartarus.

hydrus, hydri, m., water serpent, snake.

Hymenaeus, -ī, m., Hymenaeus or Hymen, god of marriage; by metonymy (§ 207), marriage, nuptials, bridal.

Hypanis, -nis, m., Hypanis, a Trojan.

Hyrcañus, -a, -um, adj., of the Hyrcani, a tribe on the Caspian Sea, Hyrcanian.

Hyrtaeidēs, -dae, m., son of Hyrtacus. (1) A title of Hippocoön. (2) A title of Nisus.

Hyrtacus, -ci, m., Hyrtacus. (1) A Trojan, father of Nisus. (2) A Trojan, father of Hippocoön.

I

iaceō, iacēre, iacuī, iacitum [cf. *iaciō*], *intr.*, properly, be thrown, and so lie, lie down, lie quiet, lie at ease; *esp.*, lie in death, be laid low, be slain. *Fig.*, of lands, lie, be situated, lie outspread. **iacēns, iacentis, pres. part. act. as adj.,** in *fig. sense*, of lands, spreading, outspread, low-lying.

iaciō, iacere, iēcī, iactus, tr., throw, cast, hurl, fling. *Fig.*, throw up walls, etc., lay, set, erect.

iactāns; see iactō.

iactō, -āre, -āvī, -ātus [freq. of *iaciō*], *tr.*, throw, cast, hurl, fling often or violently; move violently, toss about, drive about, buffet. *Fig.*, turn over (thoughts, cares, etc.), ponder deeply, harbor, cherish; of speech, throw out wildly, utter wildly; with *sē* (*mē*, etc.), vaunt one's self, boast, exult. **iactāns, iactantis, pres. part. act. as adj.,** boasting, boastful, vainglorious.

iactūra, -rae [*iaciō*], *f.*, properly, a throwing away, *esp.* a throwing of things overboard to lighten ship in a storm; freely, loss.

iacus, iactūs [*iaciō*], *m.*, throwing, hurling; throw, cast.

iaculor, iaculārī, iaculātus sum [*iaculum*], *intr.* and *tr.*, properly, hurl a javelin; freely, hurl, cast, throw, fling.

iaculum, -li [*iaciō*], *n.*, dart, javelin, missile.

Iaera, -rae, f., Iaera, a nymph of Mt. Ida (in Phrygia), mother of Pandarus and Bitias.

iam, adv., used properly of time, to emphasize the last of a series of moments, or the close of a period of time, by this time, at last, already, now at length, now; of the future, like *mox*, soon, ere long; immediately, instantly; in various combinations, **iam tum**, then already, even at that early time, even then; **iam dūdum** and **iam pridem**, this long time (*past*), for a long time, long since, long ago; **iam nunc**, now; **iam adeō**, by this (*very*) moment, already, presently; **iam inde**, from that very instant, immediately, forthwith, at once; **iam iam**, with *fut. part.*, at every moment, every instant, constantly, with *pres. part.*, by this time, now, at last; **iam . . . iam**, now . . . now, now . . . then, at one time . . . at another, first . . . then; **iam iamque**, now, now, again and again, every moment, already.

iam dūdum; see iam.

iam pridem; see iam.

iānitor, -tōris [*iānuā*], *m.*, doorkeeper, porter; keeper, guardian (*of some entrance*).

iānuā, -ae, f., door, *esp.* a house-door (*i.e.* the entrance from the street or road); freely, entrance.

Iānus, Iānī, m., the god Janus. See § 330.

Iāpyx, -pygis, adj., of Iāpygia (*i.e.* Calabria or Apulia, in Southeastern Italy), Iāpygian, Apulian. As noun, **Iāpyx, -pygis** (*sc. ventus*), *m.*, Iāpyx, the West (or Southwest) Wind, which blew from Iāpygia toward Greece, a wind favorable for navigation from Italy to Greece.

Iārbās, -bae, m., Iārbas, King of Mauretanian, son of Jupiter Hammon; he was a suitor of Dido.

Iāsīdēs, -dae, m., a descendant of Iāsīus, or Iāsus, a name of Palinurus.

Iäsus, Iäsi or Iäsi, m., Iäsus, son of Jupiter and Electra, and brother of Dardanus. With Dardanus he came from Italy to Asia Minor; according to some accounts he married a daughter of the Trojan king Teucer.

Iäson, -sonis, m., Jason. See Introductory Note to Ovid, Selection VII.

iäspis, -pidis, f., jasper, a precious stone.

ibi [is], adv., used (1) of space, in that place, there, (2) of time, then, thereupon, here, hereupon.

ibidem [ibi + idem], adv., in the same place, in that very place.

Icarus, -ri, m., Icarus, son of Daedalus; he sought to escape with his father from Crete, but flew so near to the sun that the wax by which his wings were fastened on was melted, and he fell into the Icarian Sea and perished there.

icō or icō, icere, icī, ictus, tr., strike, smite, hit.

1. ictus: see icō.

2. ictus, ictūs [icō], m., blow, stroke, thrust; by metonymy, wound.

Īda, Īdae, or Īdē, Īdēs, f., Ida. (1) A mountain in Crete, where Jupiter was said to have been brought up; later it was a famous seat of his worship. (2) A mountain in Phrygia, near Troy, also sacred, esp. to Cybele.

1. **Īdaeus, -a, -um [Īda], adj.,** of Ida (Cretan or Trojan), Idaean; by metonymy, Cretan, Phrygian, Trojan.

2. **Īdaeus, -ī, m.,** Idaeus, a charioteer of Priam.

Īdalia, -ae, f., and Īdalium, -lī or lī, n., Idalia or Idalium, a town and grove in Cyprus, a favorite resort of Venus.

Īdalium: see Īdalia.

Īdalius, -a, -um [Īdalia], adj., of Idalia, Idalian.

Īdās, Īdae, m., Idas, a Thracian.

idcircō, conj., for that reason, on that account, with that purpose, therefore.

Īdē: see Īda.

idem, eadem, idem [is], dem. adj. and pron., the same, the very (same);

often = an adv., also, likewise, at the same time. For its scansion, at times, see § 281.

ideō, adv., on that account, for that reason, therefore.

Idmōn, Idmonis, m., Idmon, a Rutulian, messenger of Turnus.

Īdomeneus, -neī, m., Idomeneus, a king of Crete, leader of the Cretan contingent in the Greek force before Troy. On his return to Crete, in accordance with a vow, he sacrificed his son to the gods; in consequence of a pestilence that followed this act the Cretans banished Idomeneus.

iecur, iecoris, n., the liver.

igitur, conj., consequently, accordingly; in questions, it constitutes, as do English pray, pray tell me, a strong appeal for an answer.

ignārus, -a, -um [in-, not + gnārus], knowing, akin to (g)nōscō, adj., not knowing, ignorant, unacquainted with, unaware, unsuspecting; with inf., unaware (that).

ignāvia, -ae [ignāvus], f., slothfulness, cowardice.

ignāvus, -a, -um [in-, not + gnāvus], busy, adj., idle, lazy, slothful.

ignēscō, ignēscere, —, — [ignis], intr., take fire, kindle. Fig., be kindled, be inflamed.

igneus, -a, -um [ignis], adj., of fire; fiery, flaming. Fig., fiery, glowing, ardent; gleaming, glittering.

ignifer, ignifera, igniferum [ignis + ferō], adj., fire-bearing; fiery.

ignipotēs, ignipotentis [ignis + potēs], adj., properly, swaying fire; as title of Vulcan, lord of fire.

ignis, ignis, m., fire, flame, flash of fire or flame; firebrand, fagot; esp., heavenly fires (sun, moon, and stars), lightning; in pl., flashes of lightning, lightning-fires. Fig., fire of love, passion.

ignōbilis, -e [in-, not + (g)nōscō], adj., unknown; base-born; ignoble, inglorious, worthless, common.

ignōrantia, -ae [ignōrō], f., lack of knowledge, ignorance.

ignŏrŏ, -āre, -āvi, -ātus [in-, not + (g)nŏscŏ], *tr.*, shut one's eyes to, not know, be unaware of.

ignŏscŏ, ignŏscere, ignŏvi, ignŏtum [in-, not + (g)nŏscŏ], *intr.*, with *dat.*, not to know something, overlook (something); pardon, forgive.

ignŏtus, -a, -um [in-, not + (g)nŏtus], *adj.*, unknown, unfamiliar, strange.

ilex, ilicis, *f.*, the holm-oak, oak.

ilia, -ium, *pl. n.*, the body from the lower ribs to the hips, groin, flanks, sides.

Īlia, -ae, *f.*, Īlia, a name of Rhea Silvia, daughter of Numitor (the rightful king of Alba Longa, who was dispossessed by his brother Amulius); Īlia was mother, by Mars, of Romulus and Remus.

Īliacus, -a, -um [Īlium], *adj.*, of Ilium, Ilian, Trojan.

Īlias, -adis [Īlium], *f.*, a Trojan woman.

ilicet [i, *imp.* of eŏ + licet], *adv.*, properly, a formula of dismissal: go, you may, you may go, go at once, all is over; forthwith, immediately, instantly, at once.

Īlionē, -nēs, *f.*, Īlione, the eldest daughter of Priam, wife of Poly-mestor.

Īlioneus, -neī, *m.*, Ilioneus. (1) An aged Trojan, the spokesman of the Trojans before Dido and before Latinus. (2) A son of Niobe.

Īlium, Īli or Īlii, *n.*, Ilium, Troy. See Trōia.

Īlius, -a, -um [Īlium], *adj.*, of Ilium, Ilian, Trojan.

illāc [abl. *sing. fem.* of ille: *sc. viā, parte.* See hāc], *adv.*, by that way, by that route, there.

ille (archaic olle), illa, illud, *gen. illius, dem. adj.*, that (at a distance), that, yonder; the following; as opposed to hic, (the one more remote in space or in one's thoughts), the former; that, the famous, the well-known, the great (properly, yonder, the one yonder at whom I am pointing); at times almost like the

English definite article, the. Sometimes it is almost pleonastic: cf. i. 3, v. 457. As *pron.*, he, she, it, in *pl.*, they (much more emphatic than is).

illīc [ille], *adv.*, in that place, there, yonder.

illinc [ille], *adv.*, from that place, thence.

illūc [ille], *adv.*, to that place, thither; hūc illūc, hūc . . . illūc, hither and thither, this way and that, around.

Īlyricus, -a, -um, *adj.*, of Illyria, a province on the east coast of the Adriatic, Illyrian.

Īlus, Īli, *m.*, Īlus. (1) Son of Tros and founder of Ilium. From him Troy derived the name Īlium. (2) The older form of Īulus, Īulus, the cognomen of Ascanius. (3) A Rutulian.

imāgŏ, -ginis, *f.*, imitation, copy; reproduction; form, shape, appearance, guise, manifestation; semblance, (misleading) appearance; apparition, phantom, ghost, shade.

Imāŏn, -āonis, *m.*, Imaon, a Rutulian.

imbellis, -e [in-, not + bellum], *adj.*, unwarlike, unfit for war; peaceful, harmless.

imber, imbris, *m.*, heavy (pelting) rain, rainstorm; rain, storm; by metonymy, rain-cloud, storm-cloud; water. *Fig.*, rain, hail (of weapons).

imitābilis, -e [imitor], *adj.*, that may or can be imitated, imitable.

imitor, imitāri, imitātus sum, *tr.*, imitate, counterfeit, copy, mimic.

immānis, -e, *adj.*, properly, of size that frightens or appalls, of monstrous size, immense, enormous, giant, strong. *Fig.*, of character, monstrous, atrocious, savage, fierce, wild, frightful.

immedicābilis, -e [in-, not + medicŏ], *adj.*, incurable.

immemor, -moris [in-, not + memor], *adj.*, unmindful (of), forgetful (of), heedless, thoughtless.

immēnsus, -a, -um [in-, not + mē-tior], *adj.*, unmeasured; immeasurable, limitless, boundless; vast, huge.

immergō, -mergere, -mersi, -mersus [in + mergō], *tr.*, dip into, plunge (*into*), overwhelm, drown.

immeritus, -a, -um [in-, not + meritus], *adj.*, properly, undeserving (of punishment), guiltless, innocent.

immineō, imminere, —, — [in + root of **1. minor**], *intr.*, project over, hang over, overhang. *Fig.*, (overhang, *i.e.*) command a city, wall, etc., threaten, menace.

immisceō, -miscere, -miscui, -mixtus [in + misceō], *tr.*, mix (*with*), mingle (*with*), intermingle, blend; *in pass.*, with middle force, mingle with, *esp. in hostile spirit*, mingle with in combat.

immissus: see **immittō**.

immitis, -e [in-, not + mitis], *adj.*, not soft or mellow, harsh. *Fig.*, cruel, unfeeling, merciless.

immittō, -mittere, -misi, -missus [in + mittō], *tr.*, send in (*to*), send upon; let in, admit; let go, let loose; urge forward or onward; cast, throw, hurl (*into, upon, or against*); *in pass.*, with middle force, rush or burst in (*to*); **immittere habēnās**, let the reins fly loose, *and, with dat.*, drive at top speed, *lit. and fig.*; with **barbam**, allow to grow. *Fig.*, send (*cares, etc.*) into one, bring upon, inflict upon.

immixtus: see **immisceō**.

immō, adv., whose proper force is to correct or amend what precedes, nay, nay rather, on the contrary, nay more.

immolō, -āre, -āvi, -ātus [in + mola], *tr.*, properly, sprinkle a victim with sacrificial meal preparatory to a sacrifice, sacrifice; freely, slay, kill.

immorior, -mori, -mortuus sum [in + morior], *intr.*, die on (*something, expressed by the dat.*), fall dead on.

immortalis, -e [in-, not + mortālis], *adj.*, undying, imperishable, immortal, everlasting, eternal.

immōtus, -a, -um [in-, not + **1. mōtus**], *adj.*, unmoved, unshaken, undisturbed; firmly fixed, settled; immovable, motionless. *Fig.*, un-

moved, unchanged, steadfast, settled, firm.

immūgiō, -mūgire, -mūgivi or -mūgiī, — [in + mūgiō], *intr.*, bellow or roar in or within, resound.

immundus, -a, -um [in-, not + mundus, clean], *adj.*, unclean, loathsome, filthy, foul.

immūnis, -e [in-, not + mūnia, *pl. n.*, services, *esp. to the State*], *adj.*, properly, exempt from service to the State; freely, free from (*any task or burden*).

impār, imparis [in-, not + pār], *adj.*, uneven, unequal, ill-matched; unequal to, inferior to, not a match for.

impāstus, -a, -um [in-, not + pās-cō], *adj.*, properly, unfed, not having eaten; hungry, ravenous.

impavidus, -a, -um [in-, not + pavidus], *adj.*, knowing no fear, fearless, undaunted.

impediō, -ire, -ivi or ii, -itus [in + pēs], *tr.*, properly, get the feet into a snare or shackle, entangle, entwine; interweave, interlace. *Fig.*, hinder, hamper.

impellō, -pellere, -puli, -pulsus [in + pellō], *tr.*, strike against, strike upon; strike, smite; drive forward, set in motion, impel; overthrow, overturn, uproot, dislodge. *Fig.*, strike, smite; impel, incite, constrain.

imperditus, -a, -um [in-, not + perditus], *adj.*, undestroyed, unslain.

imperfectus, -a, -um [in-, not + perfectus], *adj.*, unfinished, unwrought.

imperitō, -āre, -āvi, -ātum [*freq. of* imperō], *intr.*, rule with might, rule, sway, be lord of.

imperium, -rī or -rīi [imperō], *n.*, command, order, mandate, decree; by metonymy (§ 202), power to issue orders, control, authority, sway, sovereign power; realm, dominion, empire.

imperō, -āre, -āvi, -ātum, intr. and tr., command, order a thing or deed, command, bid a person do something.

imperterritus, -a, -um [in-, not + perterritus], *adj.*, unterrified, undismayed, undaunted.

impes, impetis [impetō, assail, = in + petō; *cf.* impetus], *m.*, onset; momentum.

impetus, -tūs [impetō, assail, = in + petō], *m.*, onset, onrush, attack; violence, vehemence; impulse, momentum.

impiger, impigra, impigrum [in-, not + piger], *adj.*, diligent, active, zealous, energetic, quick.

impingō, -pingere, -pēgī, -pactus [in + pangō], *tr.*, properly, fix on, fasten on; dash against, drive against.

impius, -a, -um [in-, not + pius], *adj.*, properly, failing in one's duty (see pius); *esp.*, impious, irreverent, godless; *freely*, accursed, wicked, nefarious.

implacabilis, -e [in-, not + placō], *adj.*, inexorable, implacable.

implacātus, -a, -um [in-, not + placātus, from placō], *adj.*, unsatisfied, insatiate, ever-hungering, remorseless.

impleō, -plēre, -plēvī, -plētus [in + pleō, *old verb*, fill], *tr.*, fill up, fill full (of); satisfy, *lit.* and *figuratively*.

implicō, -āre, -āvī or -uī, -ātus or -itus [in + plicō], *tr.*, fold into, in-wrap, entangle; bind fast; implant; lodge in, lay in, link with, bind to; twine or wreath about, encircle. *Fig.*, fold in, infold, embrace, clasp closely, hold fast, cling to.

implorō, -āre, -āvī, -ātus [in + plorō, cry out, lament], *tr.*, invoke with tears; call on, implore, entreat, beseech; ask for earnestly.

impōnō, -pōnere, -posuī, -positus [in + pōnō], *tr.*, put or place in, on, or upon, place over, put; *esp.*, set on the table, serve. *Fig.*, put on, lay on, impose, enjoin (on), put, fix, appoint.

importūnus, -a, -um, -um, -um, -um, *adj.*, grievous, distressing, cruel, relentless.

impositus: see impōnō.

imprecor, -precārī, -precātus sum [in + precor], *tr.*, properly, pray down on one's head, call down on, invoke on.

impressus: see imprimō.

imprimō, -primere, -pressī, -pressus [in + premō], *tr.*, press in, press upon, set upon or on, imprint, impress; emboss, engrave, stamp, chase.

improbus, -a, -um [in-, not + probus, proper, good], *adj.*, inferior, bad, poor; *in moral sense*, bad, wicked, base; dishonest, knavish; shameless, worthless; violent, fierce, tyrannous.

improperātus, -a, -um [in-, not + properō], *adj.*, not hastened or hastening, slow, lingering.

imprōvidus, -a, -um [in-, not + prōvideō, see beforehand, foresee], *adj.*, *in act. sense*, unforeseeing, not anticipating; *freely*, blind, heedless, thoughtless.

imprōvisus, -a, -um [in-, not + prōvideō, see beforehand, foresee], *adj.*, unforeseen, unexpected, sudden; = *an adv.*, unexpectedly, suddenly.

imprūdēns, -dentis [in-, not + prūdēns, foreseeing, wise], *adj.*, properly, not looking ahead, not foreseeing; imprudent, thoughtless, heedless, careless.

impūbis, -e [in-, not + pūbēs, *adj.*, full grown], *adj.*, properly, of persons who have not yet attained their majority, not full grown, under age, young, youthful; *by metonymy*, beardless.

1. **impulsus**: see impellō.

2. **impulsus, -sūs** [impellō], *m.*, a striking (against), impact, blow.

impūne: see impūnis.

impūnis, -e [in-, not + poena], *adj.*, unpunished. **impūne, n. sing.** *as adv.*, without punishment, with impunity; safely.

imus: see inferus.

in, prep. I. *With abl.*, used (1) of space, in, within, in the midst of; on, upon, among, (2) of time, in, during, in the course of, (3) in other relations, in relation to, in connection with, in the case of. II. *With acc.*, used (1) of motion toward, *lit.* and *fig.*, into, in, unto, among, toward,

against, in opposition to, on, upon, (2) of time, up to, into, until, against (*i.e.* in anticipation of a time to come), (3) in modal relations, according to, toward, regarding, (4) in phrases involving the idea of distribution, *e.g.* in *nāvis*, ship by ship. **in primis**, properly, among the first; especially, particularly, first and foremost. *As prep. prefix, also with intensive force, very.*
in-, *prep. prefix, with negative force, not.*

Īnachidēs, -dae [Īnachus], *m.*, a descendant of Inachus, Inachides, *i.e.* Perseus.

Īnachus, -a, -um [Īnachus], *adj.*, of Inachus, Inachus's, Inachian. *See* Īnachus.

Īnachus, -chī, m., Inachus, son of Oceanus. *He was founder and first king of Argos, and father of Iō.*

inamābilis, -e [in-, not + amō], *adj.*, unworthy of love, unlovely, hateful, odious.

inamoenus, -a, -um [in-, not + amoenus], *adj.*, unlovely, gloomy.

inānis, -e, adj., empty, void, vacant. *Fig., (empty, i.e.) substanceless, unsubstantial, ghostly, phantom; empty, idle, useless, fruitless, vain. As noun, ināne, -nis, n.*, void, empty space.

inārdēscō, -ārdēscere, -ārsī, — [in + ārdēscō], *intr.*, take fire. *Fig.*, burn, blaze, glow.

Īnarimē, -mēs, f., Inarime, an island in the Mare Tyrrhenum, off the Campanian coast, now Ischia.

inausus, -a, -um [in-, not + audeō], *adj.*, undared, unventured, untried, unattempted.

incalēscō, -calēscere, -caluī, — [in + calēscō], *intr.*, grow hot, become warm.

incānus, -a, -um [in + cānus], *adj.*, very gray, hoary, white.

incassum: *see* cassus.

incautus, -a, -um [in-, not + cautus], *adj.*, not watchful, off one's guard, incautious, heedless, unsuspecting.

incēdō, -cēdere, -cessī, -cessum [in + cēdō], *intr.*, go, step, march along, move, advance, *esp. in slow, stately fashion, march.*

incendium, -dī or -diī [incendō], *n.*, fire, conflagration. *Fig.*, ruin, destruction.

incendō, -cendere, -cendī, -cēnsus [in + candeō], *tr.*, cause to glow, set fire to, kindle; burn, consume. *Fig.*, set ablaze, light up; inflame, excite, arouse, incense, enrage, harrow, distress.

incēnsus: *see* incendō.

inceptum: *see* incipiō (*at the end*).

inceptus: *see* incipiō.

incertus, -a, -um [in-, not + certus], *adj.*, in *act. sense*, uncertain, hesitating, wavering; of an ax, ill-aimed; of sun or moon, uncertain, dimmed, clouded; not knowing, ignorant; in *pass. sense*, of things about which one is uncertain, uncertain, doubtful, unreliable.

incessus, -sūs [incēdō], *m.*, a walking; gait, pace, *esp. a dignified pace.*

incestō, -āre, -āvi, -ātus [incestus, unclean], *tr.*, pollute, defile.

incidō, -cidere, -cidī, — [in + cadō], *intr.*, fall upon, *lit. and fig.*, fall; of a missile, fall in, fall on, lodge. *Fig.*, (fall upon, *i. e.*) happen on, chance upon, meet.

incidō, -cidere, -cidī, -cīsus [in + caedō], *tr.*, cut into, cut off, cut.

incipiō, -cipere, -cēpi, -ceptus [in + capiō], *tr.*, lay hold on, take in hand; begin, commence; essay, undertake, attempt; *intr.*, *esp. of speech*, begin. **inceptum, -tī, pf. pass. part. as noun, n.**, beginning; attempt, undertaking, essay, purpose, resolve.

inclēmēntia, -ae [in-, not + clēmēns, mild, gentle], *f.*, unkindness, inclemency; severity, rigor.

inclūdō, -clūdere, -clūsī, -clūsus [in + claudō], *tr.*, shut up, shut in, hem in, confine, imprison; shut one thing up with another, include, insert, inclose, envelop, surround.

inclūsus: *see* inclūdō.

inclutus, -a, -um [in + cluō, clueō, hear; be heard of], *adj.*, properly, heard of; talked of, famous, renowned, celebrated.

incognitus, -a, -um [in-, not + cognitus], *adj.*, unknown, uncertain.

incohō, -āre, -āvī, -ātus, *tr.*, begin, commence (the verb is commonly used of beginning things which are never finished); freely, build, erect.

incola, -lae [incolō], *m.*, a dweller in a place, an inhabitant.

incolō, -colere, -colui, — [in + colō], *tr.*, dwell in, inhabit.

incolumis, -e, *adj.*, safe, sound, uninjured, unhurt, intact.

incomitātus, -a, -um [in-, not + i. comitātus], *adj.*, unaccompanied, untended.

inconcessus, -a, -um [in-, not + concēdō], *adj.*, not permitted, forbidden.

incōnsultus, -a, -um [in-, not + cōnsulō], *adj.*, properly, unconsulted; very rarely, unadvised, uncounseled.

incrēdibilis, -e [in-, not + crēdibilis, believable], *adj.*, not to be believed, past belief, passing strange, extraordinary.

incrēmentum, -tī [incrēscō], *n.*, growth; by metonymy (§ 202), cause of growth, germ, source, seed.

increpītō, -āre, -āvī, -ātus [freq. of increpō], *tr.*, cry out to, call upon, challenge; cry out against, chide, rebuke, blame, find fault with.

increpō, -crepāre, -crepuī, -crepītum [in + crepō], *intr.*, make a noise (against), rattle, clatter, resound; *tr.* (§ 142), sound forth, blare forth; cry out against, chide, rebuke.

incrēscō, -crēscere, -crēvī, — [in + crēscō], *intr.*, grow in, grow on, grow up, grow. *Fig.*, grow, increase.

incubō, -cubāre, -cubui, -cubitum [in + cubō, old verb, lie], *intr.*, lie in, lie upon. *Fig.*, lie on, brood over.

incultus, -a, -um [in-, not + colō], *adj.*, untilled, waste, desert, deserted. *Fig.*, uncultivated, unpolished, rude; neglected, dis-

ordered. *As noun*, incultum, -ti, *n.*, waste place, wilderness.

incumbō, -cumbere, -cubui, -cubitum [in + cumbō, old verb, lay], *intr.* (§ 151), properly, lay or fling one's self on, fall upon, swoop upon; lean on, lean over, recline on or over, rest upon; apply one's self to, bend one's energies to; with rēmis, bend to, ply with might and main; of hostile exertion, press on, attack, assail; *fig.*, with divitiis, devote one's self to, surrender one's whole being to.

incurrō, -currere, -curri, -cursum [in + currō], *intr.*, run into, run against, rush at, rush on, press to the attack; assail, attack.

incursō, -āre, -āvī, -ātum [in + cursō, freq. of currō], *intr.*, run violently against.

incursus, -sūs [incurrō], *m.*, onrush, rush, onset, assault, attack.

incurvō, -āre, -āvī, -ātus [in + curvō], *tr.*, curve, bend, arch.

incūs, incūdis [in + cūdō, strike], *f.*, anvil.

incūsō, -āre, -āvī, -ātus, *tr.*, accuse, censure, blame.

incustōditus, -a, -um [in-, not + custōdiō], *adj.*, unwatched, unguarded.

incutiō, -cutere, -cussi, -cussus [in + quatiō], *tr.*, shake upon, strike upon, strike into, dash into. *Fig.*, (strike into, (i.e.) bestow on, give to.

indāgō, -ginis, *f.*, an encircling, inclosing, esp. a mode of hunting. The huntsmen inclosed a wide stretch of forest by a circle of nets, dogs, horses, and men, in order that game might be completely surrounded and thus captured or killed; by metonymy, a circle of nets, dogs, etc.; freely, hunting-force.

inde [is], *adv.*, used (1) of space, from that place, thence, therefrom, (2) of time and sequence, after that, thereupon, then.

indēbitus, -a, -um [in-, not + dēbitus], *adj.*, unowed, undue; unallotted, unassigned.

indecoris, -e [in-, not + decus], *adj.*, without glory or honor, inglorious, dishonored, disgraced.

indēfessus, -a, -um [in-, not + dēfessus], *adj.*, unwearied.

indēprēnsus, -a, -um [in-, not + dēprēnsus], *adj.*, properly, uncaught, i.e. undiscovered; freely, undiscoverable, unsolvable.

indicium, -cī or -ciū [indicō], *n.*, information, evidence, testimony.

indicō, -āre, -āvi, -ātus [in + dico], *tr.*, point out, show, declare, reveal.

indicō, -dicere, -dixi, -dictus [in + dicō], *tr.*, declare publicly, announce formally, proclaim; appoint, assign.

indigena, -nae [indu, old form of in, seen in certain compound words + root of gignō], *c.*, one born in a (given) country, native. As *adj.*, native-born, native.

indignor, indignārī, indignātus sum [indignus], *tr.*, deem unworthy (of one's self); be angry at, chafe at; *intr.*, be angry, be enraged, fret.

indignus, -a, -um [in-, not + dignus], *adj.*, of things, unworthy; improper, undeserved, unseemly; wretched, unfit, shameful, cruel; of persons, undeserving, innocent.

indiscrētus, -a, -um [in-, not + discernō], *adj.*, properly, undistinguished; freely, indistinguishable.

indolēs, -lis, *f.*, properly, that which grows in (i.e. is innate in) one, nature, esp. high and noble nature, character, worth.

indolēscō, -dolēscere, -doluī, — [in + dolēscō, inceptive of doleō], *intr.*, begin to feel pain, grieve.

indomitus, -a, -um [in-, not + domō], *adj.*, properly, untamed, wild; unrestrained, uncontrolled; freely, untamable, ungovernable; fierce, violent.

indōtātus, -a, -um [in-, not + dōtō], *adj.*, undowered, without dower.

indubitō, -āre, -āvi, -ātum [in + dubitō], *intr.*, feel doubts (over, i.e.) concerning, doubt, mistrust.

indūcō, -ducere, -dūxī, -ductus [in + dūcō], *tr.*, lead to, bring to; (*lead*, i.e.) draw on clothing, etc., put on, don. *Fig.*, (*lead into*, i.e.) spur on, force into, incite, induce, persuade.

inductus: see indūcō.

indulgeō, -dulgēre, -dulsī, -dultum, *intr.*, be kind to, yield to, yield, give scope to (for), gratify, indulge; indulge in, give one's self up to, give way to.

induō, induere, induī, indūtus, *tr.*, put on (clothing, arms, etc.); cover one's self with clothing, etc., deck, array, adorn; sē induere, with *abl.*, impale one's self on (see note on x. 681-682). *Fig.*, put on, assume. In *pass.*, with middle force, as a *dep. verb* (§§ 149, 168), put on, don. **indūtus**, -a, -um, *pf. pass. part. as adj.*, with *abl.*, clad in, adorned with, wearing.

indūrēscō, -dūrēscere, -dūruī, — [in + dūrus], *intr.*, grow hard, become rigid, harden.

Indus, -a, -um, *adj.*, of India, Indian. As *noun*, Indī, Indōrum, *pl. m.*, the Indi, the inhabitants of India, the (East) Indians.

indūtus: see induō.

inēluctābilis, -e [in-, not + ē + luctor], *adj.*, properly, of a situation out of which one can not (wrestle, i.e.) fight his way, inescapable, inevitable, unavoidable.

ineō, -īre, -ivī or -iī, -itum [in + eō], *tr.*, go into, enter. *Fig.*, enter upon, begin, undertake.

inermis, -e, and **inermus**, -a, -um [in-, not + arma], *adj.*, unarmed, defenseless.

inermus: see inermis.

iners, inertis [in-, not + ars], *adj.*, unskilled, unskillful; sluggish, inactive, idle, spiritless; lifeless.

inexpertus, -a, -um [in-, not + expertus], *adj.*, in active sense, not having tried, without experience; in *pass. sense*, untried, unessayed, unattempted.

inextricābilis, -e [in-, not + extricō, disentangle], *adj.*, inextricable, unsolvable.

infabricātus, -a, -um [in-, not + fabricō], *adj.*, unmade, unfashioned, unwrought, unhewn.

infandus, -a, -um [in-, not + fandus], *adj.*, unspeakable, unutterable; (*beyond words, i.e.*) impious, villainous; grievous, awful, dreadful. *As noun, infandum, n. acc. sing., used as an exclamation, O woe unutterable! oh, horror!*

infāns, **infantis** [in-, not + for], *adj.*, properly, without the power of speech, speechless; young, infant. *As noun, infāns, infantis, c., infant, baby, child.*

infaustus, -a, -um [in-, not + faustus], favorable, from faveō], *adj.*, unpropitious, unfavorable; *in pass. sense*, not favored, unlucky, accursed.

1. **infectus**: see **inficiō**.

2. **infectus**, -a, -um [in-, not + faciō], *adj.*, undone (*i.e. not yet done*), unperformed, unfinished; of gold, unwrought, unminted, uncoined; *undone, i.e. revoked, nullified.*

infēlix, **infēlicis** [in-, not + fēlix], *adj.*, unfruitful. *Fig., in pass. sense*, unblest, hapless, ill-starred, accursed, wretched; *in act. sense*, baneful, ominous.

infēnsus, -a, -um [in + fendō, *old verb, strike*], *adj.*, properly, of things that come into collision with other things, hostile, in hostile spirit or manner, deadly; enraged, embittered.

inferiae, -ārum, *pl. f.*, offerings to the dead, of meal, milk, honey, oil, water, sacrifice.

inferior: see **inferus**.

infernus, -a, -um [*cf. inferus*], *adj.*, lying beneath, lower; *esp.*, of, in, or pertaining to the underworld, infernal, nether; of the shades, of the realms beneath.

inferō, **inferre**, **intulī**, **inlātus** [in + ferō], *tr.*, bear to, bring into, carry into, carry upon; bear sacrifices to an altar or to a god, offer, proffer, render; **inferre bellum**, with *dat.*, (*bring, i.e.*) begin war against, take the field against, assail, attack; with *sē*, or *in pass.*, with middle

force, bear one's self to, go, proceed (*against*), rush, hasten.

inferus, -a, -um, *adj., comp. inferior, -ius, sup. infimus or imus, -a, -um*, lower, beneath; *esp.*, of the underworld, nether. *Fig.*, low, lowly, humble, mean. *In sup.*, lowest, deepest, lowest part of, bottom of, foot of; *often best rendered by even, very. As nouns, inferi, -rōrum, pl. m.*, the dwellers in the underworld; **imūm**, **imī**, *n.*, depth, bottom, foundation; *the bottom of the universe, the underworld.*

infestus, -a, -um, *adj., in pass. sense*, assailed, molested, unsafe; *in act. sense*, assailing, hostile; deadly, dangerous; of a weapon, leveled.

inficiō, -ficere, -fēcī, -fectus [in + faciō], *tr., properly, perhaps, put or dip in (dye, etc.), dye, stain, color, steep. Fig.*, stain, defile, pollute, corrupt.

infigō, -figere, -fixī, -fixus [in + figō], *tr.*, fix in, fasten on, fasten together, interlock; impale; lodge. *Fig.*, fasten, lodge, imprint.

infimus: see **inferus**.

infindō, -findere, -fidi, -fissus [in + findō], *tr.*, cut into, cleave; plow the seas.

infit, defective verb, counting as *pres. indic.*, he (she) begins; *esp.*, begins to speak.

infītiōr, **infītiārī**, **infītiātus sum**, *intr.*, deny; *tr.*, deny, disown, repudiate.

infixus: see **infigō**.

inflammō, -āre, -āvi, -ātus [in + flammō], *tr.*, set on fire, kindle. *Fig.*, fan into a flame, kindle, inflame, fire, arouse, excite.

inflectō, -flectere, -flexī, -flexus [in + flectō], *tr.*, bend. *Fig.*, bend, turn, influence, alter, change.

inflexus: see **inflectō**.

inflō, -āre, -āvi, -ātus [in + flō, blow], *tr.*, blow into, blow upon, inflate, swell.

infōrmis, -e [in-, not + fōrma], *adj.*, formless, shapeless, misshapen, hideous, awful.

infŏrmŏ, -āre, -āvi, -ātus [in + fŏrma], *tr.*, form, shape, fashion.

infrā [*akin to inferus*], *adv.*, below, beneath.

infractus: see **infringŏ**.

infrendeŏ, infrendere, —, — [in + frēdŏ, frēdeŏ, gnash the teeth], *intr.*, gnash the teeth, gnash.

infrēnis, -e, and infrēnus, -a, -um [in-, not + frēnum], *adj.*, of horses, unbridled; as transferred epithet, of riders whose horses go unbridled, freely, bold and skillful in horsemanship. *Fig.*, unbridled in passion, reckless.

infrēnŏ, -āre, -āvi, -ātus [in + frēnum], *tr.*, properly, put a bridle on; bridle; freely, harness.

infrēnus: see **infrēnis**.

infringŏ, -fringere, -frēgī, -fractus [in + frangŏ], *tr.*, break off, break. *Fig.*, weaken, damage, impair, injure; (break, i.e.) bend, subdue, overbear.

infula, -lae, f., properly, a flock of wool knotted on a vitta, then, by metonymy (§ 204), a fillet, headband.

infundŏ, -fundere, -fūdī, -fūsus [in + 2. fundŏ], *tr.*, pour in, pour into, pour on, pour; in *pass.*, with middle force, pour in or upon; in *fig. sense*, of persons, pour into, rush into. *Fig.*, (pour, i.e.) throw or cast upon.

infusus, -a, -um, pf. pass. part. as *adj.*, outpoured, outspread.

infusus: see **infundŏ**.

ingeminŏ, -āre, -āvi, -ātus [in + geminŏ], *tr.*, redouble, double up, repeat; with **ictūs** or **vulnera**, ply, deal thick and fast; *intr.* (§ 151), be redoubled, increase, come thick and fast, wax furious.

ingemŏ, -gemere, -gemuī, -gemitum [in + gemŏ], *intr.*, groan over, sigh over, groan, mourn, lament.

ingēns, ingentis [in-, not + gēns, genus], *adj.*, contrary to its kind, out of its kind, abnormal, enormous, huge, heavy, massive; strong, sturdy, powerful, giant. *Fig.*, mighty, huge, giant, great; grievous,

severe, intense; of sound, heavy, deep.

ingerŏ, -gerere, -gessī, -gestus [in + gerŏ], *tr.*, properly, carry on, upon, or against; heap up on; with **tēla** or **hastās**, fling against in numbers, hurl quickly, hurl repeatedly.

inglŏrius, -a, -um [in-, not + glŏria], *adj.*, without glory, unhonored, inglorious.

ingrātus, -a, -um [in-, not + grātus], *adj.*, unwelcome, painful; ungrateful, thankless, unheeding, heedless.

ingredior, -gredī, -gressus sum [in + gradior], *intr.*, walk into, go into, go along, advance, proceed, move. *Fig.*, enter upon something, engage in, begin; of speech, begin to speak or answer.

ingressus: see **ingredior**.

ingruŏ, ingruere, ingruī, —, intr., rush on, break into or upon, fall violently on; assail, attack, lit. and fig.

inguen, inguinis, n., abdomen, groin.

inhaereŏ, -haerēre, -haesi, — [in + haereŏ], *intr.*, stick to or on, cling to, cleave to.

inhibēŏ, -hibēre, -hibuī, -hibitus [in + habeŏ], *tr.*, lay hold on; hold back, restrain, check, curb.

inhiŏ, -āre, -āvi, -ātum [in + hiŏ], *intr.*, gape over, gape at. *Fig.*, gaze on with open mouth, examine eagerly, watch eagerly, pore over.

inhonestus, -a, -um [in-, not + honestus, honorable], *adj.*, dishonorable, unseemly, shameful.

inhorrēscŏ, inhorrēscere, inhorruī, — [in + horrēscŏ], *intr.*, bristle; grow rough.

inhospitus, -a, -um [in-, not + hospitus], *adj.*, inhospitable, unfriendly; dangerous, deadly.

inhumātus, -a, -um [in-, not + humŏ], *adj.*, unburied.

iniciŏ, inicere, iniēcī, iniectus [in + iaciŏ], *tr.*, throw in, throw upon, fling on, cast or hurl against; with **sē**, fling or hurl one's self (on), rush (on) headlong. *Note: for the scan-sion see note on disice, i. 70.*

inicus, iniqua, inicum [in-, not + aecus], *adj.*, uneven; unfair, unfriendly, partial; unjust, hard, severe, dangerous, hazardous. *Note: for the spelling see note on secuntur, i. 185.*

iniectus: see iniciō.

inimicus, -a, -um [in-, not + amicus], *adj.*, unfriendly, hostile; of or belonging to an enemy, an enemy's. *As noun, inimica, -cae, f., foe, enemy.*

iniūria, -ae [in-, not + iūs], *f.*, injustice, injury; a wrong, insult, outrage.

iniussus, -a, -um [in-, not + iubeō], *adj.*, unbidden, uninvited.

inlābor, -lābī, -lāpsus sum [in + lābor], *intr.*, glide into, steal into. *Fig.*, master, overwhelm, inspire.

inlaetābilis, -e [in-, not + laetor], *adj.*, joyless, cheerless, mournful.

inlātus: see inferō.

inlidō, -lidere, -līsī, -līsus [in + laedō], *tr.*, strike into, strike against, dash upon, dash into.

inligō, -āre, -āvī, -ātus [in + ligō], *tr.*, bind, fasten on, bind fast; *freely*, fetter, hamper, hinder.

inlinō, -linere, -lēvī, -litus [in + linō, daub, smear], *tr.*, smear over, smear on, daub.

inlīsus: see inlidō.

inlūdō, -lūdere, -lūsi, -lūsus [in + lūdō], *intr. and tr.*, play (at, against, or) with, have sport with; make sport of, mock, flout, insult.

inlūstris, -e [in + lūstrō], *adj.*, lighted up, bright. *Fig.*, illustrious, distinguished, famous.

inlūsus: see inlūdō.

inluviēs, -ēī [in + 1. luō], *f.*, matter washed together, dirt, filth, squalor.

innāscor, -nāscī, -nātus sum [in + nāscor], *intr., with dat.*, be born in, be born on; grow on.

innectō, -nectere, -nexuī, -nexus [in + nectō], *tr.*, tie to, join to, fasten to, fasten; bind, wrap, wreath, garland. *Fig.*, weave, contrive, devise.

innexus: see innectō.

innitor, -niti, -nixus sum [in + nitor], *intr.*, support one's self by (some-

thing, expressed in the *abl.*), rest on, lean on.

innō, -nāre, -nāvī, -nātum [in + nō], *intr. and tr.*, swim on, swim; *freely*, float on, sail on.

innocuus, -a, -um [in-, not + noceō], *adj.*, doing no harm, harmless, innocent.

innoxius, -a, -um [in-, not + noxius], *adj.*, harmless, innocent.

innubus, -a, -um [in-, not + nūbō], *adj.*, unmarried, unwed.

innumerus, -a, -um [in-, not + numerus], *adj.*, without or beyond number, uncouned, numberless, countless, untold.

innūptus, -a, -um [in-, not + nūbō], *adj.*, unmarried, unwed; of *Pallas* (§ 315), maiden, virgin.

inolēscō, inolēscere, inolēvī, inolitum, *intr.*, grow in, grow on, grow into, take root in, become or be ingrained.

inopinus, -a, -um [in-, not + opinor, suppose, imagine, think], *adj.*, unthought of, undreamed of, unsuspected, unexpected.

inops, inopis [in-, not + ops], *adj.*, without means or resources, helpless, poor, needy; destitute (of), bereft (of), lacking.

Īnōūs, -a, -um, adj., of Ino, daughter of Cadmus, who was changed into a sea-goddess, Ino's, son of Ino.

in primis: see in.

inquam, inquit, irregular and defective verb, first person and third person sing., pres. or pf. indic., say I, said I, says . . . , said . . .

inremeābilis, -e [in-, not + re-, back + meō, go], *adj.*, irtraceable, admitting of no return.

inreparābilis, -e [in-, not + reparō], *adj.*, irreparable, irrecoverable, irretrievable.

inrideō, -ridēre, -risī, -risus [in + rideō], *tr.*, laugh at, mock, jeer at, ridicule, deride.

inrigō, -āre, -āvī, -ātus [in + rigō], *tr.*, water, moisten, wet, bedew, *lit. and fig.*; *freely*, shed like dew.

inrīsus: see inrideō.

inrītō, -āre, -āvi, -ātus, *tr.*, excite, provoke, goad, anger, incense.

inritus, -a, -um [*in-*, not + *ratus* (*from reor*), valid], *adj.*, invalid, useless, void; vain, unavailing, fruitless; often = *an adv.*, in vain, fruitlessly.

inrōrō, -āre, -āvi, -ātus [*in* + *rōrō*, bedew, *from rōs*], *tr.*, used with *dat.* and *acc.*, sprinkle on (as dew).

inrumpō, -rumpere, -rūpi, -ruptus [*in* + *rumpō*], *tr.* and *intr.*, break into, burst into, rush into.

inruō, inruere, inruī, — [*in* + *ruō*], *intr.*, rush in or upon, rush on, rush into, burst in; press to an attack, press on.

insānia, -ae [*insānus*], *f.*, unsoundness, esp. of the mind, madness, frenzy, insanity; folly, senselessness, rage.

insānus, -a, -um [*in-*, not + *sānus*], *adj.*, unsound mentally, mad, insane, frenzied; inspired, prophetic (such persons seemed to be beside themselves).

inscius, -a, -um [*in-*, not + *sciō*], *adj.*, not knowing, ignorant, unwitting, unconscious; freely, of one who does not understand a given situation, bewildered; **haud inscius**, not unaware of, aware of, well acquainted with, familiar with.

inscribō, -scribere, -scripsi, -scriptus [*in* + *scribō*, write], *tr.*, write in, write upon, mark, inscribe.

insequor, -sequi, -secutus sum [*in* + *sequor*], *tr.* and *intr.*, follow, pursue; follow in hostile spirit, pursue, assail; with *inf.*, press on (to), proceed, continue, essay.

inserō, -serere, -serui, -sertus [*in* + *1. serō*], *tr.*, weave in, put in, set in, insert.

insertō, -āre, -āvi, -ātus [*freq.* of *inserō*], *tr.*, put into, thrust into, insert.

insertus: see *inserō*.

insidiae, -arum [*cf.* *insideō*, sit in, sit upon, occupy; *insidō*], *pl. f.*, properly, (secret) occupation of a place, ambushade, ambush. *Fig.*,

snare, stratagem, trick, artifice, treachery.

insidiar, insidiāri, insidiatus sum [*insidiae*], *intr.*, lie in ambush, lie in wait against some one (*i.e.* to attack him); freely, of a wolf prowling around a sheepfold, prowl around.

insidō, -sidere, -sēdi, -sessus [*in* + *sidō*], *tr.* and *intr.*, sit down in or on, settle on; occupy, take possession of, master, overpower.

insigne: see *insignis*.

insignō, -ire, -ivī or iī, -itus [*insignis*], *tr.*, properly, distinguish by a mark or a device, mark, adorn, deck.

insignis, -e [*in* + *signum*], *adj.*, properly, having a distinguishing mark, distinguished, conspicuous. *Fig.*, conspicuous, splendid, preëminent, renowned, famous. As noun, **insigne, -nis, n.**, a distinguishing mark, device, decoration, ornament, badge; esp., soldiers' accouterments, harness, costume.

insinuō, -āre, -āvi, -ātus [*in* + *sinus*], *tr.*, work (something) in by a winding, tortuous movement, wind in; *intr.* (§151), work one's way (in or into), penetrate secretly or imperceptibly, steal (into), creep (into).

insistō, -sistere, -stiti, — [*in* + *sistō*], *tr.* and *intr.* (§151), set on, put on; esp., set one's self on, set foot on, stand on, tread on. *Fig.*, press on, pursue, devote one's self to; persist, persevere.

insomnium, -nī or -niī [*in* + *somnium*], *n.*, a dream, a vision.

insonō, -sonāre, -sonui, — [*in* + *sonō*], *intr.*, sound, resound, ring, echo; of a whip, crack, snap; *tr.* (§§140, 142), cause to snap or crack, rattle.

insōns, insontis [*in-*, not + *sōns*], *adj.*, guiltless, innocent.

insōpītus, -a, -um [*in-*, not + *sōpiō*], *adj.*, never put to sleep, unsleeping, sleepless.

inspērātus, -a, -um [*in-*, not + *spērō*], *adj.*, unhopd for, unlooked for, unexpected.

inspiciō, -spicere, -spexī, -spectus [in + **speciō**, *old verb*, look, look at], *tr.*, look into, look upon; look over, overlook, command (*a view of*).

inspirō, -āre, -āvī, -ātus [in + **spirō**], *tr.*, blow into or upon, breathe into. *Fig.*, breathe into, implant, lodge, impart.

instabilis, -e [in-, not + **stō**], *adj.*, incapable of standing still, unsteady, unstable.

instar, n., indecl., an image, likeness; form, figure, appearance; size, bulk; value, worth; *with gen.*, virtually a prep., like to, esp. in size, bulk, etc., the (very) image of, huge as, etc.

instaurō, -āre, -āvī, -ātus, tr., renew, repeat, begin afresh. *Fig.*, restore, refresh, renew.

insternō, -sternere, -strāvī, -strātus [in + **sternō**], *tr.*, spread over, strew over, lay on, cover, strew.

instigō, -āre, -āvī, -ātus, tr., spur on, goad on. *Fig.*, stimulate, encourage, spur on.

instituō, -stituere, -stituī, -stitūtus [in + **statuō**], *tr.*, put on, place on, put into; fix, set up; build, erect, found, establish; arrange, set in order; ordain, appoint, order.

instō, instāre, institi, — [in + **stō**], *intr.*, stand in, stand on, stand over; press closely (*with questions, entreaties, etc.*), urge; press close upon, pursue closely a foe, a rival, etc., threaten: *tr.* (*a rare use*), ply vigorously, hurry. *Fig.*, be near, be at hand, be pressing: press on, push on a task, etc., drive with all speed, urge forward, ply; *with inf.*, proceed hastily or earnestly (*to*), strive eagerly (*to*), proceed (*to*).

instrātus: *see* **insternō**.

instructus: *see* **instruō**.

instruō, -struere, -strūxī, -strūctus [in + **struō**], *tr.*, pile up, heap up; build, erect; arrange, set in order, draw up, marshal, array, esp. in battle line: furnish, equip, fit out. **instructus, -a, -um, pf. pass. part. as adj.**, arranged, drawn up, arrayed; furnished (*with*), equipped (*with*).

insuētus, -a, -um [in-, not + **suētus**], *adj.*, in *act. sense*, unused to, unfamiliar with; in *pass. sense*, unfamiliar, unusual, unwonted, strange.

insula, -lae, f., an island.

insultō, -āre, -āvī, -ātum [in + **sultō**, **saltō**, *freq. of salīō*], *intr.*, leap on, dance on, trample on. *Fig.*, exult over, mock, revile, insult.

insum, inesse, infui, — [in + **sum**], *intr.*, be in, be upon.

insuō, -suere, -suī, -sūtus [in + **suō**], *tr.*, sew in, stitch in.

insuper [in + **super**], *adv.*, above, on (*the*) top. *Fig.*, over and above, beyond, besides, moreover, in addition.

insuperābilis, -e [in-, not + **superō**], *adj.*, unconquerable, invincible.

insurgō, -surgere, -surrēxī, -surrēctum [in + **surgō**], *intr.*, rise upon; *with rēmis*, rise on, i.e. bend vigorously to, ply vigorously; *freely*, rise up, rise.

intactus, -a, -um [in-, not + **tangō**], *adj.*, untouched; of cattle untouched by the yoke, unbroken; of grain, unreaped, uncut, hence tall, standing; of youth, strength, etc., unimpaired, intact, strong, sturdy; undefiled, pure, chaste, virgin.

integer, integra, integrum [in-, not + **tangō**], *adj.*, untouched, whole, entire, unimpaired, fresh, sturdy, vigorous.

intemerātus, -a, -um [in-, not + **temerō**], *adj.*, unprofaned, unviolated, unsullied, pure.

intempestus, -a, -um, adj., untimely, unseasonable; esp. in the expression **intempesta nox**, of uncertain sense: perhaps, profound night, dark night, the dead of night.

intemptātus, -a, -um [in-, not + **tempō**], *adj.*, unattempted, untried, untested.

intendō, -tendere, -tendī, -tentus [in + **tendō**], *tr.*, stretch out, stretch, extend; strain, draw taut; *with vēla*, stretch out, strain, fill, swell. **intentus, -a, -um, pf. pass. part. as adj.**, in *fig. sense*, strained on some task,

or on some sight, expectant, attentive, intent, eager.

intentō, -āre, -āvī, -ātus [freq. of **intendō**], *tr.*, stretch out toward or against, brandish threateningly. *Fig.*, threaten, menace with.

intepēscō, -tepēscere, -tepuī, — [in + **tepēscō**], *intr.*, grow or become warm.

inter, prep. with acc., used (1) of space, between, among, within, into the midst of, into, (2) of time, between, during, within, in the course of, (3) with a reflex. pron., **nōs, vōs**, and esp. **sē**, to denote reciprocity, with, among, against, to (ourselves, yourselves, one another, etc.).

intercipiō, -cipere, -cēpī, -ceptus [inter + **capiō**], *tr.*, properly, catch a thing in the midst of its course or progress, intercept.

interclūdō, -clūdere, -clūsī, -clūsus [inter + **claudō**], *tr.*, shut off, cut off, hinder, hamper, detain.

interdum, adv., now and again, sometimes, at times, on occasion.

interea, adv., in the meantime, meanwhile; presently.

intereō, -ire, -ivī or -ii, -itum [inter + **eō**], *intr.*, properly, go among a number of things and be lost among them, disappear; perish, die.

interfor, -fārī, -fātus sum [inter + **for**], *tr.*, speak between, i.e. interrupt.

interfundō, -fundere, -fūdī, -fūsus [inter + **2. fundō**], *tr.*, pour between; *in pass.*, with middle force, flow between. **interfūsus, -a, -um, pf. pass. part. as adj.**, flowing between; overflowed, suffused, stained, flecked.

interfūsus: see interfundō.

interimō, -imere, -ēmī, -ēemptus [inter + **emō**], *tr.*, (take, i. e.) put out of the way, remove, slay, kill.

interior, -ius, gen. -ōris [inter], *adj.*, comp., inner, interior, on the inside, toward the inside; inner part of; *sup.*, **intimus, -a, -um**, innermost, inmost; remotest.

interius [interior], *adv.*, within.

interluō, -luere, -luī, — [inter + **1. luō**], *tr.*, wash between, flow between.

internectō, -nectere, -nexuī, -nexus [inter + **nectō**], *tr.*, bind up, fasten, confine.

internōdium, -dī or -dii [inter + **nōdus**], *n.*, properly, a space between knots of sinews or between joints; freely, joint.

interpre, -pretis, c., a go-between or agent between two parties; mediator, messenger, envoy; esp., a mediator between the gods and mortals, explaining or interpreting the divine will, expounder, interpreter.

interritus, -a, -um [in-, not + **terreō**], *adj.*, unterrified, undismayed, undaunted, fearless.

interrumpō, -rumpere, -rūpī, -ruptus [inter + **rumpō**], *tr.*, break asunder, break off. *Fig.*, break off, suspend, interrupt.

interruptus: see interrumpō.

intervallum, -li [inter + **vāllus**, stake, paling], *n.*, properly, the space between palings in a stockade; freely, space, interval, distance.

intexō, -texere, -texui, -textus [in + **texō**], *tr.*, weave into, inweave, embroider; interweave, intertwine, interlace.

intextus: see intexō.

intibum, -bī, n., endive, succory.

intimus: see interior.

intonō, -tonāre, -tonuī, — [in + **tonō**], *intr.*, thunder (against). *Fig.*, thunder at, thunder against, threaten; roar, resound, echo.

intōnsus, -a, -um [in-, not + **tondeō**], *adj.*, unshorn (i.e. thick-fleeced); of trees, unclipped, untrimmed; of persons, unshorn, unshaven; youthful.

intorqueō, -torquēre, -torsī, -tortus [in + **torqueō**], *tr.*, twist, turn; hurl against, hurl into, cast against, fling.

intrā, prep. with acc., in expressions both of rest and motion, within, inside, into, in.

intractābilis, -e [in-, not + **tractābilis**], *adj.*, unmanageable, invincible; fierce, wild, savage, violent.

intremō, -intremere, -intremui, — [in + **tremō**], *intr.*, tremble, quake, quiver.

intrō, -āre, -āvi, -ātus, tr., go into, enter, go or pass between.

intrōgredior, -gredi, -gressus sum [intrō, *adv.*, within + gradior], *tr.*, step into, walk into, come in, enter.

intrōgressus: *see* intrōgredior.

intus [in], *adv.*, on the inside, within.

inultus, -a, -um [in-, not + ulciscor], *adj.*, unavenged.

inundō, inundāre, —, — [in + unda], *intr.*, overflow, flow, stream, *lit. and figuratively*.

inutilis, -e, [in-, not + utilis, useful], *adj.*, useless, profitless, unserviceable.

Inuus, Inui: *see* castrum.

invādō, -vādere, -vāsī, -vāsus [in + vādō], *tr.*, go into, go against, enter, rush into, rush upon, assail, attack. *Fig.*, enter on, undertake, essay; *attack with words*, assail, upbraid, reproach.

invalidus, -a, -um [in-, not + validus], *adj.*, infirm, enfeebled, feeble, weak.

invectus: *see* invehō.

invehō, -vehere, -vexī, -vectus [in + vehō], *tr.*, bear in, bear into, carry against; *in pass. (sc. nāvi or nāvibus)*, sail in or on, sail into, sail; *with equō, equis, or currū, expressed or understood*, ride, drive, advance, move.

inveniō, -venire, -vēnī, -ventus [in + veniō], *tr.*, come upon, light upon, hit on, find; find out, learn, discover, ascertain.

inventor, -tōris [inveniō], *m.*, discoverer, inventor, contriver, deviser.

inventus: *see* inveniō.

invergō, invergere, —, — [in + vergō], *tr.*, turn down, upturn (*goblets, etc.*, to empty their contents), empty; pour out on, pour upon.

invictus, -a, -um [in-, not + vincō], *adj.*, properly, unconquered, but usually unconquerable, invincible.

invidēō, -vidēre, -vidī, -visus [in + videō], *intr.*, properly, look askance at, envy; *with dat., or as tr., with acc. and dat.*, envy, grudge; *with inf.*, begrudge, be unwilling (*that*). **invisus, -a, -um, pf. pass. part. as adj.**, hated, detested, odious.

invidia, -ae [invidēō], *f.*, envy, jealousy, hatred, malice; unpopularity. **invidiōsus, -a, -um** [invidus], *adj.*, envying, envious; envy-provoking, enviable, envied; unpopular.

invidus, -a, -um [*cf.* invidēō], *adj.*, envious, grudging; envy-provoking, hateful, hostile.

invigilō, -āre, —, — [in + vigilō, keep awake], *intr.*, be awake over (*or on account of something*), be attentive to, devote one's energies to, pursue diligently.

invisō, -visere, -visī, -vīsus [in + visō], *tr.*, go to see, visit; look after, look on, view.

invisus: *see* invidēō.

invitō, -āre, -āvi, -ātus, tr., invite, *esp. as a guest*, entertain; invite, summon, challenge. *Fig.*, allure, attract, incite.

invitus, -a, -um, adj., against one's will, unwilling, reluctant; *often = an adv.*, unwillingly, reluctantly.

invius, -a, -um [in-, not + via], *adj.*, pathless, trackless, impassable, inaccessible.

invocō, -āre, -āvi, -ātus [in + vocō], *tr.*, call to one's help, call on, appeal to, invoke.

involvō, -volvere, -volvi, -volūtus [in + volvō], *tr.*, roll to, roll on, roll; *freely*, roll up, wrap up, envelop, infold, robe, clothe, *lit. and figuratively*.

Iō, Iūs (Greek form), *f.*, Iō, the beautiful daughter of Inachus, beloved by Jupiter. In jealousy, Juno transformed her into a cow, and sent a gadfly to torment her. In the form of a cow Iō wandered far and wide, till she reached Egypt, where she was restored to her original shape.

Iōlciacus, -a, -um [Iōlcus, Iolcus, a city in Thessaly, Greece, Jason's native city], *adj.*, of Iolcus, Iolcus's.

Ionius, -a, -um, adj., Ionian (*i.e.* of the Ionian Sea, which lay between the Peloponnesus, Greece, and lower Italy). As noun, **Ionium, -nī or -nii** (*sc. mare*), *n.*, the Ionian Sea.

Iōpās, -pae, m., Iōpas, a musician or bard at the court of Dido.

Īphitus, -tī, m., *Īphitus, a Trojan.*

ipse, ipsa, ipsum, gen. ipsius, intensive adj. and pron., used (1) with nouns, (2) with other pronouns expressed or implied, esp. with those of the third person, self, selves, himself, herself, itself, themselves; often the best rendering is *very, mere, in person, even, actually*; of the chief personage in a company, master, leader, chief; of one's own motion, voluntarily, willingly.

ira, irae, f., anger, wrath, passion, rage, resentment; in *pl.*, angry passions, passions.

irāscor, irāsci, irātus sum [īra], intr., become angry, be angry, rage.

Īris, Īridis, f., the goddess *Iris*, the messenger of *Juno* (§ 314).

is, ea, id, dem. pron., he, she, it, in *pl.*, they; this, that; such, of such sort.

Ismara, -rōrum, pl. n., *Ismara, a town in Thrace, at the foot of Mount Ismarus.*

Ismarus, -a, -um [Ismara], adj., *Ismarian, Thracian.*

Ismēnos, -nī, m., *Ismenus. (1) A river of Boeōtia, near Thebes. (2) A son of Niobe.*

iste, ista, istud, gen. istīus, dem. adj., referring esp. to the person addressed, this of yours, this, that, such; often with a tone of contempt, such, such sorry. As *dem. pron.*, this, that, in *pl.*, these, those, often with a tone of contempt.

istic [iste], adv., properly, there where you are, there, in that place.

istinc [iste], adv., from your (present) place, thence.

ita [is], adv., so, just so, thus, in such a way or manner; under these circumstances (the word may refer either to what precedes or to what follows).

Ītalia, -ae, f., *Italy.*

Ītalis, -lidis, adj., in f., *Italian. As noun, Ītalides, -dum, pl. f., women of Italy, Italian women.*

Ītalus, -a, -um, adj., of Italy, Italian. As *noun, Ītalī, -lōrum, pl. m.,* the Italians.

iter, itineris [eō], n., a going, journey, march, voyage; by metonymy, of the route followed, way, road, path.

iterō, -āre, -āvī, -ātus [iterum], tr., do a second time, do repeatedly.

iterum, adv., a second time, again; **iterumque iterumque,** again and again, repeatedly.

Ithaca, -cae, f., *Ithaca, an island in the Ionian Sea, home of Laërtes and his son, Ulysses.*

Ithacus, -a, -um [Ithaca], adj., of Ithaca, Ithacan. As *noun, Ithacus, -ci, m.,* an inhabitant of Ithaca, an Ithacan; esp., Ulysses.

iuba, iubae, f., mane; by metonymy, a hairy crest of a helmet or of a snake.

iubar, iubaris, n., light of the heavenly bodies, brightness, radiance, sheen.

iubeō, iubēre, iussī, iussus, tr., order, command, bid. **iussum, iussī, pf. pass. part. as noun, n.,** bidding, order, command.

iūcundus, -a, -um, adj., pleasant, pleasing, delightful, charming, agreeable.

iūdex, iūdiciis [iūs + dīcō], m., one who pronounces justice, juryman, umpire, judge.

iūdicium, -ci or -ciū [iūs + dīcō], n., a decision, a judgment, verdict.

iugālis, -e [iugum], adj., of a yoke; of horses, yoked. Fig., of the marriage yoke or union, marriage (as *adj.*), nuptial, matrimonial.

iūgerum, -rī, n., a juger, a Roman land measure, containing about five-eighths of an acre; freely, an acre.

iugō, -āre, -āvī, -ātus [iugum], tr., bind, join, unite, esp. in marriage.

iugulō, -āre, -āvī, -ātus [iugulum], tr., cut the throat of, slay, kill.

iugulum, -li [iugum, iungō], n., properly, a yoke, esp., the collar bone (which [yokes, i.e.] joins the shoulders and the breast); freely, throat, neck.

iugum, iugī [iungō], n., yoke for oxen and horses; by metonymy, yoke of cattle, team, pair, span of steeds, steeds; rower's bench, thwart, seat in a boat; a mountain height, ridge.

Iūlius, Iūli or Iūlii, m., Julius, a name borne by the members of the Gēns Iūlia, esp. by Caius (in Latin Gāius) Julius Caesar, and by Augustus.

Iūlus, -li, m., Iūlus, a name or title of Ascanius. See **Īlus**.

iūnctūra, -rae [iungō], f., a joining together; by metonymy, a joint, fastening.

iungō, iungere, iūnxi, iunctus, tr., join (together), bind (together), unite, lit. and fig.; unite in marriage, marry; (unite, i.e.) order, arrange, set in order; unite animals, i.e. yoke, harness; with **foedus** (treaty), strike, form, cement.

Iūnō, Iūnōnis, f., Juno, Queen of the Gods. See § 314.

Iūnōnius, -a, -um [Iūnō], adj., of Juno, Junonian, Juno's.

Iuppiter, Iovis, m., Jupiter. See §§ 312-313.

iūrō, -āre, -āvi, -ātum [iūs], intr., take an oath, swear; with acc. of the power by which the oath is taken, swear by.

iūs, iūris, n., right, justice, law, esp. law as ordained by human powers, duty; a (legal) right or privilege.

iussum: see **iubeō**.

1. iussus: see **iubeō**.

2. iussus, iussūs [iubeō], m., order, command.

iūstē [iūstus], adv., rightfully, rightly, lawfully.

iūstitia, -ae [iūstus], f., justice, equity, righteousness, right.

iūstus, -a, -um [iūs], adj., properly, in accordance with law and right, right, righteous, just, fair, equitable; that to which one has a right, normal, proper.

Iūturna, -nae, f., Juturna, a water nymph, sister of Turnus (§ 326).

iuvenālis, -e [iuvenis], adj., of or pertaining to youth or a youth, youthful, young.

iuvenāliter [iuvenālis], adv., in the manner of a man in the prime of life, with all one's youthful strength.

iuvenca, -cae [feminine of iuventus], f., a heifer.

iuventus, -a, -um [cf. iuvenis], adj.,

young. As noun, **iuventus, -cī (sc. bōs), m.,** bullock, steer, bull.

iuvenis, -e, adj., young, youthful; in the prime of life, full-grown, mature. As noun, **iuvenis, -nis, c.,** young person, young man, youth; full-grown son, son. The word is applied properly to those between 30 and 45 years of age, often, however, to those between 16 and 45, and esp. to soldiers, as in the prime of life; hence, fighting men, warriors, heroes.

iuventa, -tae [cf. iuvenis], f., youth, (early) manhood.

iuventās, -tātis [cf. iuvenis], f., youth, early manhood; by metonymy, young persons, the youth; esp., soldiery, warriors, fighting men. See **iuvenis**.

iuvō, iuvāre, iūvi, iūtus, tr., help, aid, assist, succor; please, delight, gratify.

iuxtā, adv., near, near by, hard by, nigh. As prep., with acc., near, hard by, close to, by the side of, beside.

Ixiōn, -onis, m., Ixion, King of the Lapithae, and father of Pirithoüs. He sought to outrage Juno, and was therefore hurled by Jupiter into Tartarus to suffer everlasting punishment. Most authorities describe him as bound to a revolving wheel; Vergil pictures him as cowering beneath a stone which is ever threatening to fall.

L

labāns: see **labō**.

labefaciō, -facere, -fēcī, -factus [labō + faciō], tr., cause to totter, shake. Fig., shake, cause to waver, agitate, distress, disquiet.

labefactus: see **labefaciō**.

lābēs, lābis [lābor], f., properly, a falling, sinking down or in, caving in (of ground or buildings), avalanche, collapse; ruin, destruction. Fig., avalanche; spot, stain, taint, blemish, defect.

Labīcī, -cōrum, pl. m., the Labici, the people of Labicum, a town of Latium, between Tusculum and Praeneste.

labō, -āre, -āvi, -ātum [*cf. lābor*], *intr.*, totter, stagger, waver, give way, yield. *Fig.*, waver, be unsteady, vacillate. **labāns, labantis**, *pres. part. act. as adj.*, in *fig. sense*, wavering, yielding, melting.

labor or **labōs, laboris, m.**, toil, exertion, labor, diligence; *by metonymy*, work, task, care, concern, business; effort, attempt, essay; *of the results of toil*, labor, handiwork, work; (*toil, i.e.*) sorrow, trouble, agony, hardship, disaster, danger, difficulty. *Personified*, **Labor** or **Labōs, Labōris, m.**, Hardship, Labor, Toil.

lābor, lābi, lāpsus sum, intr., *properly*, move gently and smoothly, glide (*on*), slip, fall, sink; *of a bird*, glide down, dart down, swoop; *of a house*, totter, sink, fall. *Fig.*, *of time*, pass quickly, quickly, and surely, glide or slip away, fly; (*sink, fall, i.e.*) totter, perish, fail, decline, fade away, wane.

laborō, -āre, -āvi, -ātus [*labor*], *intr.*, toil, exert one's self, labor, work; *tr.*, work (*tapestries, etc.*), embroider, broider.

labōs: *see labor.*

Labyrinthus, -thī, m., the Labyrinth or Maze built by Daedalus for King Minos at Gnosus in Crete, to contain the Minotaur. *See Minōtaurus.*

lac, lactis, n., milk; *freely*, milky juice of plants and herbs, sap.

Lacaenus, -a, -um, adj., found only in *f.*, Spartan. *As noun*, **Lacaena, -nae, f.**, a Spartan woman, *esp. Helen.*

Lacedaemonius, -a, -um, adj., of Lacedaemon, *i.e. Sparta*, Lacedaemonian, Spartan.

lacer, lacera, lacerum, adj., mangled, torn, maimed, lacerated, marred, disfigured.

lacerō, -āre, -āvi, -ātus [*lacer*], *tr.*, tear in pieces, rend, mangle, maim.

lacertus, -tī, m., the muscular part of the arm, the upper arm, *from the shoulder to the elbow*; *freely*, arm; *by metonymy*, sinews, muscles, thews.

laccessitus: *see laccessō.*

laccessō, laccessere, laccessivī, laccessitus, tr., excite, provoke, irritate, stir up, challenge, assail, attack, threaten; *with pugnam or bella*, stir up, arouse, provoke.

Lacinius, -a, -um, adj., of Lacinium, a promontory of the eastern coast of Bruttium, in Southern Italy, near Croton, on which stood a famous temple of Juno, Lacinian.

lacrima, -mae, f., a tear.

lacrimābilis, -e [*lacrima*], *adj.*, worthy of tears; piteous, mournful; full of tears, tearful.

lacrīmō, -āre, -āvi, -ātum [*lacrima*], *intr.*, shed tears, weep.

lacrīmōsus, -a, -um [*lacrima*], *adj.*, tearful; tear-causing, drawing tears.

lacteus, -a, -um [*lac*], *adj.*, full of milk, rich in milk, milky; *by metonymy*, milk-like, milk-white, milky.

lacus, lacūs, m., a lake, pond, pool; (*water*) basin, vat.

Lādōn, Lādōnis, m., Ladon, an Arcadian, ally of the Trojans.

laedō, laedere, laesi, laesus, tr., strike, dash; *hurt by striking*, injure, damage. *Fig.*, hurt, injure; outrage, violate, profane; thwart, baffle.

laena, laenae, f., an outer garment of wool, ample in size, a cloak, mantle.

Lāertiūs, -a, -um, adj., of Laertes, the father of Ulysses, Laertian; *freely*, Ithacan.

laesus: *see laedō.*

laetitia, -ae [*laetus*], *f.*, joyousness, enjoyment, gladness, joy.

laetor, laetāri, laetātus sum [*laetus*], *intr.*, be joyous, be glad, rejoice; *with abl.*, find delight in, rejoice in; *with inf.*, rejoice, delight.

laetus, -a, -um, adj., joyful, joyous, glad, cheerful, merry; *with abl.*, delighting in, taking pride in, proud of, pleased (*with*), satisfied (*by or with*); *by metonymy*, of things that cause joy, pleasing, delightful; lucky, auspicious, favoring, helpful; *of soil or crops*, joyous, *i.e.* fertile, fruitful, rich, abundant; *of cattle*, fat, sleek; *with gen.*, abounding in, rich in.

laevus, -a, -um, adj., left, on the left hand or side, on the left, to the left. *Fig.*, left-handed, *i.e.* awkward (the left hand is usually awkward and clumsy as compared with the right), clumsy, foolish, silly, infatuate, warped; misguided, blinded; unfavorable, unpropitious. *As nouns*, **laeva, laevae** (*sc. manus*), *f.*, the left hand; **laeva, laevōrum** (*sc. loca*), *pl. n.*, the places on the left, the left side, the left.

Lagus, Lagī, m., Lagus, a Rutulian.

lambō, lambere, —, —, tr., lick. *Fig.*, *esp. of fire*, lick, play about, touch.

lamenta, -tōrum, pl. n., wailing, cries, lamentation.

lāmentābilis, -e [**lāmenta, lāmentor**, bewail], *adj.*, lamentable, mournful, pitiable.

lammina, -nae, f., a thin piece or layer of metal, wood, marble, etc.; plate, leaf, layer.

lampas, lampadis, f., a light, torch, lamp. *Fig.*, the torch of the sun.

Lamus, Lamī, m., Lamus, a Rutulian.

Lamyrus, -rī, m., Lamyrus, a Rutulian.

lancea, -ae, f., a light spear, lance, dart.

languēō, languēre, —, —, intr., be faint, be exhausted; droop, die.

languēscō, languēscere, languī, — [*inceptive of languēō*], *intr.*, become faint, grow feeble, grow faint. *Fig.*, of flowers, languish, droop, fail.

languidus, -a, -um [**languēō**], *adj.*, faint, feeble, languid; of sleep, languid, languorous, heavy, profound.

lāniger, lānigera, lānigerum [**lāna**, wool + **gerō**], *adj.*, wool-bearing, woolly, fleecy.

laniō, -āre, -āvi, -ātus, tr., tear to pieces.

lānūgō, -ginis [*akin to lāna*, wool], *f.*, woolliness, woolly substance; down of plants, down on the cheeks.

lānx, lancis, f., dish, usually of metal and of large size, platter, charger; a dish, plate, pan or scale of a balance or pair of scales.

Lāocoön, -ontis, m., Lāocoön, a son of Priam, priest of Neptune, who drove a spear into the Wooden Horse; shortly afterwards he and his two sons were killed by two serpents while he was offering sacrifice to Neptune.

Lāodamia, -ae, f., Lāodamia, wife of Protesilaüs, a Greek killed at Troy; for love of him Lāodamia killed herself that she might be with him in the underworld.

Lāomedontēus, -a, -um, adj., of Lāomedon, the father of Priam, notorious for his trickery and for his broken promises, Lāomedontian; freely, Trojan (*in derogatory, scornful sense*).

Lāomedontiādēs, -dae, m., a descendant of Lāomedon; in *pl.*, the Trojans. *See* Lāomedontēus.

Lāomedontius, -a, -um, adj., of Lāomedon; freely, Trojan. *See* Lāomedontēus.

lapidōsus, -a, -um [**lapis**], *adj.*, full of stones, stony. *Fig.*, hard as stone, stony.

lapis, lapidis, m., a stone, stone; **Parus lapis**, the Parian stone, *i.e.* marble. *See* Paros.

Lapithae, -thārum, pl. m., the Lapithae, a people of Thessaly, who, at the wedding of Pirithōüs, became involved in a quarrel with the Centaurs. Vergil ascribes this quarrel to the agency of Mars, but does not go into details.

lāpsō, lāpsāre, —, — [*freq. of lābor*], *intr.*, slip, slide, totter, stagger.

1. **lāpsus**: *see* lābor.

2. **lāpsus, lāpsūs** [**lābor**], *m.*, a slipping, sinking, falling; smooth, gliding motion, quick course; of birds, flight, swoop, dart; of stars, course, orbit.

laquear, -āris [*akin to lacus*], *n.*, usually in *pl.*, a hollow, *esp. the hollows* (panels) between the intersecting crossbeams of a ceiling; in *pl.*, paneled ceiling, fretted ceiling.

Lār, Laris, m., usually in *pl.*, a Lar, a protecting deity of some particular spot, *esp. of a household*, a household god. *See* §§ 331-334.

largior, largiri, largitus sum [largus], *tr.*, give freely, bestow freely, lavish, grant, accord.

largus, -a, -um, adj., copious, plentiful, abundant, generous, unstinted.

Lāridēs, -dae, m., Larides, a Rutulian.

Lārīna, -nae, f., Larina, a comrade of Camilla.

Lārissaeus, -a, -um, adj., of Larissa, an ancient town of Thessaly, sometimes described as the home of Achilles, Larissean; by metonymy (§ 204), Thessalian.

lassus, -a, -um, adj., wearied, weary, tired, fatigued. *Fig.*, tired, drooping.

lātē [lātus], *adv.*, widely, far and wide, afar, in all directions.

latebrae, -brārum [lateō], *pl. f.*, hiding-place, retreat, recess, covert; lair, den of a wild beast or a bird of prey.

latebrōsus, -a, -um [latebrae], *adj.*, full of hiding-places; of rocks, crannied, cavernous.

latēns: see lateō.

lateō, latēre, latuī, —, intr., lie hidden, be hidden, be concealed, lurk, skulk, hide; lie sheltered, be secure. *Fig.*, remain hid, be unknown; *tr.*, a poetical use, be hid from, remain unknown to. **latēns, latēntis, pres. part. act. as adj.**, hidden, secret, unknown.

latex, laticis, m., fluid, liquid in general; used of water, wine, oil.

1. **Latinus, -a, -um** [Latium], *adj.*, of Latium, Latian, Latin. *As noun*, **Latīnī, -nōrum, pl. m.**, the dwellers in Latium, the Latins.

2. **Latinus, -nī, m.**, Latinus, son of Faunus and a nymph Marica, King of Laurentum in Latium at the time of Aeneas's coming to Italy. He welcomed Aeneas and offered him his daughter Lavinia in marriage.

Latium, Latī or Latīi, n., Latium, a district in Central Italy, between the River Tiber and the River Liris, the Apennines, and the sea. In this district Rome lay.

Lātōna, -nae, f., Latona, mother, by Jupiter, of Apollo and Diana.

Lātōnius, -a, -um [Lātōna], *adj.*, of or belonging to Latona, Latonian.

Lātōus, -a, -um [Lātō = Lātōna], *adj.*, of Latona, Latona's.

lātrātor, -tōris [lātrō], *m.*, barker.

lātrātus, -tūs [lātrō], *m.*, barking, bay-ing.

lātrō, lātrōnis, m., properly, a hireling, esp. a hireling soldier; then, since the conduct of hireling soldiers was often not of the best, robber, freebooter, brigand; freely, hunter (because the hunter robs the woods of game).

lātrō, -āre, -āvī, -ātum, intr., bark, bay.

latus, lateris, n., of persons, side, flank, thigh; of animals, side, flank; freely, side, e.g. of an island, bier, ship.

1. **lātus**: see ferō.

2. **lātus, -a, -um, adj.**, broad, wide, wide-spreading, far-reaching, spacious. *As noun*, **lātum, lāti, n.**, breadth, width.

laudō, -āre, -āvī, -ātus [laus], *tr.*, praise, commend, laud, extol.

Laurēns, Laurentis, adj., of Laurentum, a town on the coast of Latium, city of King Latinus, Laurentian. *As noun*, **Laurentēs, -tum, pl. m.**, the Laurentians.

laurus, laurī or laurūs, f., bay-tree, laurel-tree, laurel; by metonymy, laurel crown, wreath of laurel.

laus, laudis, f., praise, glory, renown; by metonymy, of conduct that wins praise, merit, worth, prowess.

Lausus, Lausī, m., Lausus, the son of Mezentius, slain by Aeneas.

Lāvīnia, -ae, f., Lavinia, daughter of King Latinus.

Lavinium, -nī or -niī, n., Lavinium, a city of Latium, represented as founded by Aeneas and named by him after his wife, Lavinia.

Lāvinius, -a, -um [Lavinium], *adj.*, of Lavinium, Lavinian.

lavō, lavāre, lāvī, lavātus, and lavō, lavere, lāvī, lautus and lōtus, tr., wash, bathe, lave; wash off, wash away; wet, drench, moisten, bedew.

laxō, -āre, -āvi, -ātus [laxus], *tr.*, make wide, make roomy, stretch out; loosen, undo, open; open up, make free or clear, clear; release (*persons, etc., by opening the barriers that confine them*), set free.

laxus, -a, -um, *adj.*, wide, roomy, spacious; loose, open. *Fig.*, loose, lax, slack, free.

lea, leae, *f.*, lioness.

leaena, -nae, *f.*, lioness.

lebēs, lebētis, *m.*, kettle, caldron.

Lebinthus, -thī, *f.*, Lebinthus, an island in the Aegean Sea.

lectus, lecti, *m.*, bed, couch.

lēctus: see legō.

Lēda, Lēdae, *f.*, Leda, wife of Tyn-dareus, King of Sparta. She was mother of Helen, Castor, and Pollux.

Lēdaeus, -a, -um [Lēda], *adj.*, of Leda; freely, daughter of Leda (an epithet of Hermione, who was, through Helen, granddaughter of Leda).

lēgifer, lēgifera, lēgiferum [lēx + ferō], *adj.*, law-bringing, lawgiving.

legiō, -ōnis [legō, select], *f.*, a levy of (*select*) soldiers, soldiery, armed host, army, array.

legō, legere, lēgi, lēctus, *tr.*, gather, collect; of fruit, flowers, etc., gather, pluck, pick; pick, select, choose, elect; pick up, follow another's footsteps, track out; skim the sea, pass lightly over or along, traverse, coast along. *Fig.*, gather or catch with the ears, overhear; gather or catch with the eyes, survey, scan, view, observe.

Leleges, -gum, *pl. m.*, the Leleges, a prehistoric people, who lived in parts of Greece and Asia Minor. Vergil, however, seems to connect them only with Asia Minor.

Lelex, Legis, *m.*, Lelex, a hero of the town of Naryx, in Locris, Greece. He took part in the hunt of the Calydonian Boar. In Ovid Lelex tells the tale of Philemon and Baucis. See Ovid, Selection IX.

Lēnaeus, -a, -um [from a Greek word meaning wine-press], *adj.*, properly,

of the wine-press, then, of Bacchus, Bacchic, Lenaeon (cf. Bacchus). As noun, Lēnaeus, -i, *m.*, Lenaeus, Bacchus.

lēniō, -īre, -īvi or -īi, -ītus [lēnis], *tr.*, make soft, make mild. *Fig.*, soften, tame, allay, soothe, calm.

lēnis, -e, *adj.*, soft, mild, gentle; quiet, moderate, calm.

lentē [lentus], *adv.*, slowly, quietly.

lentō, -āre, -āvi, -ātus [lentus], *tr.*, (make flexible =) bend.

lentus, -a, -um, *adj.*, pliant, limber, flexible, tough; tenacious, clinging; slow, sluggish, lazy, tranquil; of smoke, slowly rising, slow, lazy.

leō, leōnis, *m.*, lion.

Leō, Leōnis, *m.*, Leo, the Lion, the sign of the zodiac through which the Sun passes from July 22 to August 22.

Lerna, Lerna, *f.*, Lerna, a lake and marsh near Argos in Greece. Here dwelt the Hydra, a nine-headed monster whose very breath was poisonous. Hercules finally slew the monster. This story has been explained as an idealized description of the draining of the marsh of Lerna.

lētālis, -e [lētum], *adj.*, deadly, fatal.

Lēthaea, -ae, *f.*, Lethaea, wife of Olenos, punished for her pride in her beauty.

Lēthaeus, -a, -um, *adj.*, of Lethe (a river in the underworld; those who drank of its waters forgot the past), Lethean; amnis Lēthaeus, flūmen Lēthaeum, the River of Forgetfulness.

lētifer, lētifera, lētiferum [lētum + ferō], *adj.*, death-bringing, deadly.

lētō, -āre, -āvi, -ātus [lētum], *tr.*, kill, slay. lētātus, -a, -um, *pf. pass. part.* as *adj.*, slain, dead.

lētum, lēti, *n.*, death; ruin, destruction. Personified, Lētum, Lēti, *n.*, Death.

Leucaspis, -pis or pidis, *m.*, Leucaspis, a Trojan.

Leucātēs, -tae, *m.*, Leucata, or, usually, Leucas, a promontory on the southern coast of the island of Leucadia, in the Ionian Sea.

levāmen, -minis [levō], *n.*, means of relief, comfort, solace, relief.

levis, -e, adj., light in weight; slight, small, tiny; light in movement, swift, speedy. *Fig.*, (light, i.e.) of small importance, unimportant, trivial, slight; unsubstantial, shadowy.

lēvis, -e, adj., smooth, polished, burnished; gleaming, flashing; slippery.

levitās, -tātis [levis], *f.*, lightness.

leviter [levis], *adv.*, lightly, gently.

levō, -āre, -āvi, -ātus [levis], *tr.*, make light, lighten; lift up, raise; take off, remove. *Fig.*, lighten, lessen, mitigate; alleviate, relieve, succor.

lēvō, -āre, -āvi, -ātus [lēvis], *tr.*, make smooth, polish.

lēx, lēgis, f., law, statute, decree, ordinance (made by concurrent action of the Senate and the people; *iūra* includes everything that has the force of law, i.e. *lēgēs*, decisions, precedents, etc.); terms of a law, treaty, etc., conditions; agreement, compact; firm and settled customs.

libāmen, -minis [libō], *n.*, drink-offering, libation, sacrifice; offering in general.

libēns: see *libet*.

liber, libera, liberum, adj., free to follow one's own will, free, unrestrained.

Liber, Liberī, m., Liber, an Italian deity, later identified with the Greek god Bacchus. See *Bacchus, Lēnaeus*.

libertās, -tātis [liber], *f.*, liberty, freedom, esp. civil liberty as opposed to slavery.

libet, libēre, libuit or libitum est, impers. verb, intr., it pleases, is pleasing to; with *inf.*, one pleases to. **libēns, libentis, pres. part. act. as adj.**, willing, ready; often = an *adv.*, willingly, cheerfully.

libō, -āre, -āvi, -ātus, tr., take a little from anything; draw (water, wine, etc., in small quantity); taste, sip, touch food and drink; take a little wine as an offering, pour out as a libation, pour out; besprinkle (see

note on xii. 174). *Fig.*, of other things, offer, present; with *ōscula*, (sip, i.e.) kiss lightly.

librō, -āre, -āvi, -ātus [libra, a balance, pair of scales], *tr.*, balance, poise; swing, brandish; hurl, cast.

Liburnus, -a, -um, adj., of the Liburni, a people of Illyria. As noun, **Liburnī, -nōrum, pl. m.**, the Liburnians.

Libya, -ae, f., Libya, a region of Northern Africa; by metonymy (§ 204), Africa.

Libycus, -a, -um [Libya], *adj.*, Libyan, African.

Libystis, -tidis [cf. Libya], *adj. f.*, Libyan, African.

licet, licēre, licuit and licitum est, impers. verb, intr., it is permitted, it is allowed or granted, one may, one might. **licet**, when used with a subjunctive, may sometimes be rendered by granting that, even if, although; see *note on vi. 802*.

Lichās, Lichae, m., Lichas, a Latin.

Liger, Ligeris, m., Liger, an Italian.

lignum, lignī, n., wood, esp. firewood; in *pl.*, fagots; timber; by metonymy, things made of wood, shaft of a spear.

ligō, -āre, -āvi, -ātus, tr., bind, bind fast, fasten.

Ligur or Ligus, Liguris, adj., of Liguria (a district of Northwestern Italy, in Gallia Cisalpina, in the territory in which modern Genoa lies), Ligurian. As noun, **Ligurēs, -rum, pl. m.**, the Ligurians.

lilium, lili or lilii, n., a lily.

Lilybēus, -a, -um, adj., of Lilybaeum, a promontory on the west coast of Sicily, Lilybean.

limbus, limbī, m., border of a robe, esp. of a woman's robe, woven in the cloth of which the robe is made, edge.

limen, liminis, n., properly, the cross-piece of a doorway; hence, either threshold or lintel, usually the former; by metonymy (§ 204), doorway, door, entrance, portal; house, abode, palace, temple; room, apartment; barrier or starting-place in a chariot race (a stall with a door which was kept closed till the race began).

limes, limitis, m., *properly*, cross-path, boundary-line; *freely*, path, course, line.

limōsus, -a, -um [limus], adj., slimy, muddy, miry, swampy.

limus, limī, m., slime, mud, mire.

lineus, -a, -um [linum], adj., of flax, flaxen, hempen, linen.

lingua, linguae, f., tongue; *by metonymy*, language, tongue (*i.e.* speech), utterance; note, song (*e.g.* of a bird).

linquō, linquere, liqui, —, tr., leave (*behind*), *lit.* and *fig.*, quit. *Fig.*, give up, quit, abandon, resign.

linteum, -ī [linum], n., linen cloth; *by metonymy* (§ 203), sail.

linum, lini, n., flax, linen; linen thread, thread.

Liparē, -rēs, f., Lipara, one of the *Insulae Aeōliae* or *Vulcāneae*, off the north coast of Sicily, now called *Lipari*.

liquefaciō, -facere, -fēcī, -factus [liqueō + faciō], tr., make liquid, cause to melt, melt.

liquefactus: *see* liquefaciō.

liquēns: *see* liqueō.

liquēns: *see* liquor.

liqueō, liquēre, liqui or licui, —, intr., be fluid, be liquid, flow. **liquēns, liquēntis, pres. part. act. as adj.,** fluid, liquid, streaming, watery.

liquēscō, liquēscere, —, — [inceptive of liqueō], intr., become fluid, become liquid; melt, become molten.

liquidus, -a, -um [cf. liqueō], adj., liquid, fluid. *Fig.*, of light, air, voice, etc., limpid, clear, pure, bright, serene, transparent.

liquor, liqui, —, intr., be fluid, be liquid, flow, trickle. **liquēns, liquēntis, pres. part. act. as adj.,** liquid, fluid.

liquor, liquōris [cf. liqueō, liquidus], m., fluid, liquid, water.

Liris, Liris, m., Liris, a Trojan.

lis, litis, f., strife, dispute, quarrel; *esp.*, a legal quarrel, lawsuit.

litō, -āre, -āvī, -ātum, intr., sacrifice under favorable auspices, sacrifice acceptably; *tr.*, offer acceptably, perform successfully.

litoreus, -a, -um [litus], adj., of or on the seashore, on the (a) bank.

litus, litoris, n., seashore, shore, strand, beach, coast; *occasionally*, bank of a river.

lituus, -ī, m., crooked staff, crook, carried by the augurs; a curved horn, clarion, trumpet.

liveō, livēre, —, — [cf. lividus], intr., be dark, be blue, be black and blue.

livēns, viventis, pres. part. as adj. (= lividus), leaden-hued, bluish, black and blue, discolored, livid.

lividus, -a, -um [liveō], adj., leaden-hued, bluish, dark.

locō, -āre, -āvī, -ātus [locus], tr., place, put, set, lay; found, establish, build.

Locrī, Locrōrum, pl. m., the Locri, the Locrians, a Greek tribe or people with several subdivisions; some of them settled in Southern Italy.

locus, loci, m. (in pl. also n.), a place, spot, locality, region; room, space, place, chance, opportunity; place, position, station, rank; state, condition; *in pl., n., loca, locōrum, places connected with one another*, tract, region, country, domain, realm.

locūtus: *see* loquor.

longaevus, -a, -um [longus + aevum], adj., of great age, aged, mature in years, old.

longē [longus], adv., far off, afar, far, at (or to) a distance, from afar, from a distance; *comp.*, longius, further.

longincus, longinqua, longincum [longus], adj., used (1) of space, distant, remote, far removed, far off, (2) of time, long-continued, long-enduring. *Note:* for the spelling *see* note on *secuntur*, i. 185.

longus, -a, -um, adj., used (1) of space, long, wide, spacious; far off, distant, remote, (2) of time, long, long-continued, lasting.

loquēla, -lae [loquor], f., utterance, speech; *by metonymy*, words.

loquor, loqui, locūtus sum, intr., talk, speak, say; *tr.*, speak, utter, declare.

lōrica, -cae [lōrum], *f.*, leather cuirass, corselet; *cuirass of metal*, coat of mail.

lōrum, lōrī, n., leather strap, thong; *in pl.*; reins, harness.

lūbricus, -a, -um, adj., slippery, slimy. *Fig.*, of persons, slippery, tricky. *As noun*, lūbrica, -cōrum (*sc. loca*), *pl. n.*, slippery places or spots.

Lūcagus, -gī, m., Lucagus, *an Italian*.

Lūcās, Lūcae, m., Lucas, *an Italian*.

lūcēō, lūcēre, lūxī, — [lūx], intr., be bright, shine, gleam, glitter. *Fig.*, be resplendent or conspicuous.

lūcidus, -a, -um [lūcēō], adj., bright, shining; gleaming, glittering.

lūcifer, lūcifera, lūciferum [lūx + ferō], adj., light-bringing. *As noun*, Lūcifer, -ferī, *m.*, Lucifer, *the Morning-Star*.

lūctificus, -a, -um [lūctus + faciō], adj., woe-causing, grief-bringing.

luctor, luctārī, luctātus sum, intr., wrestle, *lit. and fig.*, struggle, strive; fight, contend, war.

lūctus, lūctūs [lūgēō], m., grief, *esp. as shown by outward signs*, agony, sorrow, mourning. *Personified*, Lūctus, Lūctūs, *m.*, Grief, Agony.

lūcus, lūcī, m., a sacred grove; *freely*, grove, wood, thicket.

lūdibrium, -brī or -brīi [lūdō], n., sport, mockery, derision; *by metonymy* (§ 202), of the thing laughed at, the sport, laughing-stock, butt, plaything.

lūdicer or lūdicrus, lūdicra, lūdicrum [lūdus], adj., properly, having to do with sport (as opposed to the serious concerns of life), trivial, slight, unimportant, commonplace.

lūdō, lūdere, lūsī, lūsus, intr., play, sport, frolic, jest, gambol; *tr.*, play with, amuse one's self with, make sport of, mock, trick, delude.

lūdus, lūdī, m., sport, play, diversion; a sport, game, pastime; *in pl.*, public sports or games, shows, spectacles.

luēs, luis, f., plague, pestilence, blight.

lūgēō, lūgēre, lūxī, lūctus, intr.,

mourn, grieve, lament, display grief; *tr.*, mourn over, lament, bewail.

lūgubris, -e [lūgēō], adj., sorrowful, mourning.

lūmen, lūminis [akin to lūx], n., light, radiance, brightness; gleam, glare; fire, flame; daylight, dawn, day; the light of life, life; *light of the eye, esp. in the pl.*, eye.

lūna, lūnae, f., the moon; moonlight. *Personified*, Lūna, Lūnae, *f.*, Luna, the moon-goddess, *i.e. Diana*. See § 318.

lūnātus, -a, -um [lūna], adj., moon-shaped, crescent.

1. luō, luere, luī, —, tr., wash, lave. *Fig.*, wash away, wash off, atone for, expiate.

2. luō, luere, luī, —, tr., loose, set free.

lupa, lupae, f., she-wolf, wolf.

Lupercus, -cī [lupus + arceō], m., properly, Lupercus, *an Italian shepherd deity*, protector, apparently, of the flocks from wolves; he was identified with Faunus. *By metonymy*, one of the Luperi, or priests of the god Lupercus, who, annually, in February, celebrated the Lupercālia or feast of purification for fields, flocks, and people: The priests ran nearly naked round the Palatine Hill, carrying in their hands thongs made from the hides of goats they had sacrificed. Women sought to receive blows from these whips, in the belief that such blows would make them fruitful.

lupus, lupī, m., wolf.

lūstrō, -āre, -āvi, -ātus [lūstrum, lūx], tr., purify by a solemn sacrificial ceremony (see lūstrum), cleanse, lustrate; hence, go round, move round, round, double; move over, pass over, pass by, traverse, wander over; trail, track, follow; of the sun, moon, etc., move round and so light up, illumine. *Note: we have here, in reality, forms of two verbs, one akin to lūstrum, the other akin to lūx.*

lustrum, lūstri, n., haunt, den, covert of wild beasts.

lūstrum, lūstri [akin to 1. luō], *n.*, a purification or cleansing sacrifice, esp. a sacrifice performed (in theory) every five years at Rome. Round the people drawn up on the Campus Martius, a pig, a ram, and a bull were carried or driven three times; at the same time prayer was made for the prosperity of Rome. By metonymy, the period of five years between two successive purifications, a lustrum, luster; freely, year.

lūsus, lūsūs [lūdō], *m.*, frolicking, sport, play.

lūx, lūcis, f., light, radiance, sheen; daylight, dawn, day; light of life, life. *Fig.*, light, glory.

lūxuriō, -āre, -āvi, -ātum [lūxus, lūxuria, luxury], *intr.*, be rank or luxuriant. *Fig.*, of a steed, 'run riot,' wanton, frolic wildly, frolic, gambol.

lūxus, lūxūs, m., excess, extravagance; luxury, voluptuousness; occasionally in good sense, splendor, magnificence.

Lyaeus, -ī, m., Lyaeus, a name of Bacchus (§ 323). As *adj.*, **Lyaeus, -a, -um,** Lyeon, of Bacchus.

lychnus, lychnī, m., a lamp, lantern. **Lycia: see** Lycius.

Lycius, -a, -um, adj., of Lycia, Lycian. As nouns, **Lycii, -ōrum, pl. m.,** the Lycians: they fought for Troy; **Lycia, -ae (sc. terra), f.,** Lycia, a district in Asia Minor.

Lycormās, -mae, m., Lycormas, a river in Aetolia, Greece.

Lyctius, -a, -um, adj., of Lyctos, a town in Crete, Lyctian; by metonymy (§ 204), Cretan.

Lycurgus, -gī, m., Lycurgus, a king of Thrace who opposed the introduction of the rites of Bacchus into his realm.

Lycus, Lycī, m., Lycus, a Trojan.

Lȳdius, -a, -um, adj., of Lydia, a district in Asia Minor, Lydian; Etruscan, Tuscan (see note on ii. 781).

Lȳdus, -a, -um, adj., belonging to Lydia, a district in Asia Minor, Lydian.

lympa, lymphae, f., pure water, spring water, water.

Lynceus, Lynceī, m., Lynceus, a Trojan.

lynx, lycis, c., a lynx.

lyra, lyrae, f., lyre, lute.

M

Machāōn, -onis, m., Machaon, son of Aesculapius (the god of medicine), a physician of the Greeks at Troy.

māchina, -nae, f., machine, engine, esp. for use in war; contrivance, device.

maciēs, -ēi [cf. macer, lean, thin], *f.*, leanness, thinness; by metonymy, famine, hunger.

macte: see mactus.

mactō, -āre, -āvi, -ātus, tr., offer up (a victim), sacrifice; slay, kill; honor, magnify, exalt (esp. the gods, by a sacrifice).

mactus, -a, -um, adj., honored, worshiped, glorified. The *adj.* is found chiefly in the form **macte**, with an imperative form of **sum**, e.g. **macte estō, or este**, as an expression of commendation and best wishes, bravo, well done!, all hail to you!, success attend you! See note on ix. 641.

macula, -lae, f., a spot; esp. a blot, stain, blemish.

maculō, -āre, -āvi, -ātus [macula], *tr.*, make spotted. *Fig.*, spot, stain, defile, pollute.

maculōsus, -a, -um [macula], *adj.*, spotted, speckled, flecked.

madefaciō, -facere, -fēcī, -factus [madeō + faciō], *tr.*, wet, moisten, soak.

madēns: see madeō.

madeō, madēre, —, —, intr., be wet, be moist, be soaked, reek (with blood). **madēns, madentis, pres. part. act. as adj.,** moist, dripping; bedewed with perfumes, essenced.

madēscō, madēscere, maduī, — [inceptive of madeō], *intr.*, become wet or moist, be soaked.

madidus, -a, -um [madeō], *adj.*, wet, moist, drenched, dripping, soaked.

maeander: *see* **Maeander.**

Maeander or **Maeandros**, -drī, *m.*, the Maeander, a river of Asia Minor, with a very crooked, winding course. As common noun, **maeander**, -drī, *m.*, anything that curves or winds about, e.g. a winding line of embroidery, winding border.

Maeōn, **Maeonis**, *m.*, Maeon, a Rutulian.

Maeonidae, -dārum [*cf.* **Maeonius**], *pl. m.*, the Maeonidae, i.e. the people of Maeonia (a part of Lydia, Asia Minor); by metonymy, Lydians, Etruscans (*see* **Lȳdius**).

Maeonius, -a, -um, *adj.*, of Maeonia (a part of Lydia, Asia Minor), Maeonian; by metonymy, Lydian; also, since Lydia and Phrygia were adjacent districts, Phrygian, Trojan.

Maeōtius, -a, -um, *adj.*, of the Maeotae, a warlike Scythian people on the north shore of the Black Sea, about the Palūs Maeōtis (Sea of Azov); Scythian.

maerēns: *see* **maereō.**

maereō, **maerēre**, —, —, *intr.*, be mournful, be sad, pine, grieve, mourn (*used esp. of displays of grief*). **maerēns**, **maerentis**, *pres. part. act.* as *adj.*, mourning, sorrowing, grieving, sad.

maestus, -a, -um [*akin to* **maereō**], *adj.*, sad, sorrowful, mournful, depressed, dejected; by metonymy, depressing, sorrow-causing, tearful.

māgālia, -lium, *pl. n.*, huts, tents; by metonymy, the quarter of a town containing the poorer (newer) dwellings, suburbs (e.g. of Carthage), outskirts.

mage: *see* **magis.**

magicus, -a, -um, *adj.*, having to do with magic, magic; by metonymy, poisonous.

magis or **mage** [*akin to* **magnus**, **maior**], *adv.*, in a higher degree, in greater measure, more, rather; **magis atque magis**, more and more, in ever-increasing measure.

magister, -trī [**magis** + *a comp. suffix*], *m.*, master, chief, leader, controller, director, overseer; of herds and

flocks, keeper, herdsman; with **nāvis**, steersman, helmsman, pilot; like English master, teacher, trainer, instructor; guardian, keeper.

magistra, -trae [**magister**], *f.*, mistress; guide, director, instructor, teacher. As *adj.*, controlling, guiding, directing, helping.

magistrātus, -tūs [**magister**], *m.*, properly, headship; esp., headship over one's fellow citizens, a civil magistracy; by metonymy, magistrate.

magnanimus, -a, -um [**magnus** + **animus**], *adj.*, great-souled, noble-minded, high-hearted; of a steed, spirited, mettlesome.

magnus, -a, -um, *adj.*, *comp.* **maior**, **maius**, *sup.* **maximus**, -a, -um, great, large, huge, in the physical sense; wide, spacious, long; extensive, spreading; high, lofty, mighty, powerful, numerous, populous; of sounds, loud, resounding, resonant, ringing; of price, high, excessive; of qualities, etc., great, grand, noble, weighty, stately, important, momentous, eminent; of persons, great, powerful, mighty, noble, conspicuous, illustrious; of emotions, strong, deep, intense; of age, in the *comp.* and *sup.*, with **nātū** or **annis** expressed or to be supplied, older, elder, oldest, eldest; **maiōrēs** (**nātū**), *pl. m.*, ancestors, forefathers, forebears.

Magus, **Magi**, *m.*, Magus, an Italian, slain by Aeneas.

Māia, **Māiae**, *f.*, Maia, daughter of Atlas and mother of Mercury.

maiestās, -tātis [**maior**], *f.*, greatness, worth, dignity, honor.

maior, **maius:** *see* **magnus.**

māla, **mālae**, *f.*, usually in *pl.*, properly, the cheek bones, in which the teeth are set, jaw, cheek; by metonymy, the teeth.

male [**malus**], *adv.*, badly, wickedly; wrongly; foolishly, ill, poorly, feebly; often used with adjectives, poorly, badly, in feeble measure, defectively (*in this use it negatives adjectives of good sense, intensifies those of bad sense*).

Malea, -ae, *f.*, Malea, a headland at the southeastern extremity of Laconia (Greece), proverbially dangerous to sailors, and much dreaded by them.

malesuādus, -a, -um [malus + suādeō], *adj.*, urging or tempting to wrong, seductive.

malignus, -a, -um, *adj.*, of evil nature, wicked, evil, spiteful, malicious. *Fig.*, niggardly; of light, scanty, feeble.

mālō, mälle, mālui, — [magis + volō], *tr.*, wish one thing rather (*i.e.* more) than another, prefer, choose rather; with *inf.*, prefer, wish rather.

malum: see **malus**.

mālum, māli, *n.*, an apple.

malus, -a, -um, *adj.*, *comp.* peior, peius, *sup.* pessimus, -a, -um, bad, evil, in many senses; of qualities, actions, or persons, evil, wicked, vicious; of things, mischievous, injurious, noxious, poisonous, baneful, unfortunate, adverse, sorrowful, trying, grievous. As nouns, **mali**, **malōrum**, *pl. m.*, the wicked, the sinful, the guilty; **malum**, **mali**, *n.*, evil, ill, misfortune, hardship, misery, suffering, woe.

mālus, māli, *m.*, a mast, staff, pole.

mamma, **mammae**, *f.*, a breast, teat of a woman; teat, dug of an animal.

mandātum: see 1. **mandō**.

1. **mandō**, -āre, -āvī, -ātus [manus + dō], *tr.*, put into one's hands, commit to one's care, enjoin something on one, intrust, commit, consign; command a person, order, bid, commission, appoint. **mandātum**, -tī, *pf. pass. part. as noun, n.*, commission, charge; order, injunction, command.

2. **mandō**, **mandere**, **mandi**, **mānsus**, *tr.*, chew, masticate; crunch, devour greedily; bite (*the dust*); of a steed, champ.

māne, *indecl. noun, n.*, early morning, morn. **māne**, *abl.*, as *adv.*, in the early morning, at earliest dawn.

maneō, **manēre**, **mānsi**, **mānsus**, *intr.*, stay, remain, abide in some place. *Fig.*, remain, abide, con-

tinue, endure, last; *tr.*, wait for, await (*a poetic use*).

Mānēs, **Mānium**, *pl. m.*, the souls of the dead, spirits, shades, ghosts, the dwellers in the underworld; also, the spirit or shade of a single person. The living worshiped the Mānēs, or spirits of their dead ancestors, that they might have their help in all that they attempted; hence, the gods of the underworld, the infernal powers (*the Mānēs are often called Dī Mānēs*); by metonymy, the underworld. *Fig.*, the lowest depths of the sea. By metonymy, the lot or condition of the spirit in the underworld.

manicae, -cārum [manus], *pl. f.*, sleeves, *e.g.* of a tunic, reaching to the hands; handcuffs, manacles, chains.

manifestus, -a, -um [manus], *adj.*, properly, of a thing that can be touched by the hand; hence used of things within reach or in plain sight, palpable, clear, evident, apparent, clearly visible, conspicuous.

Mānlius, **Mānli** or **Mānlii**, *m.*, Manlius, *i.e.* Marcus Manlius Torquatus Capitolinus, who, in 387, saved the Capitol from the Gauls.

mānō, -āre, -āvī, -ātum, *intr.*, flow, run, trickle, drip, drop; *tr.* (*a rare use*), trickle forth, drip.

mantēle, -lis [akin to manus, and tergeō, wipe], *n.*, towel, napkin.

manus, **manūs**, *f.*, a hand, or, freely, an arm; of birds of prey, talon; by metonymy, handiwork, workmanship, skill, work; power, might, prowess, bravery, brave deeds, exploits; (*a 'handful' of persons*), a group, esp. of soldiers, soldiery, warriors; company, host, multitude; **manum cōferre**, meet in close combat, fight at close quarters; **manū**, *abl. sing.*, often added almost pleonastically for the sake of emphasis, with one's own hand and prowess, mightily, valiantly, in person, personally.

Mārcellus, -lī, *m.*, Marcellus. (1) **Marcus Claudius Marcellus**, a distinguished Roman general of the Second

Punic War. (2) *Marcus Claudius Marcellus*, known as the Younger *Marcellus*, son-in-law of *Augustus*, who died in 23. See § 45.

mare, maris, n., the sea, as one great division of the universe, opposed to the dry land; a particular sea; in *pl.*, seas, waters.

margō, marginis, m., edge, border, margin.

maritus, -ti, m., a married man, husband, bridegroom, freely, lover, suitor.

marmor, marmoris, n., marble.

marmoreus, -a, -um [marmor], adj., of marble, marble; by metonymy, of things smooth or gleaming like marble, marble-like, smooth, polished, gleaming, flashing.

Marpēsius, -a, -um, adj., of *Marpessus*, the mountain in *Paros* which contained the famous marble quarries, *Marpesian*, *Parian*.

Mārs, Mārtis, or Māvors, Māvortis, m., *Mars*, the Italian god of war, son of *Jupiter* and *Juno*. He was father of *Romulus* and *Remus*, and so was, in one sense, founder of the Roman race and its special protector. By metonymy, war, battle, contest, conflict, encounter.

Mārtius, -a, -um [Mārs], adj., of *Mars*; freely, like *Mars*, warlike, valiant, martial.

Marus, Mari, m., *Marus*, a *Rutulian*.
massa, massae, f., properly, a mass or lump of doughy materials; lump, mass in general, e. g. of molten iron or gold, ore.

Massyli, -lōrum, pl. m., the *Massyli* or *Massylii*, a people of Northern Africa. As *adj.*, **Massylus, -a, -um**, of the *Massyli*, *Massylian*.

māter, mātris, f., mother; matron; often used as a title of honor, esp. of goddesses; sarcastically, dame, aged dame; in poetry, freely, woman.

māteria, -ae [māter], f., properly, the source of things, the materials out of which things are built, wood, silver, bronze, etc.; means of subsistence, food, nourishment.

māternus, -a, -um [māter], adj., of or belonging to a mother, mother's, maternal.

mātūrō, -āre, -āvi, -ātus [mātūrus], tr., properly, make ripe, ripen. *Fig.*, hasten, quicken, speed.

mātūrus, -a, -um, adj., properly, of fruits, etc., ripe, mature. *Fig.*, ripe, mature, full-grown, full; of proper age (for), meet or fit (for); with *gen.*, e. g. *aevi*, ripe in, full of.

Maurūsus, -a, -um, adj., of *Maurusia* (the Greek name of *Mauretania*, a district in Africa), *Maurusian*, *Mauretanian*; freely, African.

Māvors: see Mārs.

Māvortius, -a, -um [Māvors], adj., of *Mars*, *Mars's*; like *Mars*, warlike, martial.

maximus: see magnus.

Maximus, -mi, m., *Maximus*, a cognomen borne by members of various Roman gentēs, esp. the *Gens Fabia*.

meātus, -tūs [meō, go], m., a going; motion, course, movement, coming and going; of the stars or the heavens, revolution.

Mēdēa, -ae, f., *Medea*. See *Introductory Note to Ovid, Selection VII*.

medicāmen, -minis [cf. medicus, doctor, medicō], n., something that heals, a drug; lotion, ointment.

medicō, -āre, -āvi, -ātus [cf. medeor, heal by drugs, medicus, physician], tr., treat or heal by the use of drugs, cure; freely, drug, steep, medicate.

meditor, meditārī, meditātus sum, tr., think on, ponder on, have or keep in mind; plan, design, purpose, intend; practice, pursue.

medium: see medius.

medius, -a, -um, adj., in the middle of, in the midst of, in many senses, mid, middle, lying between, intermediate, intervening; freely, the middle of, the heart of, the height of, the depths of, the thick of, the extreme or extremity of; often best rendered by an *adv.*, within, between, among, just, full, fully, completely. As *noun*, **medium, medī or mediū, n.**, the middle, the center, the midst.

Medŏn, **Medontis**, *m.*, **Medon**, a Trojan, or, perhaps, an ally of the Trojans.

medulla, *-lae, f.*, the marrow of bones; the marrow, as the supposed seat of feeling, inmost being, heart.

Medŭsa, *-sae, f.*, Medusa. See **Gorgŏ**.

Medŭsaesus, *-a, -um* [**Medŭsa**], *adj.*, of Medusa, Medusa's, descended from Medusa.

Megaera, *-rae, f.*, Megaera, a Fury.

Megarēius, *-a, -um* [**Megareus**], *adj.*, of Megareus, Megareus's.

Megareus, *-rei, m.*, Megareus, father of Hippomenes.

Megarus, *-a, -um, adj.*, of Megara (a town on the east coast of Sicily), Megarean.

mel, **mellis**, *n.*, honey.

Melampŭs, *-podis, m.*, Melampus, a comrade of Hercules, father of the Italian chieftain Gyas. See **Gyās**, (2).

Melas, **Melanis**, *m.*, the Melas, a river of Thrace.

Meliboeus, *-a, -um, adj.*, of Meliboea (a town of Thessaly, Greece, on the coast between Pelion and Ossa; it was the city of Philoctetes, and was famous for its crimson), Meliboean, Thessalian.

melior, **melius**: see **bonus**.

Melitē, *-tēs, f.*, Melita, a Nereid or sea nymph.

membrum, **membri**, *n.*, a member or limb of an animal body; by metonymy, body, frame.

mēmet: see **ego**.

memini, **meminisse**, *defect. verb. tr.*, call to mind, recall, recollect, remember; with *inf.*, remember (to), take pains (to), be careful (to).

Memmius, **Memmi** or **Memmiŭ**, *m.*, Memmius, a name borne by members of the *Gens Memmia*.

Memnŏn, **Memnonis**, *m.*, Memnon, son of Tithonus and Aurora; he was King of Ethiopia and an ally of the Trojans. He had armor made for him by Vulcan, but was slain by Achilles.

memor, **memoris** [*cf. memini*], *adj.*, mindful of; remembering, of good

memory, unforgetting; mindful, grateful; with *ira*, unforgiving, relentless.

memorābilis, *-e* [**memorŏ**], *adj.*, worth relating, memorable, glorious.

memorŏ, *-āre, -āvī, -ātus* [**memor**], *tr.*, tell; recount, relate, rehearse, describe; vaunt, boast of; speak, say, tell; call, name.

mendāx, **mendācis** [*akin to mentior*], *adj.*, lying, deceitful, false.

Menelāus, *-ī, m.*, Menelaüs, one of the Atridae, brother of Agamemnon; he was the first husband of Helen.

Menoetēs, *-tis, m.*, Menoetes, a Trojan, helmsman of Gyas. See **Gyās**, (1).

mēns, **mentis** [*akin to memini*], *f.*, the intellectual faculties, intellect, reason, mind, understanding; = **animus**, the emotional faculties, heart, soul, disposition, feelings; like English 'mind,' in 'have a great mind,' mind, thought, plan, design, resolve, purpose, intent.

mēnsa, **mēnsae**, *f.*, table, banquet-board; by metonymy, food, viands; a course at a banquet.

mēnsis, **mēnsis**, *m.*, month. Personified, **Mēnsis**, **Mēnsis**, *m.*, Month, conceived of as a deity.

menta, **mentae**, *f.*, mint (the plant).

mentior, **mentirī**, **mentitus sum**, *tr.*, lie, speak falsely; assert lyingly, claim falsely, pretend. **mentitus**, *-a, -um, pf. part. as adj.*, lying, deceitful; feigned, counterfeit.

mentum, **mentī**, *n.*, chin; by metonymy, beard.

mephitis, *-tis, f.*, a poisonous exhalation from the ground, a spring, etc., noisome or deadly vapor.

mercēs, **mercēdis** [*cf. merx*, wares], *f.*, pay, wages; cost, price.

mercor, **mercārī**, **mercātus sum** [**merx**, wares], *intr.*, trade, traffic; *tr.*, traffic in, buy, purchase.

Mercurius, *-rī or -rīi* [**merx**, wares], *m.*, the god Mercury, properly, an Italian god of trade and gain, but later identified with the Greek Hermes. See § 322.

merēns: see **mereŏ**.

mereō, merēre, meruī, meritus, and mereor, merēri, meritus sum, tr., earn, deserve, merit (*something, good or bad, usually good*); gain, acquire. **merēre bene, male, or sic,** with or without **dē + abl.,** deserve well or ill (*thus*) of, *i.e.* by benefiting or injuring, benefit, aid, help, injure. **meritus, -a, -um, pf. pass. part. as adj.,** well-earned, deserved, due, just, meet, proper; **meritō (sc., perhaps, modō), abl. sing. as adv.,** deservedly, rightly, properly, fittingly. **As noun, meritum, -ti, n., in pass. sense,** something earned or deserved, reward, recompense; *in act. sense (from mereor),* that which has earned a return, service, benefit, favor, noble deed.

mergō, mergere, mersī, mersus, tr., dip in, dip into, plunge into, immerse. *Fig.,* hide, conceal; sink, destroy, overwhelm.

mergus, mergī [mergō], m., a sea-fowl of some sort, a diver, a gull.

meritō: see mereō.

meritum: see mereō.

meritus: see mereō.

Merops, Meropis, m., Merops. (1) A Trojan. (2) A king of Ethiopia, husband of Clymene.

mersō, -āre, -āvi, -ātus [freq. of mergō], tr., plunge deep in, plunge; overwhelm, destroy.

mersus: see mergō.

merus, -a, -um, adj., pure, unmixed; the word is used esp. of wine unmixed with water. **As noun, merum, merī (sc. vinum), n.,** unmixed wine, used in sacrifices; wine in general.

Messāpus, -pī, m., Messapus, an Italian king, son of Neptune, and an ally of Turnus. He led forces from Southern Etruria.

messis, messis, f., harvesting; harvest, crop.

messus: see metō.

mēta, mētae, f., a boundary mark, esp. the turning-posts in a Roman circus (there were three of these, shaped like a cone, beyond each end of the spīna, or long, low wall which

divided the open space in which the chariots raced), turning-post, goal; goal, end, limit in general.

metallum, -lī, n., a mine; by metonymy metal, ore.

mētor, mētiri, mēnsus sum, tr., measure.

Metiscus, -cī, m., Metiscus, a Rutulian, charioteer of Turnus.

metō, metere, messuī, messus, tr., mow, reap, cut, gather. *Fig.,* mow down foes in battle, cut down.

Mettus, Mettī, m., Mettus, *i.e.* Mettus Fufetius, a chieftain of Alba Longa, who played traitor to Tullus Hostilius, and was therefore, by the latter's orders, dragged asunder by horses.

metuēns: see metuō.

metuō, metuere, metuī, —, tr., be afraid of, fear, dread; *intr.,* be afraid, be fearful; with *dat.,* be concerned for. **metuēns, metuentis, pres. part. act. as adj.,** fearful, apprehensive.

metus, metūs, m., fear, dread, esp. foreboding fear, fear of coming woe, anxiety; religious awe, reverence; what causes fear, danger, peril.

meus, -a, -um [cf. meī, mē, from ego], possessive adj., my, mine. **As noun, meī, meōrum, pl. m.,** my countrymen, my followers, my subjects.

Mēzentius, -tī or -tīi, m., Mezentius, an Etruscan king or chieftain from Agylla (Caere), father of Lausus (§ 60). He was an ally of Turnus and was killed by Aeneas.

mī = mihi, mihi: see ego.

micō, micāre, micuī, —, intr., move quickly to and fro, dart; quiver, tremble; by metonymy (through the effect of light on things that move quickly), flash, gleam, glitter.

Midās, Midae, m., Midas, a king of Phrygia. See Ovid, Selection XII. After the events there described, he sinned again by criticizing a judgment given in favor of Apollo in a contest to decide whether Pan or Apollo was superior in musical skill; for this, asses' ears were given to Midas by Apollo.

migrō, -āre, -āvī, -ātum, intr., remove from one place to another, migrate; go away, depart.

mīles, militis, m., soldier; in *sing.*, as *coll. noun*, soldiery, soldiers, warriors.

mille, num. adj., indecl., in pl., a thousand. As *noun*, *mīlia, mīlium, pl. n.*, thousands, construed with a dependent genitive.

Mīmās, Mimantis, m., Mimas, a mountain in Ionia, Asia Minor. It is a spur of Tmolus.

minae, minārum [cf. 1. minor], pl. f., threats, menaces; by *metonymy*, perils, dangers.

mināx, minācis [1. minor], adj., of a rock, projecting, overhanging, threatening to fall; *fig.*, threatening, menacing.

Minerva, -vae, f., Minerva, goddess of the arts and sciences, esp. of spinning and weaving. According to one story she sprang, fully armed, from the head of Zeus, or Jupiter. See §315.

minimē [minimus], adv., in the least degree, least, very little, least of all; often = an *emphatic neg.*, by no means, not at all.

minimus: see parvus.

minister, -trī [2. minor + a comp. suffix], m., a minor personage, helper, assistant, servant; in *bad sense*, aider, accomplice, tool.

ministerium, -rī or rīi [minister], n., office, service.

ministra, -trae [feminine of minister], f., servant, handmaid, helper.

ministrō, -āre, -āvī, -ātus [minister], tr., serve, attend, esp. at table; wait upon, tend; serve up, provide, furnish, supply; impart, accord.

minitor, minitārī, minitātus sum [freq. of 1. minor], tr. and intr., threaten; with *acc. and inf.*, threaten (*that*), declare with threats (*that*).

Minōius, -a, -um [Minōs], adj., of Minos, Minos's, Minoan.

1. minor, minārī, minātus sum, intr., jut forth, project, tower (*upward*). *Fig., tr. and intr.*, threaten, menace, portend.

2. minor: see parvus.

Minōs, Minōis, m., Minos, an ancient king and lawgiver of Crete, who ruled at Gnosus; after his death he was one of the judges in the underworld.

Minōtaurus, -rī, m., the Minotaur, a monster, half-man, half-bull, born of a bull and Pasiphaë. The monster was shut up in the Labyrinth, and was fed on human flesh. With the help of Daedalus and Ariadne (the daughter of Minos) Theseus finally slew the Minotaur.

minuō, minuere, minui, minūtus [2. minor], tr., make less, make smaller; break into smaller pieces.

minus, n. sing. of 2. minor, as adv., in less degree, less; **haud minus,** not less, no less, precisely as, just as; **nec minus (= nec nōn),** furthermore, besides, moreover.

Minyae, Minyārum, pl. m., the Minyae, the Minyans, the Argonauts. This name was given to Jason's companions because most of them were accounted descendants of Minyas, a king of Thrace.

mirābilis, -e [mīror], adj., wonderful, marvelous, extraordinary, strange.

mirāculum, -lī [mīror], n., something that makes one wonder, a marvel, a miracle; a marvelous shape.

mirandus: see mīror.

mīror, mīrārī, mīrātus sum, tr., wonder at, marvel at; admire, gaze at with admiring eyes; note with wonder or astonishment; *intr.*, marvel, wonder, be amazed. **mirandus, -a, -um,** *gerundive as adj.*, worthy of admiration, wondrous, strange.

mīrus, -a, -um, adj., wonderful, wondrous, marvelous, singular, strange.

miscēō, miscēre, miscui, mixtus, tr., mix, mingle, intermingle, unite, blend. *Fig.*, throw into confusion, convulse, confuse, agitate; excite, stir up, arouse; in *pass.*, be convulsed, be in confusion or uproar.

Misēnus, -nī, m., Misenus: (1) A famous trumpeter, comrade first of Hector, then of Aeneas. He was drowned on the coast of Campania.

(2) *Mount Misenus, or (as it is usually called) Misenum, a promontory on the Campanian coast, near Naples.*

miser, misera, miserum, adj., miserable, wretched, hapless, unfortunate; *by metonymy*, causing misery, wretched, violent, excessive.

miserābilis, -e [miseror], adj., pitiable, deplorable, wretched, hapless.

miserandus: see miseror.

miserēō, miserēre, miserui, miseritum, and misereor, miserēri, miseritum est [miser], intr., usually construed with the *gen.*, pity, take pity on, have compassion on. **miseret, impers.**, construed with *acc.* (*mē, nōs, etc.*) of person and *gen.* of thing, one pities, one takes pity on.

miserēscō, miserēscere, —, — [incep-tive of misereō], intr., pity, take pity on, have compassion on.

miseret: see misereō.

miseror, miserāri, miserātus sum [cf. misereō], tr., count wretched, bewail, lament, deplore; pity, take pity on, commiserate. **miserandus, -a, -um, gerundive as adj.**, lamentable, pitiable, hapless, woeful.

missilis, -e [mittō], adj., capable of being hurled, hurled, cast. *A noun, missile, -lis (sc. tēlum), n.*, missile, shaft, javelin, weapon.

missus: see mittō.

mitēscō, mitēscere, —, — [mitis], intr., properly, of fruits, grow mild, grow mellow. *Fig.*, grow mild, grow gentle, be softened.

mitigō, -āre, -āvi, -ātus [mitis + agō], tr., force into softness, make soft, make mellow. *Fig.*, soften, appease, soothe, pacify.

mitis, -e, adj., of fruits, ripe, mellow, mild; of persons, gracious, kindly.

mitra, mitrae, f., headdress, turban, scarf, kerchief. *The mitra completely covered the head, and had strings or lappets coming down under the chin. It was worn at first by Asiatics, then in Greece (only by women); in Italy it was worn only by the aged and by women of loose morals.*

mittō, mittere, misi, missus, tr., send, send off, send away, dispatch; cause to go, let go, dismiss; of weapons, send (forth), discharge, hurl, throw, cast; of a contest, race, etc., dispatch, perform, conclude. *Fig.*, send away, lay aside, dismiss, throw off, drop.

mixtus: see misceō.

Mnēstheus, Mnēstheī, m., Mnestheus, a Trojan chieftain.

mōbilitās, -tātis [mōbilis, originally movibilis, from moveō], f., movableness, mobility, nimbleness; swiftness, rapidity, speed.

moderāmen, -minis [moderor], n., the setting of limits to anything, regulation; control, government; guidance.

moderor, moderāri, moderātus sum [modus], intr., with *dat.*, set limits to, control; *tr.*, govern, control, guide.

modestus, -a, -um [modus], adj., properly, keeping within due limits; of conduct, proper, fitting; of persons, modest, well-behaved.

modicus, -a, -um [modus], adj., of limited size, limited; moderated, moderate.

modo [originally modō, abl. sing. of modus], adv., properly, by or according to measure, measuredly, i.e. limitedly, within limits, used to restrict or limit a statement, etc., only, but; with *imp.*, or *imp. subj.*, only, just; of time, but now, just now, a little while ago, lately, recently; **modo . . . modo**, at one time . . . at another time, at times . . . at times, now . . . now. **si modo**, with *subj.*, if only, provided that, would that!, O that!

modus, modī, m., a standard of measurement, measure; size, extent; limited size, limit; proper or due measure, manner, etc.; manner, mode, fashion, method, way, plan.

moenia, -um, pl. n., fortifications, ramparts, walls of a city, etc., bulwarks; *by metonymy*, of the city, etc., girdled by the walls, city, stronghold, citadel, buildings.

mola, mola [*cf. molō, grind*], *f.*, millstone, mill; *by metonymy*, meal, *esp. ground spelt, mixed with salt, and used in sacrificial rites.*

molāris, -e [mola], *adj.*, of a mill. *As noun* (*sc. lapis*), *m.*, millstone; large stone, boulder.

mōlēs, mōlis, f., huge, shapeless mass, bulk; *by metonymy*, a huge mass or pile of anything, massive structure, *e.g. a dam, mole, breakwater, rampart*; a military engine, machine. *Fig.*, burden, difficulty, labor, toil, trouble; disturbance, uproar.

mōlior, mōliri, mōlitus sum [mōlēs], *tr.*, pile up, heap up, build (*esp. with infinite toil and trouble*), construct, rear, erect; prepare, make ready, equip; *in general*, perform, effect with difficulty; toil at, labor on. *Fig.*, bring about, cause; undertake, essay, try, attempt; toil over a way or road, pursue with difficulty, press on; plot, contrive, perpetrate.

molliō, -ire, -ivī or -ii, -itus [mollis], *tr.*, make soft, make pliant. *Fig.*, soften, soothe, calm, appease, restrain, check.

mollis, -e, adj., soft, mellow, tender, delicate, dainty, pliant, flexible. *Fig.*, gentle, easy, mild, favorable.

molliter [mollis], *adv.*, softly, delicately, daintily, gracefully, skillfully.

moneō, monēre, monuī, monitus [*akin to memini*], *tr.*, cause to think, remind, put in mind of; warn, advise, counsel, admonish, prompt; direct, bid, command. **monitum, -ti, pf. pass. part. as noun, n.**, warning, admonition.

monile, -lis, n., necklace, collar.

monitum: *see moneō.*

1. **monitus**: *see moneō.*

2. **monitus, -tūs** [moneō], *m.*, counsel, admonition, warning, prompting, bidding, direction.

Monoecus, -ci, m., Monoecus, a surname of Hercules; **Arx Monoeci**, Monoecus's Height, a promontory on the southern coast of Liguria. *It derived its name from the temple of*

Hercules Monoecus which stood upon it. The modern name is Monaco.

mōns, montis, m., a mountain, hill, height, *lit. and fig.*

mōnstrō, -āre, -āvī, -ātus [*akin to moneō*], *tr.*, show, point out, indicate, guide, direct; teach, instruct, counsel; ordain, appoint, prescribe.

mōnstrum, mōnstri [*akin to moneō*], *n.*, properly, a warning, something sent from heaven to warn men to think of their relations to the gods (*ancient superstition thought of every departure from the normal as an indication, if men could only understand it, of the divine will*); hence, omen, portent; marvel, wonder, prodigy; a strange creature, monster, monstrosity.

montānus, -a, -um [mōns], *adj.*, of a mountain, on a mountain, mountain (*as adj.*).

monumentum, -ti [moneō], *n.*, memorial, memento; *in pl.*, written memorials, records, chronicles.

mora, morae, f., delay; postponement; hesitation, loitering; pause, respite; *by metonymy*, a delay, hindrance, obstacle, obstruction.

morbus, morbi, m., sickness, disease, malady. **Personified, Morbus, Morbī, m.**, Disease.

mordeō, mordēre, momorāī, morsus, tr., bite.

moribundus, -a, -um [moriōr], *adj.*, ready to die, on the point of death, dying; *freely*, liable to death, mortal, perishable, perishing.

Morini, -nōrum, pl. m., the Morini, a Gallic people, occupying a part of what is now Belgium.

moriōr, mori, mortuus sum, intr., die, perish, be slain. **moritūrus, -a, -um, fut. part. as adj.**, about to die, sure to die.

moritūrus: *see moriōr.*

moror, morārī, morātus sum, intr., delay, linger, loiter, lag; *tr.*, cause to linger, hinder, detain; *with nihil or nōn and an acc.*, not to keep a thing waiting, to pass it on without a second look at it, disregard.

mors, mortis, f., death.

morsus, morsus [mordeō], *m.*, bite; biting into, eating, consuming. *Fig.*, grasp, clutch. *By metonymy*, jaws, teeth, fang, fluke of an anchor.

mortalis, -e [mors], *adj.*, liable to death, mortal; *freely, having to do with mortals*, mortal, human; earthly. *As nouns*, **mortalēs, -lium, pl. m.**, mortals, men, mankind; **mortalia, -lium, pl. n.**, human affairs, human interests.

mortifer, mortifera, mortiferum [mors + ferō], *adj.*, death-bringing, deadly.

mortuus: *see morior.*

mōrum, mōri, n., the mulberry (*the fruit*).

mōrus, mōri, f., the mulberry (*the tree*).

mōs, mōris, m., manner, way, custom, habit, practice, fashion, wont; *in pl.*, ways, habits, manners, *as determining* conduct, character, morals; **dē mōre**, in the usual fashion, as usual, according to time-honored custom; *with gen.*, after the manner of; **sine mōre**, unprecedentedly, without restraint, wildly, furiously.

1. **mōtus**: *see moveō.*

2. **mōtus, mōtus** [moveō], *m.*, movement, motion; agility, speed. *Fig.*, commotion, excitement; *mental disturbance*, emotion.

moveō, movēre, mōvi, mōtus, tr., move, set in motion; disturb, shake; *with a reflex. pron.*, *esp.* **sē**, move, proceed, advance. *Fig.*, excite, rouse, stir up, provoke; bring about, cause; set on foot, commence, undertake; disturb, trouble, move, affect, influence; turn over in mind, meditate, ponder.

mox, adv., soon, ere long, presently.

mūcrō, mūcrōnis, m., a sharp point, *esp. of a sword; by metonymy*, sword.

mūgiō, -ire, -ivī or -iī, -itum, intr., low, bellow; mutter, rumble, roar.

mūgitus, -tūs [mūgiō], *m.*, lowing, bellowing; *freely*, roaring.

mulceō, mulcēre, mulsī, mulsus, tr.,

stroke, caress. *Fig.*, soothe, soften, appease, mollify, calm, allay.

Mulciber, -beris or -beri [mulceō], *m.*, Mulciber, a name of Vulcan, as the god who softens, *i.e.* melts iron, or who soothes (*i.e.* checks) fire.

muliebris, -e [mulier, woman], *adj.*, of a woman, woman's.

multifidus, -a, -um [multus + findō], *adj.*, many-cleft, split into many parts, fine-split.

multiplex, -plicis, adj., having many folds or layers; manifold, varied, various, divers.

multō: *see multus.*

multum: *see multus.*

multus, -a, -um, adj., comp., plūs, plūs, plūs, *sup.* plūrimus, -a, -um, much, large, great, abundant, many, many a, constant, frequent; *of a cloak*, full, thick, ample; *of sound*, loud, full, ringing, resonant. *Fig.*, large, mighty, powerful; *of shade and shadows*, deep, profound. *As noun*, **multum, multi, n.**, a large quantity, a long stretch (*of space*). **multō, abl. sing.** (*of measure of difference*) *as adv.*, by much, by a great deal, far, extremely, exceedingly; **multum, acc. sing. n. as adv.** (§ 146), much, very, greatly, exceedingly, constantly, repeatedly; *of prayer*, loudly, earnestly; **multa, acc. pl. n. as adv.** (§ 146), much, greatly, deeply; often, frequently.

mundus, mundi [mundus, *adj.*, clean, neatly ordered], *m.*, the universe, the world (*thought of as perfect in all its appointments*).

mūniō, -ire, -ivī or -iī, -itus, tr., fortify.

mūnus, mūneris, n., office, function, duty, task; favor, service, boon; *esp.*, services rendered to the dead, funeral rites, funeral; ceremony, rite; gift, present, offering.

mūrālis, -e [mūrus], *adj.*, of a wall, on a wall, mural.

mūrex, mūricis, m., the crimson fish, a shellfish from which crimson dye was obtained; *by metonymy*, crimson dye, crimson; *of things shaped like the shellfish*, a jagged rock, crag.

murmur, murmuris, n., a murmuring, murmur; of bees, humming; roaring, rumbling, crashing, turmoil, tumult, uproar.

Murrānus, -nī, m., Murranus, a Latin. **mūrus, mūrī, m.,** a wall.

Mūsa, Mūsae, f., a Muse, one of the nine goddesses of the liberal arts, poetry, music, etc.

Mūsaeus, -ī, m., Musaeus, a legendary bard and priest of pre-Homeric times, contemporary with Orpheus.

mūscus, mūscī, m., moss.

mussō, -āre, -āvi, -ātum, intr., talk in a low tone, talk to one's self, mutter; be afraid to speak out or to act, hesitate, be at a loss, wait anxiously.

mūtābilis, -e [mūtō], adj., changeable, changing, inconstant, fickle.

mūtō, -āre, -āvi, -ātus, tr., change, alter, transform; *intr.* (§151), change; of winds, shift, veer.

mūtus, -a, -um, adj., making no intelligible sound, dumb, mute, voiceless, speechless, silent.

mūtuus, -a, -um [mūtō], adj., exchanged, reciprocal, mutual; = *an adv.*, on both sides, by turns.

Mycālē, -lēs, f., Mycale, a promontory of Ionia, in Asia Minor, opposite the island of Samos.

Mycēna, -nae, f., usually **Mycēnae, -nārum, pl. f.,** Mycenae, a famous city of Argolis (Greece), ruled by Agamemnon.

Myconus, -nī, f., Myconus, a small island of the Aegean Sea, one of the Cyclades.

Mygdonidēs, -dae, m., son of Mygdon, an epithet of Coroebus.

Mygdonius, -a, -um [Mygdone], the Mydones, a people in Thrace, *adj.*, Mydonian, Thracian.

Myrmidones, -num, pl. m., the Myrmidons, a Thessalian people ruled by Achilles, famed for their warlike prowess.

myrteus, -a, -um [myrtus], adj., of myrtle, myrtle (as *adj.*).

myrtus, myrtī or myrtūs, f., myrtle tree, myrtle; by metonymy, a shaft or spear of myrtle-wood.

N

nactus: see nancīscor.

Nāis, Nāidos or Nāidis, f., a Naiād, a water-nymph, a water-deity. See §§ 325-326.

nam, (1) properly, an affirmative particle, indeed, of a truth, verily; in this sense it is used esp. with interrogative words, to emphasize the question, pray, indeed; (2) as full conjunction, to introduce an explanatory or causal clause, you see, for, because.

namque [nam + que], conj., for indeed, for surely, for, and . . . for (see note on i. 65).

nancīscor, nancīscī, nactus sum, tr., get, find, light upon, happen on, chance on.

nārēs, nārium, pl. f., the nostrils, the nose.

narrō, -āre, -āvi, -ātus, tr., narrate, relate, recount, tell.

Nārycius, -a, -um, adj., of Naryx or Narycium (a city of the Locri Opuntii, on the west shore of the Euboean Sea, whose king was Ajax, son of Oileus), Narycian. Some of the Narycians made their way to Italy and founded there the place called Locri (Epizephyrii), on the west coast of Bruttium. See Locri.

nāscor, nāscī, nātus sum [properly, (g)nāscor: akin to gignō], intr., be born; be descended from; freely, arise. **nāscēns, nāscēntis, pres. part. as adj.,** freely, newborn. **nātus, -a, -um, pf. part. as adj.,** born of or from, descended from, son of (construed with *abl.*). As nouns, **nāta, nātae, f.,** daughter; **nātus, nāti, and gnātus, gnātī (the older form), m.,** son, offspring; in *pl.*, children, descendants; young of animals.

nāta, nātae: see nāscor.

nātālis, -e [nāscor], adj., of one's birth, natal, native.

natō, -āre, -āvi, -ātum [freq. of nō], intr., swim, float, *lit. and fig.*; with *abl.*, swim or float with, overflow (with).

nātū: see 3. nātus.

nātūra, -rae [nāscor], *f.*, properly, birth, then, by metonymy, that which is bestowed by birth, the nature of anything, natural, essential character.

1. nātus, the part.: see nāscor.

2. nātus, nāti: see nāscor.

3. nātus, nātūs [nāscor], *m.*, birth (found only in *abl. sing.*); with *maior*, and *maximus*, age. See *magnus* (at the end).

nauta, nautae, and **nāvita, -tae** [the older form: cf. *nāvis*], *m.*, boatman, sailor, seaman, mariner, ferryman; in *plural*, crew, crews.

Nautēs, Nautis, *m.*, Nautes, an aged Trojan, who had received prophetic powers from *Minerva*.

nauticus, -a, -um [nauta], *adj.*, of or pertaining to sailors (= *gen. pl.* of *nauta*), nautical.

nāvālis, -e [nāvis], *adj.*, of or pertaining to ships, nautical, naval. As *noun*, *nāvāle, -lis*, *n.*, usually in *pl.*, shipyard, dockyard, dock.

nāvifragus, -a, -um [nāvis + frangō], *adj.*, ship-breaking, ship-wrecking, dangerous, deadly.

nāvigium, -gī or -gii [nāvis], *n.*, boat, ship, vessel.

nāvigō, -āre, -āvī, -ātum [nāvis + agō], *intr.*, drive a boat, make a boat go, sail, set sail; *tr.*, set sail on, navigate, traverse.

nāvis, nāvis, *f.*, ship, vessel, boat.

nāvita: see *nauta*.

Naxos, Naxī, *f.*, Naxos, a large island in the Aegean Sea, one of the Cyclades, famous for wines and for devotion to *Bacchus*.

-ne, interrogative enclitic particle, used (1) in independent questions, usually without implying anything in itself as to the nature of the answer expected (no translation except the rising inflection is possible); (2) in dependent questions, (a) in the first member, **-ne . . . an**, whether, (b) in the second member, **utrum . . . -ne, — . . . -ne**, or; (3) in dependent questions, **-ne . . . -ne**, whether . . . or (see note on i. 308).

nē (old form *nī*), *adv.*, used esp. with

the subjunctive, both in prose and in verse, in prohibitions and (in poetry, chiefly) with the *imp.*, not. As *conj.*, used (1) in purpose clauses, that . . . not, in order that . . . not, lest, (2) in clauses after verbs expressive of fear, that, lest.

nebula, -lae, *f.*, mist, vapor, cloud.

nec: see *neque*.

necdum, adv. and conj., not yet, and not yet, nor yet. See *neque* (at the end).

necesse, adj., found only in *nom.* and *acc. sing. n.*, necessary, needful, inevitable, fated.

nec nōn: see *neque*.

necō, -āre, -āvī, -ātus, *tr.*, kill, slay.

nectar, nectaris, *n.*, properly, nectar, the drink of the gods; by metonymy, of any pleasant drink or food, nectar.

nectō, nectere, nexuī, nexus, *tr.*, bind, tie, twine; weave, make a garland, etc.; freely, join to, bind to, unite, join together, fasten together, frame, fashion. By metonymy, wreath, garland, encircle.

nefandus, -a, -um [ne, *by-form* of *nē*, not + *fandus*], *adj.*, properly, unspeakable, unutterable; impious, abominable, accursed, monstrous, wicked. As *noun*, **nefandum, -dī**, *n.*, wickedness, wrong, crime.

nefās [ne, *by-form* of *nē*, not + *fās*], *n.*, indeclinable, anything contrary to divine law, impiety, wickedness, crime, sinfulness; shame, disgrace; of a person, the embodiment of sin, an impious or monstrous creature, wretch. As *adj.*, *indecl.*, impious.

negō, -āre, -āvī, -ātum, *intr.*, say no, say that . . . not, deny; with *inf.*, be unwilling, refuse, decline; *tr.*, deny, refuse.

nēmō, gen. nullius, dat. nēminī, acc. nēminem, abl. nullō [nē, not + *homō*, in old Latin, *hemō*], *m.*, no man, nobody, no one.

nemorōsus, -a, -um [nemus], *adj.*, woody, well-wooded, wooded.

nemus, nemoris, *n.*, properly, grazing ground for cattle, esp. an open wood or glade (in which cattle might graze in summer), grove, forest, glade.

neō, nēre, nēvi, nētus, *tr.*, spin, weave; broider, embroider.

Neoptolemus, -mī, m., Neoptolemus, a name of Pyrrhus, the son of Achilles. See **Pyrrhus**.

nepōs, nepōtis, m., grandson; freely, descendant, offspring, son; in *pl.*, descendants, posterity.

Neptūnius, -a, -um [**Neptūnus**], *adj.*, of Neptune, Neptune's, Neptunian.

Neptūnus, -nī, m., Neptune, god of the sea. See § 321.

neque or nec [**ne**, *by-form of nē + que*], *conj.*, equivalent in sense to **et nōn** (it must in fact often be resolved in translation into these elements), or to **et tamen nōn**, and not, and yet not, nor, neither, not . . . either; **neque (nec)** . . . **neque (nec)**, neither . . . nor; **et** . . . **neque (nec)**, and . . . not, and . . . and yet . . . not, not only, but also . . . not; **neque (nec)** . . . **et**, and (on the one hand) not . . . and (but), not only not, but also; **neque enim**, nor indeed (see note on i. 198); **nec nōn**, or **nec nōn et**, and also, also, furthermore, besides, likewise (the two negatives destroy each other); **nec minus (= nec nōn)**, furthermore, besides, likewise; **nec** . . . **aut**, neither (not) . . . nor (the negative force of the **nec** is carried over into the clause beginning with **aut**). In early Latin, **nec** is at times without connective force; it then =not. This use is seen later in **necdum** and in certain compound words.

nequēō, nequīre, nequīvi or nequīi, nequitum [**ne**, *by-form of nē*, not + **quēō**], *intr.*, be not able, be unable, can not.

nēquiquam [**nē**, not + **quīquam**, old *abl. sing. of quisquam*], *adv.*, properly, not in any way, not at all; in vain, to no purpose, without avail or effect, uselessly, fruitlessly; (fruitlessly because needlessly), needlessly, without reason, without cause.

Nēreīs, -idis [**Nēreus**], *f.*, a daughter of Nereus, a Nereid, one of the sea nymphs.

Nērēius, -a, -um [**Nēreus**], *adj.*, of Nereus, Nereus's; freely, in *f.*, daughter of Nereus.

Nēreus, Nērei, m., Nereus, a sea-god; he was son of Oceanus, husband of Doris, and father of the Nereids.

Nērītos, -tī, f., Neritos, a place mentioned in iii. 271; it may be either a mountain on the island of Ithaca, or an island near Ithaca (probably the latter).

nervōsus, -a, -um [**nervus**], *adj.*, sinewy.

nervus, nervī, m., sinew, tendon; by metonymy, of things made from sinews, a bow-string, string of a musical instrument.

nesciō, nescīre, nescīvi or nescīi, nescitum [**ne**, *by-form of nē*, not + **sciō**], *tr.*, not to know (of), be ignorant of, be unacquainted with. **nesciō quis** or **quī, qua, quid** or **quod**, an idiomatic expression, counting, practically, as a compound *indef. pron. or adj.*, in which **nesciō** remains unchanged, but **quis** is fully declined, I-do-not-know-who, I-do-not-know-what, i.e. some one or other, some one, something, some.

nesciō quis: see **nesciō**.

nescius, -a, -um [**ne**, *by-form of nē*, not + **sciō**], *adj.*, not knowing, unwitting, ignorant (of), unaware (of), unacquainted with; =an *adv.*, unwittingly, ignorantly.

neu: see **nēve**.

nēve or neu, conj., usually correlative to **nē** in *neg. purpose clauses*, in *subj. clauses expressing a wish*, or in *imperative sentences*, and . . . not, or . . . not, nor; **nēve (neu)** . . . **nēve (neu)**, not . . . nor, neither . . . nor (yet); occasionally =**nē** . . . **quidem**, not even.

nex, necis, f., death by violence, a violent death, murder, slaughter.

1. **nexus**: see **nectō**.

2. **nexus, nexūs** [**nectō**], *m.*, knot, coil, fold.

nī, conj., (1) =**nē**, in a *purpose clause*: see **nē**; (2) =**nisi**, if . . . not, unless.

nīdor, nīdōris, m., smell, *esp. the smell of roasting meat, odor, savor.*

nīdus, nīdī, m., nest; *by metonymy, the young birds in a nest, nestlings.*

niger, nigra, nigrum, adj., (*lustrous*) black, sable, dark, dusky, swarthy; *by metonymy, deadlly.*

nigrāns: *see* nigrō.

nigrēscō, nigrēscere, nigrui, —[niger], *intr.*, grow or turn black, become dark.

nigrō, -āre, -āvi, -ātum [niger], intr., be black. **nigrāns, nigrantis, pres. part. act. as adj.**, black, dusky.

nihil, *or, in contracted form, nīl, n.*, *indecl.*, nothing; *acc. as adv.* (§ 146), to no extent, in no degree, in no respect, in no wise, not at all.

nīl: *see* nihil.

Nilus, Nīlī, m., the Nile, the great river of Egypt.

nimbōsus, -a, -um [nimbus], adj., stormy, rainy; *of a mountain or a height, storm-capped.*

nimbus, nimbī, m., a dark rain-cloud, a cloud in general, *e.g. of smoke*; a violent rainstorm, storm, rain. *Fig.*, (*cloud, i.e.*) multitude, throng.

nīmirum, adv., naturally; without doubt, doubtless, certainly.

nimis, adv., too much, too greatly, too excessively. *See* nimius.

nīmium: *see* nimius.

nimius, -a, -um, adj., excessive, too great, very great, great; **nīmium, n.** *sing. as adv.* (§ 146), too much, too well, too, well.

Ninus, Nīnī, m., Ninus, a king of Assyria, husband of Semiramis.

Niobē, -bēs or -bae, f., Niobe, daughter of Tantalus and Dione (*thought of as one of the Pleiades*). *She was wife of Amphion.*

Niphaeus, -ī, m., Niphaeus, a Rutulian.

Nisaeē, -ēs, f., Nisaea, one of the Nereids or sea nymphs.

nīsī, conj., if . . . not, unless.

1. **nīsus**: *see* nītor.

2. **nīsus, nīsūs [nītor], m.**, a leaning on, a pressing against; a striving, exertion, effort; *by metonymy, a strained (=set) posture or position.*

Nīsus, Nīsī, m., Nisus, a Trojan, friend of Euryalus.

nīteō, nītēre, —, —, intr., shine, glitter, glisten. **nītēns, nītēntis, pres. part. act. as adj.**, shining, gleaming, glittering, sparkling, bright, brilliant, resplendent; *of animals, sleek, fat.*

nītēscō, nītēscere, nītui, — [*inceptive of nīteō*], *intr.*, begin to shine, shine.

nītīdus, -a, -um [nīteō], adj., shining, glittering, bright.

nītor, nītī, nīxus or nīsus sum, intr., lean or rest on something, support one's self by, brace one's self against; exert one's self, strain, strive, struggle; *with ālis, rest on, be poised on; (strive onward, i.e.) press forward with effort, make one's way, advance; (strive upward, i.e.) mount, climb, ascend.*

nīvālis, -e [nix], adj., snowy, snow-capped, snow-laden; snow-like.

nīveus, -a, -um [nix], adj., of snow, snowy. *Fig.*, of color, snow-white, snowy.

nīx, nīvis, f., snow.

nīxor, nīxārī, nīxātus sum [freq. of nītor], intr., strain one's self, struggle, strive.

nīxus: *see* nītor.

nō, nāre, nāvi, —, intr., swim, float.

nōbilitās, -tātis [nōbilis, known, of good birth, from nōscō], f., fame, renown; high birth; nobleness, nobility, high quality, excellence, such as goes with high birth.

nocēns: *see* nocēō.

nocēō, nocēre, nocui, —, intr., hurt, harm, injure, do mischief to. **nocēns, nocentis, pres. part. act. as adj.**, hurting, harmful; guilty.

nocturnus, -a, -um [nox], adj., of or belonging to the night, nocturnal; *often = an adv.*, by night, at night.

nōdō, -āre, -āvi, -ātus [nōdus], tr., tie in a knot, knot; bind, fasten.

nōdus, nōdī, m., a knot; *by metonymy, fold, coil, spire of a serpent.*

Noēmōn, -monis, m., Noëmon, a Trojan.

nōlō, nōlle, nōluī, — [nōn + 2. volō], *intr.*, not to wish, be unwilling, refuse.

Nomas, Nomadis, m., a Nomad, *i.e.* one who leads the life of a wandering shepherd; *in pl.*, the Nomads, the Numidians. *See* Numida.

nōmen, nōminis [originally (g)nōmen: *cf.* (g)nōscō], *n.*, that by which a thing is known, name, title; of people connected by a common name, name, race, stock, family; a word; name, renown, fame, honor, reputation, glory.

Nōmentum, -tī, n., Nomentum, a Sabine town.

nōminō, -āre, -āvī, -ātus [nōmen], *tr.*, call by name, name.

nōn, adv., not; **nōn . . . aut = nōn . . . neque** [the neg. is carried over into the *aut* clause], not . . . nor (yet).

nōndum, adv., not yet.

nōnus, -a, -um, ordinal num. *adj.*, ninth.

nōs: *pl. of ego*.

nōscō, nōscere, nōvī, nōtus [properly, gnōscō], *tr.*, begin to know, learn, become acquainted with; = **agnōscō**, recognize; *in pf.*, *pluperfect*, and *fut. pf.*, have (etc.) become acquainted with, have learned, know. **nōtus, -a, -um**, *pf. pass. part. as adj.*, known, well known, familiar, famous.

noster, nostra, nostrum [nōs], *poss. pronom. adj.*, our, ours, my, mine; on our side, friendly to us, propitious. *As noun*, **nostrī, nostrōrum**, *pl. m.*, our (my) countrymen.

nota, notae [notus, older form of nōtus: *cf.* nōscō], *f.*, that by which a thing is known, mark, sign, esp. a letter of the alphabet; *in pl.*, letters, characters; mark, spot, band, *e.g.* on the body of a snake.

nothus, -a, -um, *adj.*, spurious; applied esp. to children born out of wedlock, illegitimate. *As noun*, **nothus, nothī, m.**, illegitimate son (of).

nōtitia, -ae [nōtus, from nōscō], *f.*,

knowledge (of something), acquaintance (with something).

notō, -āre, -āvī, -ātus [nota], *tr.*, mark; designate; brand. *Fig.*, mark, note, observe.

Notus, Noti, m., Notus, the South Wind, often stormy; freely, wind.

nōtus: *see* nōscō.

novem, num. adj., *indecl.*, *in pl.*, nine.

noverca, -cae, f., a stepmother.

noviēs [novem], *num. adv.*, nine times.

novitās, -tātis [novus], *f.*, newness, novelty.

novō, -āre, -āvī, -ātus [novus], *tr.*, make new, make for the first time, build (new); fashion anew, renew; change, alter.

novus, -a, -um, *adj.*, new, fresh, young; novel, unusual; strange, wondrous; *in sup.*, newest, last, latest.

nox, noctis, f., night; *by metonymy*, darkness, obscurity. *Fig.*, the night of death, death. *Personified*, **Nox, Noctis, f.**, Night, conceived of as a goddess, daughter of Chaos and mother of the Furies.

noxa, noxae [noceō], *f.*, hurt, harm; *by metonymy*, of the cause of harm, offense, crime, fault.

noxius, -a, -um [noceō], *adj.*, hurtful, harmful, injurious.

nūbēs, nūbis, f., a cloud, esp. a storm-cloud; cloud in general, *e.g.* of dust, smoke; mist. *Fig.*, cloud of people, birds, etc., throng, array.

nūbifer, nūbifera, nūbiferum [nūbēs + ferō], *adj.*, cloud-bearing, cloud-capped.

nūbila: *see* nūbilus.

nūbilis, -e [nūbō], *adj.*, marriageable, ripe for marriage.

nūbilus, -a, -um [nūbēs], *adj.*, cloudy. *As noun*, **nūbila, -lōrum, pl. n.**, the clouds; *by metonymy*, the sky.

nūbō, nūbere, nūpsī, nūptum, intr., with *dat.*, said of a woman, veil one's self for the marriage ceremony, be wed (to), wed, be married to. **nūpta, nūpta, pf. pass. part. as noun, f.**, properly, a woman veiled for the marriage ceremony, a bride.

nūdō, -āre, -āvī, -ātus [nūdus], *tr.*, lay bare, bare, strip. *Fig.*, leave (*defenses, etc.*) exposed, leave defenseless; lay bare, disclose, expose.

nūdus, -a, -um, *adj.*, naked, bare, uncovered; lightly clad. *Fig.*, open, exposed, free; unburied.

nūllus, -a, -um [ne, *by-form* of *nē*, not + *ūllus*], *adj.*, not any, none, no; = *an adv.*, in no wise, in no degree, to no extent, not at all. *As pron.*, no one, nobody.

num, *interrogative adv.*, used in questions which look for a *neg. answer* (for the corresponding form in *English cf. e.g. 'He was not moved, was he'.*)

Numa, Numae, m., Numa, the name of two *Rutulians*.

Numānus, -nī, m., Numanus, a *Rutulian*.

nūmen, nūminis [nuō, *old verb*, nod], *n.*, a nod, as expressive of one's will; by *metonymy*, nod, beck, will, command, permission, sanction; *esp.*, the divine will, will of a deity; divine power, godhead, majesty of the gods, deity; divine presence, inspiration; divine favor; a deity, god, a divine power.

numerō, -āre, -āvī, -ātus [numerus], *tr.*, count, number.

numerus, -rī, m., number; numbers, multitude, force of numbers; order, arrangement, *esp.* musical order, harmony, rhythm; *in pl.*, tuneless strains, melody.

Numicus, -cī, m., Numicus, a river of *Latium*; it was on the banks of this river that *Aeneas* was last seen.

Numida, -dae, m., a *Nomad*; *esp.*, a *Numidian*. The *Numidians* dwelt in *Africa*, between *Mauretania* and the domain of *Carthage*, *i.e.* in modern *Algiers*. See *Nomas*.

Numitor, -tōris, m., Numitor, King of *Alba Longa*, forced from the throne by his brother *Amulius*. He was father of *Rhea Silvia*, and so grandfather of *Romulus* and *Remus*.

numquam [ne, *by-form* of *nē*, not + *umquam*], *adv.*, never, at no time.

nunc, adv., at this present moment

of writing or speaking, at this very instant, now, at this time; *nunc . . . nunc*, now . . . now, at one time . . . at another.

nūntia, -ae [*feminine* of *nūntius*], *f.*, a messenger.

nūntiō, -āre, -āvī, -ātus [nūntius], *tr.*, announce, report, declare.

nūntius, nūnti or nūntiī, m., messenger; by *metonymy*, message, news, tidings. *As adj.*, *nūntius, -a, -um*, with *gen.*, announcing, prone to report, wont to report.

nūper [*akin* to *novus*], *adv.*, newly, *i.e.* recently, lately.

nūpta: see *nūbō*.

nurus, nurūs, f., daughter-in-law; freely, daughter.

nusquam [ne, *by-form* of *nē*, not + *usquam*], *adv.*, nowhere; also of time, never.

nūtō, -āre, -āvī, -ātum [*freq.* of *nuō*, *old verb*, nod], *intr.*, nod with one's head, nod; *in general*, nod, sway. *Fig.*, sway to and fro, totter, reel.

nūtrimentum, -tī [nūtriō], *n.*, nourishment, food. *Fig.*, food for a fire, fuel.

nūtriō, nūtrīre, nūtrivī or nūtriī, nūtritus, tr., nurture, nurse.

nūtrīx, nūtrīcis [nūtriō], *f.*, nurse.

nūtus, nūtūs [nuō, *old verb*, nod], *m.*, nod, as indicative of one's will, will, command.

nux, nucis, f., a nut.

nympha, nymphae, f., a nymph, a semi-deity. See §§ 326-328.

Nýsa, Nýsae, f., Nysa, the mountain on which *Bacchus* was reared. See § 323.

O

ō, interj., expressing joy, surprise, grief, anger, or desire, *Oh! oh! ah!*

ob, prep. with *acc.*, on account of, for, on behalf of, for the sake of. *As prep. prefix*, against, in the way of, before, toward, downward, down.

obdūcō, -dūcere, -dūxī, -ductus [ob + *dūcō*], *tr.*, draw before, draw over.

obeŏ, -ire, -ivī or -ii, -itus [ob + eŏ], *tr.*, go toward, go to meet, visit; traverse; *of the sea, (go to meet, i. e.)* surround, envelop, encompass: face, traverse; (*traverse with the eyes* =) scan; enter, face, endure, bear the brunt of (*battles, perils, etc.*).

ŏbex, ŏbicus, f., bolt, bar; barrier, obstacle.

obiciŏ, obicere, obiĕci, obiectus [ob + iaciŏ], *tr.*, throw before, throw in the way of, expose, offer, present: throw out before *one's self*, thrust out. **objectus, -a, -um, pf. pass. part. as adj.**, properly, thrust out: jutting, projecting. *Note: for scan-sion see note on disice, i. 70.*

obiectŏ, -āre, -āvi, -ātus [freq. of obiciŏ], *tr.*, throw against or before. *Fig.*, throw in the way of, expose.

1. **objectus**: see obiciŏ.

2. **objectus, -tūs** [obiciŏ], *m.*, properly, a casting or thrusting against (*or in the way*); interposition, projection, intervention.

1. **obitus**: see obeŏ.

2. **obitus, -tūs** [obeŏ], *m.*, sinking, setting, *of a heavenly body*; ruin, death.

oblātus: see offerŏ.

oblicus, obliqua, oblicum, gen. obliqui, obliquae, obliqui (*for the spelling see note on secuntur, i. 185*), *adj.*, turned sidewise, slanting, oblique, transverse; = *adv.*, crosswise, at right angles.

oblinŏ, -linere, -lēvi, -litus [ob + linŏ], spread over, daub, smear], *tr.*, smear, daub.

obliquŏ, -āre, -āvi, -ātus [oblicus], *tr.*, turn or bend obliquely, turn, slant.

oblītus: see oblivīscor.

oblivīscor, oblivīscī, oblitus sum, intr., with *gen.* of thing, forget, be unmindful of; *tr.*, with *acc.* of a person or a thing (*rare*), forget, disregard.

oblivium, -vī or vīi [oblivīscor], *n.*, forgetfulness, oblivion.

obloquor, -loquī, -locūtus sum [ob + loquor], *intr.*, speak against; with *acc.* of effect (§§ 140, 142), sound forth

one strain to match another, trill forth as accompaniment.

obluctor, -luctāri, -luctātus sum [ob + luctor], *intr.*, wrestle against, strive against, struggle against.

obmūtēscŏ, -mūtēscere, -mūtui, — [ob + mūtus], *intr.*, become dumb, become voiceless, grow silent.

obnītor, -nīti, -nixus sum [ob + nītor], *intr.*, lean against, press against, strive (*against*): make a mighty effort, strain every nerve; struggle (*successfully*), make headway.

obnixus: see obnītor.

oborior, -oriri, -ortus sum [ob + orior], *intr.*, arise, appear, spring up; (*of tears*), start forth, flow, stream. **obortus, -a, -um, pf. part. as adj.**, of tears, starting, streaming.

obortus: see oborior.

obruŏ, -ruere, -ruī, -rutus [ob + ruŏ], *tr.*, overwhelm, cover; overwhelm with weapons, overcome, overpower: overwhelm with water, sink, submerge, drown.

obscēnus, -a, -um, adj., filthy, foul; loathsome, hideous; repulsive, disgusting; ill-omened, ominous.

obscurŏ, -āre, -āvi, -ātus [obscurus], *tr.*, darken, obscure, becloud.

obscurus, -a, -um, adj., dark, darkened, dim, dusky, obscure; *in fully pass. sense, of things or persons in the dark, darkened, hidden, unseen. Fig.*, of tradition, oracles, etc., dim, obscure, uncertain, mysterious.

obserŏ, -serere, -sēvi, -situs [ob + 2. serŏ], *tr.*, plant (*in, on, or over*), sow. **obsitus, -a, -um, pf. pass. part. as adj.**, with emphasis on the results of planting, overgrown, covered with.

observŏ, -āre, -āvi, -ātus [ob + servŏ], *tr.*, watch, mark, note, observe.

obsessus: see obsideŏ, obsidŏ.

obsideŏ, -sidēre, -sēdi, -sessus [ob + sedeŏ], *tr.*, properly, sit over against (*at, before, in*); blockade, block up, beset, besiege, invest, master, overpower, occupy, possess.

obsidiŏ, -ŏnis [obsideŏ], *f.*, blockade, siege.

obsidō, -sidere, -sēdī, -sessus [ob + sidō], *tr.*, beset, blockade, invest, besiege; occupy, take possession of.

obsitus: *see* obserō.

obstipescō, obstipescere, obstipui, — [ob + stupescō], *intr.*, become senseless, be stupefied. *Fig.*, be amazed, be bewildered, be astonished, be overwhelmed, be horror-struck, be dazed.

obstō, -stāre, -stitī, -stātum [ob + stō], *intr.*, stand over against, stand in the way (*of*), oppose, hinder, hamper; restrain, check.

obstruō, -struere, -strūxi, strūctus [ob + struō], *tr.*, properly, pile up or build one thing (*against or*) before another; block up, close up, barricade, render impassable. *Fig.*, of the ears, mind, etc., block up, stop, seal.

obtectus: *see* obtegō.

obtegō, -tegere, -tēxi, -tēctus [ob + tegō], *tr.*, cover over, cover up; conceal, hide.

obtestor, -testārī, -testātus sum [ob + testor], *tr.*, call to witness, make entreaty to, implore, entreat; beg for; with two accusatives, entreat one for something; beg something of one.

obtorqueō, -torquēre, -torsī, -tortus [ob + torqueō], *tr.*, turn toward, turn a thing toward itself, turn round and round; twist.

obortus: *see* obtorqueō.

obtruncō, -āre, -āvi, -ātus [ob + truncō], *tr.*, cut off, lop away, cut down, cut to pieces, butcher, slay, kill.

obtundō, -tundere, -tudi, -tūsus or **-tūsus** [ob + tundō], *tr.*, strike against, beat; blunt, dull by striking. **obtūsus** or **obtūsus, -a, -um**, *pf. pass. part. as adj.*, blunted, dull, *lit. and fig.*, insensible, unfeeling, obtuse.

obtūsus, obtūsus: *see* obtundō.

obtūtus, -tūs [obtueor, gaze at fixedly], *m.*, fixed (=set) gaze, stare, look.

obuncus, -a, -um [ob + uncus], *adj.*, bent, hooked, curved, crooked.

obversus: *see* obvertō.

obvertō, -vertere, -verti, -versus [ob + vertō], *tr.*, turn toward, turn against, turn one thing to meet another; in *pass.*, with middle force, turn toward, face (*about*).

obvius, -a, -um [ob + via], *adj.*, in the way of, in the path of; open to, exposed to; often best rendered *freely*, to meet, before, across the path of.

occāsus, -sūs [occidō], *m.*, a falling, sinking, setting (*e.g. of the sun*); by metonymy, the West, the Occident. *Fig.*, fall, downfall, ruin, destruction.

occidō, -cidere, -cidi, -cāsum [ob + cadō], *intr.*, fall down, fall, sink, set. *Fig.*, fall, sink, perish, die, be ruined, be lost.

occidō, -cidere, -cidi, -cīsus [ob + caedō], *tr.*, cut down, hew down, slay, kill.

occisus: *see* occidō.

occubō, occubāre, —, — [ob + cubō, *old verb*, lie], *intr.*, lie in, lie, used only of lying (low) in death, lie low, lie dead, lie buried; rest, repose.

occulō, -culere, -cului, -cultus [ob + cēlō], *tr.*, cover; hide, conceal. **occultus, -a, -um, pf. pass. part. as adj.**, hidden, concealed, secret.

occultō, -āre, -āvi, -ātus [*freq. of* occulō], *tr.*, hide, conceal, secrete.

occultus: *see* occulō.

occumbō, -cumbere, -cubui, -cubitum [ob + cumbō, *old verb*, lay], *intr.* (§ 151), properly, lay one's self down, fall down, sink down; with *dat.*, fall on, meet, face, endure; *esp.*, fall in death, die.

occupō, -āre, -āvi, -ātus [ob + capiō], *tr.*, lay hold on a thing before any one else can take it, seize (*beforehand*), *lit. and fig.*, forestall, preëempt; (*be too quick for* =) surprise; gain quickly, master; assail, attack, assault, smite, strike.

occurrō, -currere, -curri, -cursum [ob + currō], *intr.*, run against or toward, run in the path of, run to meet, meet; confront, fall on, assail, attack.

Ōceanus, -nī, *m.*, the Ocean, constantly personified by the ancients. It was sometimes thought of as a river flowing round the whole earth.

ōcior, **ōcius**, *comp. adj.*, swifter, faster, fleetier; swift, fleet. **ōcius**, *n. sing.* as *adv.* (§ 146), more swiftly; usually, swiftly, speedily, soon, at once.

ōcius: see **ōcior**.

ocrea, -ae, *f.*, a metal legging, worn esp. by soldiers, a greave.

oculus, -lī, *m.*, an eye.

ōdī, **ōdisse**, *defect. verb. tr.*, hate, loathe, dislike.

odium, **odī** or **odīi** [*cf.* **ōdī**], *n.*, hatred, enmity; loathing, dislike, grudge.

odor, **odōris**, *m.*, smell, odor; fragrance, perfume; stench.

odōrātus: see **odōrō**.

odōrō, -āre, -āvi, -ātus [*odor*], *tr.*, cause to smell, perfume. **odōrātus**, -a, -um, *pf. pass. part. as adj.*, perfumed, scented, fragrant.

odōrus, -a, -um [*odor*], *adj.*, usually, emitting a smell, odorous; very rarely, keen-scented.

Oeagrius, -a, -um [*Oeagros*, *Oeagrus*, a king of Thrace, father of Orpheus], *adj.*, *Oeagrian*; freely, Thracian.

Oenōtrius, -a, -um and **Oenōtrus**, -a, -um, *adj.*, of *Oenotria* (i.e. Southern Italy), *Oenotrian*; by metonymy (§ 204), Italian.

Oenōtrus: see **Oenōtrius**.

Oeta or **Oetē**, **Oetae**, *f.*, Oeta, a range of mountains in Greece, between Thessaly and Aetolia.

Oetaeus, -a, -um [*Oeta*], *adj.*, of Oeta, Oetaean, Thessalian.

offa, **offae**, *f.*, bit, morsel; esp., a ball (cake) of flour, cake.

offerō, **offerre**, **obtulī**, **oblātus** [*ob* + *ferō*], *tr.*, bring before, set before, set against, throw in the way of, expose; present, offer, proffer; show, display.

officiū, -cī or -cīi, *n.*, a (voluntary) service, kindly office, kindness.

offulgeō, **offulgēre**, **offulsī**, — [*ob* + *fulgeō*], *intr.*, shine against, shine on, gleam upon, flash on.

Oilēus, -leī, *m.*, Oilēus, King of the

Locrians, father of the Ajax who sought to wrong Cassandra.

Ōlearos, -rī, *f.*, Olearus, an island in the Aegean Sea, one of the Cyclades, now called Antiparos.

oleaster, -trī, *m.*, a wild olive tree, oleaster, olive.

Ōlenos, -nī, *m.*, Olenos, husband of Lethaea. Though himself without sin, he wished to share her guilt, and so was changed, with her, into a stone, set on Mt. Ida, near Troy.

oleō, **olēre**, **olui**, —, *intr.*, smell.

oleum, -ī, *n.*, olive oil, oil.

ōlim [*olle*, *ole*, old forms of *ille*], *adv.*, properly, at that time (i.e. at some time other than the present): (1) usually of the past, some time ago, long since, once on a time, formerly, (2) of the future, in days to come, in the future, hereafter, thereafter, some day, one day, (3) = *saepe*, *nōnnumquam*, at times, now and again, sometimes, often.

olīva, -vae, *f.*, an olive tree, olive; by metonymy, an olive branch, wreath of olive.

olivum, -vī [*cf.* *olīva*], *n.*, olive oil, oil. *olle* or *ollus*: see *ille*.

Olympus, -pī, *m.*, Olympus, a famous mountain in the northeastern part of Thessaly, the residence of the gods (§ 308); by metonymy, heaven.

ōmen, **ōminis**, *n.*, sign or token of coming events, omen, portent.

omnigenus, -a, -um [*omnis* + *genus*], *adj.*, of all kinds, of every sort.

omninō [*omnis*], *adv.*, on the whole, altogether, wholly, entirely, utterly.

omniparēns, -parentis [*omnis* + *parēns*], *adj.*, all-begetting, all-producing, mother (parent) of all.

omnipotēns, -potentis [*omnis* + *potēns*], *adj.*, all-powerful, all-mighty, omnipotent.

omnis, -e, *adj.*, every, each, all; the whole, the entire; often best translated by an *adv.*, everywhere.

Onchestius, -a, -um [*Onchestus*, *Onchestus*, a town in Boeōtia], *adj.*, of Onchestus, Onchestian.

onerō, -āre, -āvi, -ātus [*onus*], *tr.*

burden, load, freight; *freely*, load, stow away. *Fig.*, burden, oppress, overwhelm.

onerōsus, -a, -um [onus], *adj.*, burdensome, heavy; burdened, loaded.

onus, oneris, *n.*, load, burden.

onustus, -a, -um [onus], *adj.*, loaded, laden, burdened.

opācō, -āre, -āvi, -ātus [opācus], *tr.*, shade, make shady, overshadow.

opācus, -a, -um, *adj.*, shaded, shady, overshadowed, darkened, obscure.

opera, -rae [*cf.* opus], *f.*, labor cheerfully performed, loving service, help, aid.

operiō, operīre, operuī, opertus, *tr.*, cover, envelop, inwrap, wrap, enshroud. **opertus**, -a, -um, *pf. pass. part. as adj.*, covered, hidden, concealed, secret.

operor, operārī, operātus sum [*cf.* opera, opus], *intr.*, be at work, be busy, toil; *with dat.*, be busy at or on, be engaged in, toil on or over.

opertus: *see* operiō.

opifex, -ficus [opus + faciō], *m.*, a doer of work, maker, framer; artisan, artificer.

opīmus, -a, -um, *adj.*, fat; fruitful, fertile, rich. *Fig.*, fine, splendid; rich, sumptuous, dainty; *spolia opīma*, the splendid spoils, the princely spoils, spoils won by a Roman general-in-chief who in hand-to-hand conflict slew the leader of the opposing force and stripped him of his armor.

opperior, opperirī, oppertus sum, *tr.*, wait for, await.

oppetō, -petere, -petivī or -petiī, -petitus [ob + petō], *tr.*, go to meet, encounter; *esp.*, with *mortem* expressed or to be supplied, meet one's end, die, perish.

oppidum, -dī, *n.*, a town.

oppōnō, -pōnere, -posuī, -positus [ob + pōnō], *tr.*, put or set against or before, set in the way (*of*), array against, oppose; expose. **oppōsitus**, -a, -um, *pf. pass. part. as adj.*, properly, set over against; opposed, opposing, hostile.

oppositus: *see* oppōnō.

oppressus: *see* opprimō.

opprimō, -primere, -pressī, -pressus [ob + premō], *tr.*, press down, press against, press together, crush. *Fig.*, crush, overwhelm, overpower, overcome.

oppugnō, -āre, -āvi, -ātus [ob + pugnō], *tr.*, fight against, attack, assault, besiege.

ops, opis, *f.*, *in sing.*, power, ability, might; *by metonymy*, help, aid, assistance, succor (*so, at times, in pl.*); *in pl.*, usually, means or resources of every kind, tangible and intangible, riches, wealth, fortune; *sometimes*, might, power.

optātus: *see* optō.

optimus: *see* bonus.

optō, -āre, -āvi, -ātus, *tr.*, choose, select; crave, desire; *with inf.*, desire, yearn; *in a parenthetical expression*, pray, hope. **optātus**, -a, -um, *pf. pass. part. as adj.*, wished for, longed for, desired, welcome, beloved. **optātō** (*sc.*, perhaps, *modō*), *abl. sing. as adv.*, according to one's wish, as one would have it, opportunely. **optātum**, -tī, *pf. pass. part. as noun, n.*, something prayed for, prayer, desire, wish.

opulentia, -ae [opulentus], *f.*, wealth, riches.

opulentus, -a, -um [ops], *adj.*, wealthy, rich (*in*), richly endowed.

opus, operis, *n.*, work, labor, toil; *by metonymy*, of the results of toil, a work, task, occupation; artistic work, artistry; creation, artistic product; deed, action, performance; *in the phrase mihi opus est, construed with abl.*, there is need (*of*) for me, etc., *by way of something*.

ōra, ōrae [ōs], *f.*, edge, border, margin; *esp.*, edge of the land, coast, sea-coast, shore, *often with a suggestion of remoteness*; line, stretch of country; region, clime, country.

ōrāculum, -lī or ōrāclum, -clī [ōrō], *n.*, a divine utterance, oracle, prophecy; the place where the prophecy is delivered, oracle.

orbis, orbis, m., a circle, circuit, ring, disk; wheel; circular fold, coil; a circular course or revolution; of a heavenly body, circuit, course, orbit; with *terrārum*, expressed or to be supplied, the circle of the lands, i.e. the world, the earth, the universe; of time, circuit, cycle.

orbus, -a, -um, adj., bereft; orphaned, childless. *As noun, orba, orbae, f.,* a woman without children.

Orcus, Orci, m., Orcus, a god of the underworld, identified with Pluto, Dis, Pluto; by metonymy, the underworld, the land of the dead; death, destruction.

ōrdior, ōrdiri, ōrsus sum, tr. and intr., properly, begin a web by laying the warp; freely, begin, undertake, attempt; esp., begin to speak, begin. *ōrsum, ōrsi, pf. part., in fully pass. sense, as noun, n.,* beginning, undertaking; esp., beginning in speech, utterance, words.

ōrdō, ōrdinis, m., orderly array, well-ordered arrangement; row, series; a line or rank of persons, e.g. soldiers or captives; a row or line of oars; arrangement, array, class, category; order, course, succession, sequence; the settled order of things, destiny; *ōrdine, abl. sing. as adv., in order, in due course, regularly, fittingly.*

Orēas, -adis, f., a mountain nymph, an Oread.

Orestes, -tae or -tis, m., Orestes, son of Agamemnon and Clytemnestra. Clytemnestra had been unfaithful to Agamemnon and later had slain him; to avenge this crime Orestes killed her. For this he was driven mad by the Furies and pursued by them till he was cleansed and set free by Minerva's help. Orestes also slew Pyrrhus, because the latter had married Hermione, previously betrothed to Orestes.

orgia, -ōrum, pl. n., a festival in honor of Bacchus, held at night, with wild revelry; orgies, revels.

Oriēns: see orior.

origō, -ginis [cf. orior], f., origin, beginning; source, lineage; a race,

stock, family; of a person who is the source of a race, founder, progenitor, sire.

Ōriōn, -ōnis, m., Orion, properly, a hunter famous in ancient myth, armed with belt and sword, translated to heaven as a constellation; then the constellation Orion, thought of as equipped with sword and belt (its rising and its setting were attended by storms).

orior, oriri, ortus sum, intr., rise, appear, arise, spring up, *lit. and fig.; (rise, i.e.)* spring from, be born, be descended (from). **Oriēns, -tis (sc. Sōl), m.,** the Rising Sun, the Dawn; by metonymy, the East, the Orient.

ōrnātus, -tūs [ōrnō], m., adornment, ornament, decoration; esp., (splendid) apparel, attire.

ōrnō, -āre, -āvi, -ātus, tr., fit out, equip; arm; deck, adorn.

ornus, ornī, f., a wild mountain ash, ash.

Ornytos, -ti, m., Ornytus, an Etruscan.

ōrō, -āre, -āvi, -ātus, tr., properly, speak; plead, argue; beg (for), pray for, crave; entreat, beseech, implore, beg, pray.

Orontēs, -tae, m., Orontes. (1) A comrade of Aeneas, leader of the Lycians. (2) A river in Syria, in Asia.

Orpheus, Orphei, m., Orpheus, a famous legendary poet and singer of Thrace, belonging to pre-Homeric days; by his strains he could make the rivers stand still or draw the trees and rocks after him. When his wife, Eurydice, died, by the charms of his music he gained entrance to the underworld and prevailed on Pluto to permit Eurydice to return to the upper world. The god, however, made Orpheus promise not to look back at Eurydice till they had reached the world above. Just at the border line between the two worlds Orpheus looked around, and Eurydice was caught back into the world of shades. See Ovid, Selection X.

Orphēūs, -a, -um [Orpheus], adj., Orpheus's.

Orsilochus, -chī, m., Orsilochus, a Trojan.

ōrsum: see **ōrdior**.

ōrsus: see **ōrdior**.

1. ortus: see **orior**.

2. ortus, ortūs [orior], m., a rising, esp. of a heavenly body, e.g. the sun; rising, i.e. source of a river; in pl., the rising rays of the sun, dawn.

Ortygia, -ae, f., Ortygia. (1) A name of Delos. (2) An island in the harbor of Syracuse, forming part of the city.

os, ossis, n., a bone; by metonymy, frame, body; inmost being.

ōs, ōris, n., mouth, in a wide variety of senses, lit. and fig., opening, entrance; lips, jaws; by metonymy (§ 204), face, countenance, features, head, the eyes, esp. in pl.; speech, utterance, words.

ōsculum, -lī [dim. of ōs], n., properly, a little mouth; then, as dim. of affection, pretty mouth, sweet lips, lips; by metonymy, a kiss.

Osīnius, -nī or nī, m., Osīnius, a prince or king of Clusium in Etruria.

Ossa, Ossae, f., Ossa, a lofty mountain in Thessaly, Greece.

ostendō, -tendere, -tendī, -tentus [obs = ob + tendō], tr., stretch against (before), show, exhibit, display; freely, (display, i.e.) give promise of.

ostentō, -āre, -āvi, -ātus [freq. of ostendō], tr., present to view, show, exhibit, display; show off, parade.

ōstium, ōstī or ōstīi [akin to ōs], n., mouth, lit. and fig., entrance, portal; mouth of a river, harbor, haven.

ostrum, ostrī, n., properly, shellfish; by metonymy, crimson dye, crimson, procured from a shellfish.

Othryadēs, -dae, m., son of Othrys, a title of Panthus.

Othrys, Othryos, m., Othrys, a mountain in Thessaly, Greece.

ōtium, ōtī or ōtīi, n., leisure, rest, quiet, ease, repose, peace.

ovile, -lis [ovis], n., a sheepfold.

ovis, ovis, f., a sheep.

ovō, ovāre, ovāvī, ovātum, intr., exult, rejoice, triumph.

ōvum, ōvī, n., egg.

P

pābulum, -lī [cf. pāscō], n., food, nourishment, esp. of animals; fodder, pasturage, pasture.

Pachȳnum, -nī, n., Pachynum, a promontory on the southeastern coast of Sicily.

paciscor, pacisci, pactus sum, intr., make a bargain, covenant, agree; tr., covenant or agree concerning something, agree on, promise, bargain for, stipulate (for); barter, hazard. **pactum, pactī, pf. part. as noun, n.,** agreement, bargain, compact. **pactus, -a, -um, pf. part., in fully pass. sense, as adj.,** agreed on, covenanted, stipulated; promised, plighted, betrothed.

pācō, -āre, -āvi, -ātus [pāx], tr., bring into a state of peace, pacify, tame, quiet.

Pactōlus, -lī, m., Pactolus, a river of Lydia, in Asia Minor.

pactus: see **paciscor**.

Padus, Padī, m., the Po, the great river of Northern Italy.

paean: see **Paeān**.

Paeān, Paeānis, m., properly, Paeān, described in Homer as the physician of the gods. The word is, however, commonly a title of Apollo as the healing god (§ 317, at the end). By metonymy, **paean, paeānis, m.,** a hymn to Apollo; freely, a joyous song, song of triumph or thanksgiving, paean.

paene, adv., almost, nearly.

paenitet, paenitēre, paenituit, —, impers., construed with acc. of person and gen. of thing, properly, (it) repents one of, i.e. makes one repent (of), one repents (of), one is sorry (for), one regrets.

Pagasaeus, -a, -um [Pagasae, Pagasae, a town in the southeastern part of Thessaly, Greece, where Jason's ship, the Argo, was built], adj., of Pagasae, Pagasaeān, Thessalian.

Pagasus, -sī, m., Pagasus, a warrior slain by Camilla.

Palaemōn, -monis, m., Palaemon, a sea-god, son of Ino.

palaestra, -trae, *f.*, a school where wrestling was taught, a wrestling-place, wrestling-ground; by metonymy, a wrestling-bout, wrestling.

palam, *adv.*, openly, publicly, without concealment or disguise, plainly.

Palamēdēs, -dis, *m.*, Palamedes, a descendant, according to Vergil, of Belus, King of Egypt. He was one of the Greeks before Troy, famed for his wisdom. Ulysses craftily caused his death by charging him with treachery to the Greeks; he was tried by the whole Greek army, convicted on trumped-up evidence, and stoned to death.

palātum, -tī, *n.*, throat.

palear, -āris, *n.*, the dewlap, the loose skin that hangs down from the neck of a cow, ox, or bull.

Palinūrus, -rī, *m.*, Palinurus, the pilot of Aeneas's ship and of the whole Trojan fleet. As the fleet was sailing from Sicily to Italy, the god of sleep overcame him and threw him into the sea; he succeeded in reaching Italy, but was murdered there by the natives.

palla, **palae**, *f.*, properly, a shawl, square or rectangular in shape; a robe or mantle, worn esp. by Roman women, usually as an outer garment. It was long and flowing, reaching to the feet. Vergil naturally represents this robe as worn also by Trojan women.

Palladium: see **Palladius**.

Palladius, -a, -um [**Pallas**], *adj.*, of or belonging to Pallas. As noun, **Palladium**, -dī or -dii, *n.*, a statue of Pallas, esp. the Palladium, or statue of Pallas which, so story said, fell into Troy from heaven during the reign of Ilus, and was thenceforth jealously guarded because the perpetuity of the city was believed to be involved in the preservation and possession of this statue (for a similar case at Rome see **ancile**). Ulysses and Diomedes carried off the statue by night.

Pallas, **Palladis**, *f.*, Pallas, a Greek goddess, with whom the Latin *Mi-*

nerva was subsequently identified. See **Minerva**.

Pallās, **Pallantis**, *m.*, Pallas, son of Evander; he fought in support of Aeneas, with a body of Arcadian horsemen, but was slain by Turnus.

pallēns: see **palleō**.

palleō, **pallēre**, **pallui**, —, *intr.*, be pale, or, since the paleness of the ancients was sallowness, be sallow, be yellow; be dull, be discolored; be pale. **pallēns**, **pallentis**, *pres. part. act. as adj.*, pale, pallid, sallow, wan.

pallēscō, **pallēscere**, **pallui**, — [*inceptive of palleō*], *intr.*, become afraid, grow fearful.

pallidus, -a, -um [**palleō**], *adj.*, pale, pallid, wan. The *adj.* is used esp. of death or of the dead.

pallor, **pallōris** [*cf. palleō*], *m.*, paleness, pallor, sallowness.

palma, **palmae**, *f.*, the palm of the hand; by metonymy (§ 204), the hand; by metonymy again, blade of an oar, and, since its leaf resembles a hand, palm tree, palm branch; esp., a wreath of palm, bestowed or carried as a token of victory, palm, prize, victory; of one who gains the palm, victor.

palmōsus, -a, -um [**palma**], *adj.*, abounding in palm trees, palmy.

palmula, -lae [*dim. of palma*], *f.*, oar-blade, oar.

pālor, **pālārī**, **pālātus sum**, *intr.*, wander about, straggle, be scattered.

palūs, **palūdis**, *f.*, standing water, marsh, marshy lake, pool, pond.

palūstris, -e [**palūs**], *adj.*, of a marsh, marsh (as *adj.*), marshy.

pampineus, -a, -um [**pampinus**, vine shoot], *adj.*, made of vine shoots, of vine shoots, wrapped or wreathed with vine shoots.

Pandarus, -rī, *m.*, Pandarus. (1) Son of Lycaon, one of the Lycian allies of the Trojans, famous as an archer. (2) A Trojan, son of Alcanor, slain, with his brother Bitias, by Turnus.

pandō, **pandere**, **pandī**, **passus**; *tr.*, spread out, stretch out, extend, unfold; throw open, lay open, open;

of the hair, loosen, allow to stream free, *esp. in the expression crinibus passis*, with streaming or disheveled hair. *Fig.*, open or unfold in speech, expound, relate, reveal, disclose.

pangō, pangere, pepigī, pēgī, or pānxi, pāctus, *tr.*, fasten, fix. *Fig.*, fix, settle, agree on, covenant, promise in an agreement or compact; with *foedus* (treaty), conclude, make, strike.

Panopē, -pēs, f., Panope, a town in Phocis, Greece.

Panopēa, -ae, f., Panopēā, a sea nymph, one of the Nereids.

Panopēs, -pis, m., Panopes, a Sicilian, in the train of Acestes.

Pantagiās, -ae, m., Pantagias, a river in Eastern Sicily, near Megara.

Panthūs, Panthī, m., Panthus, a Trojan, priest of Apollo.

papāver, -veris, n., the poppy; poppy-juice.

Paphos, Paphī, f., Paphos, a city in the western part of the island of Cyprus; it was sacred to Venus.

papilla, -lae, f., a nipple, teat on the breast of human beings or of animals, breast.

pār, paris, adj., equal (in a wide variety of senses), like, similar, corresponding; equally matched, well matched; with *ālae*, poised, balanced, even; with *lēgēs*, fair, just, impartial.

1. **parātus**: see **parō**.

2. **parātus, -tūs [parō], m.**, the act of preparing; what is prepared, preparation(s).

Parcae, Parcārum, pl. f., the Parcae, the Fates; properly, three Italian deities of birth and death, but later identified with certain Greek deities, namely, Clotho, who spun the thread of human life, Lachesis, who allotted to each mortal his portion of thread, and Atropos, The Inevitable, who brought to each man his doom, and cut the thread of his life. See §§ 338-342.

parcō, parcere, peperci, —, intr., construed with *dat.*, be sparing of anything, use sparingly, spare; spare, be gracious to, show mercy to,

preserve, guard; refrain or cease from something, abstain from, restrain, banish (*fear, etc.*). **parce, parcite**, forbear, refrain, stay your hand, hold!, peace!; *tr.*, a poetic use, save, keep, preserve.

parcus, -a, -um [parcō], adj., sparing, saving, frugal, thrifty.

parēns, parentis [pariō], c., a parent, *lit. and fig.*, father, mother; in *pl.*, parents, and, *freely*, sires, forefathers, ancestors.

pārēō, pārēre, pārui, —, intr., properly, appear, show one's self, *esp. in answer to a command*; hence, obey, hearken to, yield to, submit to, be subject to.

pariēs, -etis, m., wall, *esp. a house wall*.

parilis, -e [pār], adj., even, equal, like.

pariō, parere, peperī, partus, tr., bring forth, give birth to, bear; in *pass.*, be born. *Fig.*, win, secure, gain, obtain, procure.

Paris, Paridis, m., Paris, a son of Priam and Hecuba; he carried off Helen, wife of Menelaüs, to Troy, and thus caused the Trojan War. See §§ 54, 56.

pariter [pār], adv., equally, in equal measure or degree, in like manner; = **simul, ūnā**, side by side, in unison.

Parius, -a, -um [Paros], adj., of Paros, Parian.

parma, parmae, f., a shield (properly, one small and round, carried by infantry and cavalry); shield in general, buckler.

Parnāsus, -sī, m., Parnassus, a mountain in Boeötia. On its slopes were Delphi and the Corycian Grotto.

parō, -āre, -āvi, -ātus, tr., make ready, *lit. and fig.*, prepare, set in order, arrange; prepare, provide; array, equip; set about, undertake, essay, attempt; with *inf.*, make ready or prepare to do something, plan, intend, design, essay, attempt. **parātus, -a, -um, pf. pass. part. as adj.**, properly, prepared, *lit. and fig.*, arranged, ready, ready to hand, at hand.

Paros, Pari, f., Paros, an island in the Aegean Sea, one of the Cyclades, famous for its pure white marble.

pars, partis, f., a part, portion, piece, share, space; *esp.*, a part of the earth or of a given country, region, place, quarter; direction, side; **pars . . . pars, pars . . . aliī, aliī . . . pars**, some . . . others, one part . . . another part; **pars** alone, without correlative, some, others.

Parthenopaeus, -i, m., Parthenopaeus, one of the seven famous chieftains who assailed Thebes.

Parthus, Parthi, m., a Parthian. The Parthians lived in Asia.

partim [old form, acc. sing. of **pars**], *adv.*, partly, in part.

partior, partiri, partitus sum [**pars**], *tr.*, part, divide; share, distribute. *Note: the pf. part., partitus, -a, -um, often has full pass. sense.*

partitus: see **partior**.

1. **partus**: see **pariō**.

2. **partus, partūs** [**pariō**], *m.*, a bringing forth, bearing, birth, delivery: by metonymy, that which is brought forth, offspring, brood.

parum [akin to **parvus**], *adv.*, too little, not . . . enough, not very, (but) little.

parumper, adv., for a little while, a short time, for the moment.

parvulus, -a, -um [*dim.* of **parvus**], *adj.*, very small, little, tiny.

parvus, -a, -um, adj., *comp.* minor, minus, *sup.* minimus, -a, -um, little, small, tiny. *Fig.*, young, trifling, slight, slender, humble: in *comp.*, smaller, younger, inferior, less; **minōrēs**, with **nātū** expressed or understood, descendants, posterity, children's children. As *noun*, **parvum, parvi, n.**, a little, a humble lot, modest lot or circumstances. See also **minimē, minus, parum**.

pāscō, pascere, pāvi, pāstus, tr., cause to eat, feed; *esp.*, cause animals to eat, drive to pasture, pasture, feed: freely, feed, nourish, support, *lit.* and *fig.*: with animals, birds, etc., as

subjects, feed on, eat, devour, consume. *Fig.*, of a person, feed, *i.e.* feast, delight; *intr.*, feed. **pāscor, pāsci, pāstus sum, intr.**, as a *dep. verb.*, feed, graze, browse. *Fig.*, of fire, feed, browse, *i.e.* freely, play about.

pāscor: see **pāscō**.

Pāsiphaē, -ēs, f., Pasiphaë, wife of Minos, King of Crete. According to one story, Neptune, according to another, Venus, angry because Pāsiphaë had revealed the goddess's intrigue with Mars, inspired her with a passion for a beautiful bull, by which she became the mother of the Minotaur. See Labyrinthus, Minotaurus.

passim [*cf.* **passus**, *pf.* **pass.** *part.* of **pandō**], *adv.*, properly, dispersedly; here and there, everywhere, all about, in divers places, in all directions.

1. **passus**: see **pandō**.

2. **passus**: see **patior**.

3. **passus, passūs** [**pandō**], *m.*, properly, the stretching of the feet apart to the fullest distance, *i.e.* a double step: freely, a pace, a step.

pāstor, pāstōris [**pāscō**], *m.*, herdsman, shepherd.

pāstōrālis, -e [**pāstor**], *adj.*, of or belonging to herdsmen or shepherds, shepherds'.

1. **pāstus**: see **pāscō**.

2. **pāstus, pastūs** [**pāscō**], *m.*, food, usually of animals, fodder, pasture: by metonymy, pasture ground, pasturage, grazing ground.

Patavium, -vi or -vii, n., Patavium, a city in Northern Italy, in the territory of the Veneti, now called Padua.

patefaciō, -facere, -fēci, -factus [**pateō** + **faciō**], *tr.*, lay open, open.

patēns: see **pateō**.

pateō, patēre, patui, —, intr., lie open, be open, stand open; stretch out, spread out, extend. *Fig.*, be evident, be manifest, be revealed, be disclosed. **patēns, patentis, pres. part. act. as adj.**, open, spreading, wide, free.

pater, patris, m., a father; *freely, like English 'father,' esp. in pl.,* ancestor, forebear, forefather, sire; *esp., as a title of honor for gods, and, less often, for men,* father, sire; *in pl.,* parents; nobles, chiefs, elders, senators.

patera, -rae [pateō], f., a vessel for libations, of large size, but flat and shallow like a saucer, libation-saucer.

paternus, -a, -um [pater], adj., of or belonging to one's father or fathers, paternal, ancestral, hereditary.

patēscō, patēscere, patui, — [inceptive of pateō], intr., begin to open, open; be laid open, be disclosed, be revealed. *Fig.,* be laid bare, be disclosed or revealed, become manifest.

patiēns: see *pator.*

pator, pati, passus sum, tr., suffer, undergo, endure, face, submit to, brook, put up with. *Fig.,* suffer, allow, permit, *esp. with the infinitive.* **patiēns, patientis, pres. part. act. as adj.,** enduring, long-suffering, patient.

patria: see *patrius.*

patrius, -a, -um, [pater], adj., of a father, fatherly, paternal; father's, fathers'; pertaining to one's fathers or ancestors, ancestral, hereditary, time-honored; belonging to one's own country or nation, native, national. *As noun, patria, -ae (sc. terra), f.,* native country or city, fatherland, home; *freely, country, land.*

Patrōn, Patrōnis, m., Patron, a Greek, from Acarnania, a comrade of Aeneas.

patruēlis, -e [patruus], adj., of an uncle, descended from an uncle.

patruus, -ī [pater], m., an uncle (*on the father's side*).

patulus, -a, -um [pateō], adj., standing open, open; spreading, broad, spacious.

paucus, -a, -um, adj., usually in pl., few, a few. *As noun, pauca, paucōrum (sc., perhaps, verba), pl. n.,* a few words, a few things. **paucis, abl. as adv., (with =)** in few words, briefly.

paulātim [paulus], adv., little by little, by degrees, gradually, slowly.

paulisper [cf. paulus], adv., (for) a little while, awhile.

paulum: see *paulus.*

paulus, -a, -um, adj., rare except in certain forms, little, small. **paulum, acc. sing. as adv. (§146),** a little, somewhat; for a moment.

pauper, pauperis, adj., properly, of persons who possess but moderate means, but are not paupers, in modest circumstances, of small means, poor, needy; humble, lowly. **pauperiēs, -ēī [pauper], f.,** limited means, humble circumstances, poverty.

paupertās, -tātis [pauper], f., limited means, humble circumstances, poverty.

paveō, pavēre, pāvī, —, intr., be struck with fear, be afraid; quiver (*with fear*), tremble. **pavēns, paventis, pres. part. act. as adj.,** frightened, quaking, trembling.

pavidus, -a, -um [paveō], adj., terror-stricken, trembling, timid, fearful, anxious, nervous.

pavitō, -āre, -āvi, -ātum [freq. of paveō], intr., be terror-stricken, tremble *with fear or excitement.*

pavor, pavōris [paveō], m., fear, terror, dread; trembling or quaking *due to fear, anxiety, nervousness, excitement.*

pāx, pācis [akin to pacīscor], f., properly, agreement, compact; peace; pardon, favor, grace.

peccō, -āre, -āvi, -ātum, intr., act wrongly, do wrong, err.

pecten, pectinis [cf. pectō, to comb], m., comb for the hair; quill or pick used in striking the strings of a lyre.

pectus, pectoris, n., breastbone, chest, breast; *by metonymy, heart, soul, mind, understanding (both soul and mind were thought of as situated in the breast);* wisdom, courage.

1. pecus, pecoris, n., cattle, in collective sense; a flock, herd; beasts, animals in general; *esp.,* small cattle, sheep, goats; *freely, of bees, a swarm.*

2. pecus, pecudis, f., a single head of cattle, beast, animal; *esp.*, a sheep; *in pl.*, herds, flocks; *of sheep used in sacrifices*, victim.

pedes, peditis [*cf. pēs*], *m.*, one who goes on foot; *esp.*, a foot-soldier, infantryman; *in coll. sing. or in pl.*, infantry.

pedester, -tris, -tre [pedes], *adj.*, *properly*, of things that go on foot or are done on foot, pedestrian; *with aciēs or pugna*, on foot, of the foot-soldiers, infantry.

peior, peius: *see malus*.

pelagus, -gī, n., the open sea, the main, the high seas, the sea, the deep.

Pelasgī, -gōrum, pl. m., the Pelasgi, the Pelasgians, a name applied by the ancients to the earliest (*pre-historic*) inhabitants of Greece and the Greek world in general; *freely*, Greeks. *As adj.*, Pelasgus, -a, -um, Pelasgian; *freely*, Greek, Grecian.

Pelasgus, -a, -um: *see Pelasgī*.

Peliās, -ae, m., Pelias, a Trojan, wounded by Ulysses on the night of the capture of Troy.

Pēlidēs, -dae, m., son or descendant of Peleus, a title (1) of Achilles, son of Peleus, (2) of Pyrrhus Neoptolemus, son of Achilles, grandson of Peleus.

pellāx, pellācis [pelliciō, lure], *adj.*, seductive, wily, crafty, deceitful, tricky, artful.

pellis, pellis, f., skin of a beast, hide.

pellō, pellere, pepuli, pulsus, tr., beat, strike, knock; strike at, push, thrust out, drive out, expel, banish; strike or drive in battle, *i.e.* rout, chase, repel, put to flight, overcome, vanquish. *Fig.*, drive away, expel, dispel, banish, dislodge, rout.

Pelopēūs, -a, -um, or Pelopēūs, -a, -um, adj., of Pelops (an early king of the Peloponnesus, which, indeed, derived its name from him. He was the grandsire of Agamemnon and Menelaüs), of Pelops, Pelops', Pelopian; *freely*, Peloponnesian, Grecian.

Pelōrum or Pelōrus, -rī, n. and m., Pelorus, a promontory on the north-east coast of Sicily, on the west side

of the Straits of Messina; *by metonymy*, the Straits of Messina (the strait between Italy and Sicily).

pelta, peltae, f., a shield, small and moon-shaped (crescent), carried *esp.* by barbarians (*see barbarī*), *e. g.* the Amazons.

Penātēs, -tium [*cf. penitus, penetrō*], *pl. m.*, the Penates, old Italian deities of the household, and of the State, thought of as one great household (§§ 331-334); *by metonymy*, images of the Penates; dwelling, abode, habitation, home.

pendeō, pendēre, pependī, —, intr., hang, hang down; hang over something, hover, lean forward; hang on something, be perched on. *Fig.*, hang, be suspended, float; ('hang about,' *i.e.*) linger, loiter, dally, tarry; be suspended, be interrupted.

pendō, pendere, pependī, pēnsus [pendeō], *tr.*, *properly*, cause to hang from (on) scales, etc., hang, suspend; weigh (by hanging from steelyards); weigh out metal (gold, silver, copper) in payment of debts, pay.

pendulus, -a, -um [pendeō], *adj.*, hanging, drooping, pendent.

Pēneleūs, -ī, m., Peneleüs, a Greek, who slew Coroebus.

penetrābilis, -e [penetrō], *adj.*, *properly*, in *pass. sense*, penetrable; *in act. sense*, penetrating, piercing, keen.

penetrālia: *see penetrālis*.

penetrālis, -e [penetrō], *adj.*, of or in the interior, inner, interior, innermost, inmost; *by metonymy*, since the inmost portions of a house or temple were the most holy, holy, sacred, situated in the penetralia. *As noun*, penetrālia, -lium, *pl. n.*, the inmost recesses of a house or temple, inner apartments, shrine, sanctuary, holy of holies, the penetralia.

penetrō, -āre, -āvi, -ātus [*cf. penitus*], *tr.*, *properly*, but rarely, with *acc. of effect* (§ 140), put one thing within another; usually apparently *trans.*, but really with *acc. of limit of motion* (§ 139), make one's way to, enter, penetrate.

Pēnēus, -ī, m., *Peneüs, a river in Thessaly, Greece. It rises on Mt. Pindus, and flows through the famous Vale of Tempe, into the Gulf of Therma.*

penitus, adv., inwardly, deep within, far within; within; deep into, to the very center; from within; far away, far, remotely. *Fig., thoroughly, utterly, completely, wholly.*

Penthesilēa, -ae, f., *Penthesilea, Queen of the Amazons who fought for Troy; she was slain by Achilles.*

Pentheus, Pentheī or Pentheos, m., *Pentheus, a king of Thebes in Boeōtia, Greece, who opposed the introduction of the rites of Bacchus, and so was driven mad by the god. He was torn to pieces by his mother and his aunts, while they were in a Bacchic frenzy.*

penus, penūs or penī, m. and f., *penum, penī, n., a broad word covering all kinds of food and drink, food, provisions.*

peplum, pepli, n., a peplos, a shawl or robe worn by Greek women, corresponding to the Roman *palla*, robe, mantle, full, long, and richly embroidered; *esp., a robe offered to Minerva (Pallas).*

per, prep. with acc., used (1) of space, through, across, over, along, on, amid, among, around, (2) of time, throughout, through, during, for, in, (3) to denote the instrument or means, through, by means of, by, (4) to denote a cause or reason, through, on account of, for the sake of, (5) in modal expressions, with, in (*per with an acc. of adj. or noun often = an adv. or adv. phrase*), (6) in oaths and entreaties, by. *As prep. prefix, per, por, through, over, thoroughly.*

peractus: see *peragō.*

peragō, -agere, -ēgi, -actus [per + agō], *tr., drive through, finish, accomplish, do, perform, execute. Fig., go over (thoughts, etc.), consider carefully, ponder.*

peragrō, -āre, -āvi, -ātus [per + ager], *tr., travel through, wander over or through, traverse; scour, range.*

percellō, -cellere, -culī, -culus [per + 2. cellō, old verb, dash down, strike down], *tr., beat down, strike or smite down, fell, overturn, overthrow.*

percipiō, -cipere, -cēpi, -ceptus [per + capiō] *tr., take fully; catch, grip; receive, gain, win; gather, collect.*

percurrō, -currere, -curri, -cursum [per + currō], *tr., run over, hasten through. Fig., run over in speaking, mention hastily or briefly, touch on briefly.*

percussus: see *percutiō.*

percutiō, -cutere, -cussi, -cussus [per + quatiō], *tr., shake violently, strike or smite through, pierce; strike, smite, beat, hit. Fig., smite, strike, affect deeply, move, influence.*

perditus: see *perdō.*

perdō, -dere, -didi, -ditus [per + dō], *tr., put down, overturn, and so destroy, ruin; lose. perditus, -a, -um, pf. pass. part. as adj., properly, ruined; of a person, wretched, hapless; of things, desperate, hopeless.*

peredō, -edere, -ēdi, -ēsus [per + edō], *tr., eat up, devour, consume, waste away; freely, slay, kill.*

peregrīnus, -a, -um [per + ager], *through peregre, adv., in the fields (of others), abroad, from abroad, adj., from other lands, from abroad, foreign.*

perēptus: see *perimō.*

perennis, -e [per + annus], *adj., properly, lasting through the year, year-long; freely, lasting through (the) years, everlasting, eternal, undying.*

pereō, -ire, -ivi or -ii, -itum [per + eō], *intr., go through (something) and so disappear, go away utterly, i. e. pass away, vanish; perish, die, be slain, be lost, be ruined, fall in ruins.*

pererrō, -āre, -āvi, -ātus [per + errō], *tr., roam over. Fig., roam over with one's eyes, survey, scan, examine.*

perfectus: *see* perficiō.

perferō, -ferre, -tulī, -lātus [per + ferō], *tr.*, bear or carry through, carry or drive home (a missile, stroke, etc.); with reflexive pron. as object, go, proceed, take one's self. *Fig.*, bear or endure to the end, bear, suffer, endure, undergo; carry news, etc., report, announce.

perficiō, -ficere, -fēcī, -fectus [per + faciō], *tr.*, do thoroughly or fully, perform, finish, complete; work, make, fashion.

perfidus, -a, -um [per + 1. fidēs], *adj.*, going through (across, beyond, contrary to) good faith, faithless, false, treacherous, perfidious.

perflō, -āre, -āvī, -ātus [per + flō, blow], *tr.*, blow through, blow over.

perforō, -āre, -āvī, -ātus [per + forō, cut, bore], *tr.*, bore through and through, pierce, penetrate.

perfundō, -fundere, -fūdī, -fūsus [per + 2. fundō], *tr.*, pour over; wet, drench; (of the sea) wash; moisten, besprinkle. *Fig.*, drench with dye-stuff, dye.

perfurō, perfurere, —, — [per + furō], *intr.*, rave wildly, rage madly, vent one's fury.

perfūsus: *see* perfundō.

Pergama, -mōrum, pl. n., Pergamus or Pergamum, the citadel of Troy; by metonymy (§ 204), Troy. *Vergil* found Pergama more convenient, metrically, than Pergamus or Pergamum, the usual forms.

Pergamea: *see* Pergameus.

Pergameus, -a, -um [Pergama], *adj.*, of Pergamum; by metonymy, of Troy, Trojan. As noun, Pergamea, -ae (sc. urbs), *f.*, Pergamea, the name of a town in Crete founded by Aeneas in the course of his wanderings after the fall of Troy.

pergō, pergere, perrēxī, perrēctum [per + regō], *intr.* (§ 151), properly, guide one's self straight onward, keep straight on, go on, move on, continue, proceed, advance; with *inf.*, proceed. *Fig.*, go on in speaking, proceed, continue.

perhibeō, -hibēre, -hibuī, -hibitus [per + habeō], *tr.*, properly, hold forth or out, proffer, present. *Fig.*, proffer in speech, say, assert, declare.

periculum, -lī or periclum, -clī, n., trial, attempt, experiment; by metonymy, of the results or the accompaniments of trial and experiment, risk, hazard, danger, peril.

perimō, -imere, -ēmī, -ēptus [per + emō], *tr.*, properly, take away (=remove) entirely, *i.e.* destroy, ruin, lay waste, annihilate; slay, kill.

Periphās, -phantis, m., Periphas, a Greek, comrade of Pyrrhus on the night of the capture of Troy.

periūrium, -rī or -riī, n., failure to keep one's oath, perjury, treachery.

periūrus, -a, -um, adj., properly, of one who breaks his oath, perjured, treacherous, lying.

perlābor, -lābī, -lāpsus sum [per + lābor], *tr.*, glide through, glide over, skim.

perlātus: *see* perferō.

perlegō, -legere, -lēgī, -lēctus [per + legō], *tr.*, survey, scan, examine.

permātūrēscō, permātūrēscere, permātūruī, — [per + mātūrus], *intr.*, become ripe, ripen, mature.

permēnsus: *see* permētiōr.

permētiōr, -mētīrī, -mēnsus sum [per + mētiōr], *tr.*, measure through or out; like English 'measure,' *e.g.* in Shakespeare, traverse, travel over.

permisceō, -miscēre, -miscuī, -mixtus [per + misceō], *tr.*, mix thoroughly, mix, mingle, join, unite.

permissus: *see* permittō.

permittō, -mittere, -mīsī, -missus [per + mittō], *tr.*, properly, let something go through or pass by; allow, suffer, permit, grant, brook, sanction; throw, hurl; commit, consign, intrust, surrender, give up.

permixtus: *see* permisceō.

permulceō, -mulcēre, -mulsī, -mulsus [per + mulceō], *tr.*, properly, stroke carefully, rub gently. *Fig.*, soothe, appease.

pernix, pernicis, adj., active, nimble, agile, swift.

perōsus, -a, -um [per + ōdī], *pf. part. of a rare verb perōdī, in dep. sense, as adj.*, hating thoroughly, detesting.

peressus: *see* perpetior.

perpetior, -peti, -essus sum [per + patior], *tr.*, endure steadfastly, bear patiently, endure; *with inf.*, suffer, permit, allow.

perpetuus, -a, -um, adj., continuous, unbroken; entire, whole.

perplexus, -a, -um [per + plectō, weave, plait, *freq. of* plicō], *adj.*, properly, interwoven, entangled. *Fig.*, tangled, intricate, confused.

perquirō, -quirere, -quisivī, -quisitus [per + quaerō], *tr.*, search diligently (*for*).

perrumpō, -rumpere, -rūpī, -ruptus [per + rumpō], *tr.*, break through, make or force one's way through.

Persēs, -idis (Persēs, Perses, *called a Titan, as son of the Titan Crius* (§§ 308-311)), *f.*, daughter of Perses, a name of Hecate (§ 318).

persentiō, -sentire, -sēnsī, -sēnsus [per + sentiō], *tr.*, perceive clearly; be fully conscious of, feel deeply.

Persephonē, -nēs, f., Persephone, *the goddess called by the Romans Proserpina* (§ 336).

persequor, -sequī, -secūtus sum [per + sequor], *tr.*, follow to the end, follow earnestly and perseveringly, follow up; *in hostile sense*, pursue.

Perseus, Perseī, m., Perseus, *son of Jupiter and Danaë. See Danaë, Gorgō, Medūsa. He received wings or winged sandals and a peculiar sword from Mercury, and a bronze shield from Minerva. He rescued Andromeda.*

persolvō, -solvere, -solvī, -solūtus [per + solvō], *tr.*, loosen, release or discharge fully (*e.g. a debt*), pay in full, pay, give; pay, render (*thanks, vows, etc.*), offer, return.

personō, -sonāre, -sonuī, -sonitum [per + sonō], *tr.*, cause something to resound, make something ring or echo.

perspicō, -spicere, -spexī, -spectus [per + specīō, *old verb*, look, look at], *tr.*, look through (*and through*), look closely at; examine (*thoroughly*), inspect.

perstō, -stāre, -stitī, -stātum [per + stō], *intr.*, continue standing, stand firm. *Fig.*, stand firm, be unmoved, persist, continue, abide, last.

perstringō, -stringere, -strinxī, -strictus [per + stringō], *tr.*, graze, touch lightly, barely touch.

pertaedet, -taedēre, -taesum est [per + taedet], *impers.*, construed with *acc. of person and gen. of thing*, one is thoroughly weary of, one is disgusted with, one loathes.

pertaesum est: *see* pertaedet.

pertemptō, -āre, -āvī, -ātus [per + temptō], *tr.*, properly, feel all over, test; lay hold on, *lit. and fig.*, seize, pervade, master, possess.

perterreō, -terrēre, -terrui, -terrītus [per + terreō], *tr.*, frighten greatly, alarm, terrify, fill with dismay.

perterrītus: *see* perterreō.

pervenīō, -venīre, -vēnī, -ventum [per + venīō], *intr.*, come all the way to, make one's way, come; *with ad or in*, arrive at, reach.

pervigil, pervigilis [per + vigil], *adj.*, ever-vigorous, ever-wakeful, ever-watchful.

pervius, -a, -um [per + via], *adj.*, having a way or thoroughfare through, passable. *See note on ii. 453.*

pēs, pedis, m., a foot, *of man or of animals*, hoof, claw, talon; *by metonymy*, step, pace, speed of foot; a rope attached to the foot or lower part of a sail, sheet, *used in trimming the sails, esp. in tacking.*

pessimus: *see* malus.

pestifer, pestifera, pestiferum [pestis + ferō], *adj.*, plague-bearing, baneful.

pestis, pestis, f., a contagious disease, infection, plague, pest, taint of disease; destruction, ruin, calamity; mischief. *Fig.*, plague, pest; *of monstrous creatures or personages*, scourge, curse.

Petēlia, -ae, *f.*, Petelia, an ancient Italian town, in Bruttium, on the Gulf of Tarentum.

petō, *petere*, *petivī* or *petiī*, *petitus*, *tr.*, properly, fly against something, fall on something; in hostile sense, rush at, attack, assail, aim at; in friendly sense, make for something, seek, aim at, pursue; seek, go in search of, repair to, go to, proceed to; desire, want; seek, search for; ask for, beg for.

Phaeāces, -cum, *pl. m.*, the Phaeacians, a people, who, according to the Homeric Poems, lived a blissful life on an island called Scheria, which has been variously identified, e.g. with Corcyra, the modern Corfu.

Phaedimus, -mī, *m.*, Phaedimus, a son of Niobe.

Phaedra, **Phaëdrae**, *f.*, Phaedra, daughter of Minos, King of Crete, and wife of Theseus. She fell in love with her stepson Hippolytus; when he rejected her advances, she accused him to his father, who prevailed on Neptune to cause his death. Later, Hippolytus's innocence became clear, and Phaedra committed suicide.

Phaëthōn, -thontis [a Greek word, a *pres. part. act.*, meaning beaming, radiant, an epithet of the sun; then the title of the sun, Shiner, Dazzler], *m.*, Phaëthon. (1) The sun-god. (2) Son of Phoebus and a mortal woman, Clymene. He tried to drive the chariot of the sun-god across the skies. See Ovid, Selection II.

phalanx, *phalangis*, *f.*, a body of soldiers in close battle array, battle host, array, army, force.

phalārica, -cae, *f.*, a phalarica, i.e. a large, heavy spear, in use among barbarian nations, wrapped with tow and pitch which were set on fire before the weapon was hurled; it was thrown usually by a machine, but Vergil makes Turnus throw one by hand.

phalerae, -rārum, *pl. f.*, disks or bosses of metal, on straps or belts, worn on

the breast as an ornament, by soldiers, or by horses, trappings, ornaments.

Phaleris, -ris, *m.*, Phaleris, a Trojan.

pharetra, -trae, *f.*, a quiver.

pharetrātus, -a, -um [pharetra], *adj.*, quiver-bearing.

Pharus, **Pharī**, *m.*, Pharos, an Italian.

Phāsis, **Phāsidos** or **Phāsidis**, *m.*, Phasis, a river in Colchis, the land of the Colchians. It flows into the Black Sea.

Phēgeus, **Phēgeī**, *m.*, Phegeus. (1) A Trojan slave. (2) A Trojan, slain by Turnus.

Phēgiacus, -a, -um [Phēgīa, Phegia, a town in Arcadia, Greece], *adj.*, Phegian, Arcadian.

Pherēs, **Pherētis**, *m.*, Pheres, a Trojan.

Philēmōn, -monis, *m.*, Philemon, a pious old man of Phrygia, husband of Baucis. See Introductory Note to Ovid, Selection IX.

Philoctētēs, -tae, *m.*, Philoctetes, a king of Meliboea, in Thessaly, Greece, a famous archer. He fought against Troy. Later, having been driven out by the Meliboeans, he founded Petelia, in Italy.

Phīnēus, -a, -um [Phīneus], *adj.*, of Phineus, Phineus's, Phinean.

Phīneus, **Phīneī**, *m.*, Phineus, King of Salmydessus, in Thrace. He put out, unjustly, the eyes of his son, and so was blinded by the gods. The Harpies, too, were sent to torment him by carrying off or defiling most of his food; hence he was ever famished.

Phlegethōn, -thontis [a Greek word, a *pres. part. act.*, meaning burning, scorching], *m.*, Phlegethon, a fiery river in the underworld.

Phlegōn, **Phlegontis** [a Greek word, a *pres. part. act.*, meaning burning, blazing], *m.*, Phlegon, Blazer, Dazzler, one of the steeds of the sun-god.

Phlegyās, -ae, *m.*, Phlegyas, King of the Lapithae, and father of Ixion. Angry because Apollo made love to his daughter, he set fire to a temple of the god; for this impiety he was severely punished in the underworld.

phōca, **phōcae**, *f.*, a sea-calf, a seal.

Phōcis, Phōcidis, f., Phocis, a district of Greece, between Boeōtia and Aetolia. In it were Mt. Parnassus and Mt. Helicon, and the town of Delphi, seat of Apollo's most famous oracle.

Phoebē, Phoebēs or Phoebae [*f. of Phoebus*], *f.*, Phoebe, *i.e.* Diana.

Phoebēus, -a, -um [*Phoebus*], *adj.*, of Phoebus, Phoebus's.

Phoebus, Phoebi [*a Greek word, properly an adj.*, bright, radiant, epithet of Apollo as radiant with youth, later, as the sun-god], *m.*, Phoebus, the Radiant, a title of Apollo (§ 317), the sun-god, Apollo.

Phoenices, -cum, pl. m., the Phoenicians; their home was in Phoenicia, on the east coast of the Mediterranean, but they settled all about that sea.

Phoenissa: *see* Phoenissus.

Phoenissus, -a, -um, adj., found only in *f.*, Phoenician. As noun, **Phoenissa, -sae, f.**, a Phoenician woman, *esp.* Dido.

Phoenix, Phoenicis, m., Phoenix, a Greek chieftain, son of Amyntor, King of Argos. Becoming afraid of his father, he fled to Peleus, who received him kindly; he became the teacher of Achilles and his comrade in the Trojan War.

Pholoē, -ēs, f., Pholoē, a Cretan woman, slave among the Trojans, one of the prizes in the boat race.

Phorbās, Phorbantis, m., Phorbas, a Trojan, friend of Palinurus.

Phorcus, Phorcī, m., Phorcus. (1) A son of Pontus (Sea) and Gaea (Earth), a sea deity. (2) An Italian.

Phorcynis, -nidos, f., a daughter of Phoreys (= Phorcus [1]).

Phrixēus, -a, -um [*Phrixus, Phrixus. See Introductory Note to Ovid, Selection VII*], *adj.*, of Phrixus, Phrixus's.

Phryges: *see* Phryx.

Phrygia: *see* Phrygius.

Phrygiae: *see* Phrygius.

Phrygius, -a, -um [*Phryx*], *adj.*, Phrygian; by metonymy, since Troy belonged to Phrygia, Trojan. As nouns, **Phrygia, -ae** (*sc. terra*), *f.*,

Phrygia, a term of different meanings at different periods: in earlier times it included most of Western Asia Minor; Phrygiae, -arum, pl. f., Trojan women.

Phryx, Phrygis, m., a Phrygian; by metonymy, a Trojan.

Phthia, Phthiae, f., Phthia, a city and district in Thessaly, Greece, over which, one story said, Achilles ruled.

piaculum, -lī [*piō*], *n.*, a means of appeasing a deity, sin-offering, expiatory offering or sacrifice, atonement, expiation; by metonymy, that which requires atonement, sin, crime, guilt.

picea, -ae [*piceus: originally an adj., with arbor to be supplied*], *f.*, the pitch-pine tree, pitch-tree, pine.

piceus, -a, -um [*pix*], *adj.*, of pitch, pitchy; by metonymy, pitch-black, smoky, lurid, dark, black.

pictūra, -rae [*pingō*], *f.*, the art or process of painting; by metonymy, a painting, picture.

picturātus, -a, -um [*pictūra*], *adj.*, figured, embroidered, brodered, wrought.

pictus: *see* pingō.

pietās, -tātis [*pius*], *f.*, devotion to duty, dutifulness, in many senses (*see* § 66), merit, high character; of duty done toward parents and kinsfolk, filial piety, filial love, affection in general, love; of duty done toward the gods, devotion, piety, reverence; also of the dealings of gods with men, compassion, pity, sympathy, tenderness, graciousness, goodness, sense of right, justice.

piger, pigra, pigrum, adj., unwilling, reluctant; sluggish, inactive; lazy, laggard.

piget, pigere, piguit, —, impers., with *acc. of person and gen. of thing*, (*it*) irks one, (*it*) displeases or vexes one, one is displeased or vexed (*with*), one is disgusted (*with*), one regrets.

pignus, pignoris, n., something deposited as a pledge, security; in general, pledge, token, assurance.

pīla, pilae, f., a pillar, column; freely, mass of masonry, pier, mole.

pilentum, -ti, *n.*, a four-wheeled carriage, *luxurious and richly decorated, open on the sides, but with a top, used by Roman women in religious processions, and to carry sacred emblems, utensils, etc.*

Pilumnus, -nī, *m.*, Pilumnus, an old Italian deity, having to do, properly, with childbirth, described by Vergil as an ancestor (great-grandfather) of Turnus.

Pindus, Pindī, *m.*, Pindus, a lofty mountain range in Thessaly, Greece, close to the borders of Macedonia and Epirus. It was a seat of the Muses.

pīneus, -a, -um [pīnus], *adj.*, of pine or pines, pine (as *adj.*).

pingō, pingere, pinxī, pictus, *tr.*, paint, stain, dye, color; *with or without acū*, broider, embroider; *freely*, adorn. **pictus**, -a, -um, *pf. pass. part. as adj.*, painted, dyed, stained, gaily decorated, gay-colored, tattooed; broidered, embroidered, figured; adorned, decorated.

pinguis, -e, *adj.*, fat, rich in fat or oil, oily, unctuous, resinous, pitchy. *Fig.*, of the soil, rich, fertile; of altars, streaming with blood and fat, richly-laden, rich in victims.

pinifer, pinifera, piniferum [pinus + ferō], *adj.*, pine-bearing, pine-covered.

pinna, pinnae, *f.*, feather, *esp.* wing-feather; plume, wing, pinion.

pīnus, pīnūs or pīnī, *f.*, a pine-tree, pine; *by metonymy* (§ 203), a ship made of pine beams, a pine torch, fagot.

piō, -āre, -āvi, -ātus, *tr.*, appease, propitiate (the gods by sacrifice, etc.); atone for, expiate sin; avenge, punish guilt.

Pirēnis, -nidis [Pirēnē, Pirene, a spring near Corinth], *adj.*, of Pirene, Pirene's.

Pirithōūs, -ī, *m.*, Pirithōūs, a son of Ixion and King of the Lapithae; in company with Theseus he tried to carry off Proserpina from the underworld, but failed. His punishment for this sin is variously described.

piscis, piscis, *m.*, a fish.

piscōsus, -a, -um [piscis], *adj.*, abounding in fish, rich in fish.

pistrix, pistriceis, *f.*, a sea-monster, *e. g.* a whale, shark. The term is vaguely used of any strange creature of the deep. See **Pristis**.

Pittheus, Pittheī, *m.*, Pittheus, a son of Pelops. He was King of Troezen, in Arcadia, and father of Aethra, the mother of Theseus.

pīus, -a, -um, *adj.*, duty-doing, devoted to duty, dutiful, in many senses (§ 66); in general, just, virtuous, righteous, good; dutiful toward one's parents and kinsfolk, filial, affectionate, respectful, loyal; dutiful (*i. e.* maintaining right relations) toward the gods, pious, holy, pure, sacred; of the gods, kind, friendly, considerate.

pix, picis, *f.*, pitch.

placeō, placēre, placuī, placitum, or placeō, placēre, placitum est, *intr.*, please, be pleasing to, delight; *with mihi, tibi, etc.*, with *inf.*, I, you, etc., am resolved, have decided or decreed (to do something). **placitus**, -a, -um, *pf. pass. part.*, in *dep. sense*, as *adj.*, pleasing, welcome, agreeable, acceptable.

placidē [placidus], *adv.*, quietly, gently, peacefully, harmlessly.

placidus, -a, -um [placeō], *adj.*, quiet, gentle, peaceful, calm, tranquil, placid; kindly, friendly, gracious, propitious.

placitus: see **placeō**.

plācō, -āre, -āvi, -ātus [akin, probably, to placeō], *tr.*, make quiet, quiet, calm, still, soothe, pacify; appease, propitiate, reconcile.

1. **plaga**, plagae, *f.*, region, tract, district, realm.

2. **plaga**, plagae, *f.*, hunting-net, snare. The real difference between the rēte and the plaga is not known; the plaga, perhaps, was the smaller, placed across roads and narrow openings in the bushes. For the use of nets in hunting see **indāgō**.

plāga, plagae, *f.*, blow, stroke, thrust.

plangō, plangere, plānxi, plānctus, *tr.*, beat, strike, smite; *esp. used of beating the head, arms, or breast with the palms of the hands, or of tearing them with the finger nails, as an expression of grief; lament, bewail.* Cf. **plangor**.

plangor, plangōris [*cf. plangō*], *m.*, properly, a striking, beating, *esp. of the breast as a sign of grief; by metonymy, the noise thus made, lamentation, wailing, shriek, mourning.*

plānitiēs, -ēi [plānus], *f.*, level, plain.

planta, plantae, f., sole of the foot, foot.

plānus, -a, -um, adj., level, flat.

plaudō, plaudere, plausi, plausum, *intr.*, clap or beat the hands together, applaud; *of a bird, flap (with) the wings; tr.*, beat, strike; *with acc. of affect* (§§ 140, 144), beat out a dance, etc.

plaustrum, plaustrī, n., a wagon, a wain, heavy and noisy.

plausus, plausus [plaudō], *m.*, clapping of the hands, applause; flapping, beating, fluttering (*of wings*).

plēbs, plēbis, f., properly, the common people, the commons, the plebeians; *freely, the rank and file of an army, the common throng, the common soldiers.*

Plēiades, -dum, f. pl., the Pleiades, the seven daughters of Atlas (*see Atlas* [2]), and of Pleione, a sea nymph.

Plēmyrium, -ri or -rii, n., Plemyrion, a Sicilian promontory, near Syracuse.

plēnus, -a, -um [pleō, *old verb, fill*], *adj.*, well-filled, full of, filled with; full; filled; *of sails, swelling, bellying; with mēnsa, generous, richly-laden.*

plicō, -āre, -āvi or -ui, -ātus or -itus [originally plecō], *tr.*, fold, fold up, plait, double (*up*), coil.

plūma, plūmae, f., fine, soft feather; *in pl.*, downy feathers, down.

plumbum, plumbi, n., lead.

pluō, pluere, pluī, —, intr., usually *impers.*, (*it*) rains.

plūrimus: *see multus*.

plūs: *see multus*.

Plūtōn, Plūtōnis, m., Pluto, ruler of the underworld. *See* § 336.

pluvia, -ae [pluō], *f.*, rain; a shower.

pluviālis, -e [pluvia, pluuius], *adj.*, rainy; rain-bringing.

pluvius, -a, -um [pluō], *adj.*, rainy; rain-bringing.

pōculum, -lī, n., drinking-cup, goblet, beaker.

Podalirius, -rī or -rii, m., Podalirius, a Trojan.

poena, poenae, f., a fine, one of the earliest forms of punishment; satisfaction, compensation, expiation, atonement; punishment, torture, penalty; revenge, vengeance; **poenās sūmere or recipere**, exact a penalty or punishment; **poenās dare**, pay the penalty.

Poeni, Poenōrum [*akin to Phoenices*], *pl. m.*, properly, the Phoenicians, but regularly the Carthaginians, as one very prominent branch of the Phoenician people.

poliō, -īre, -ivī or -iī, -ītus, tr., make smooth, polish, furbish, burnish.

Politēs, -tae, m., Polites, a son of Priam and Hecuba, killed, before his parents' eyes, by Pyrrhus.

pollex, pollicis, m., a thumb.

polliceor, pollicēri, pollicitus sum, tr., offer, proffer, promise. **pollicitum, -tī, pf. pass. part. as noun, n.**, something promised, promise.

pollicitum: *see polliceor*.

pollicitus: *see polliceor*.

polluō, polluere, pollui, pollūtus, tr., properly, in physical sense, defile, pollute, stain, infect. *Fig.*, defile, violate, dishonor, outrage.

Pollūx, Pollūcis, m., Pollux, brother, or half-brother, of Castor; he was son of Jupiter by Leda, wife of Tyndareus, the King of Sparta, and so was immortal. He was very famous as a boxer. When Castor, who was mortal, died, Pollux wished to die, but could not, being immortal. Jupiter, however, agreed that the brothers might, turn and turn about, spend each one day in the upper world, one in the world below.

polus, poli, m., a pole, *i.e.* extremity of the axis on which the heavens and the earth revolve; by metonymy (§204), the sky, the heavens.

Polyboetēs, -tae, m., Polyboetes, a Trojan, priest of Ceres.

Polydōrus, -rī, m., Polydorus, a son of Priam, treacherously slain by Polymestor, King of Thrace, whose guest he was.

Polyphēmus, -mī, m., Polyphemus, one of the Cyclops in Sicily, whose single eye was put out by Ulysses.

Pōmetiū, -ōrum, pl. m., Pometii, usually called Pometia or Suessa Pometia, an ancient town of the Volsci, in Latium.

pompa, pompae, f., properly, a public procession, *esp.* in connection with solemn occasions, *e.g.* games, festivals, triumphs, funerals; funeral train, funeral rites; freely, sacred rites.

pōmum, pōmī, n., fruit in general; a particular fruit, the apple, the mulberry.

pōndus, ponderis [pendō], n., a weight, used with scales; weight, *i.e.* heaviness, quantity. *Fig.*, load, burden.

pōne, adv., after, behind.

pōnō, pōnere, posuī, positus [*this verb contains sinō, put*], *tr.*, put down, set down, place, lay, *lit.* and *fig.*; put off, lay aside, *lit.* and *fig.*; put up, set up, erect, build, found, establish; = **compōnō**, arrange for burial, lay to rest, bury, inter; = **imponō**, set or put on the table, serve up. *Fig.*, set up, establish, ordain, appoint, assign, fix.

pōns, pontis, m., a bridge; boarding-bridge, gangway, drawbridge; a bridge connecting a tower with the walls of a city.

pontus, pontī, m., the (open) sea, the deep; by metonymy, a sea, billow.

poples, poplitis, m., the ham, *i.e.* the region above and back of the knee; freely, knee; **poplitem succidere**, hamstring, *i.e.* disable by cutting the tendons back of the knee, disable.

populārīs, -e [populus], adj., of or belonging to the people, popular.

pōpuleus, -a, -um [pōpulus, the poplar], adj., of the poplar, poplar (*as adj.*).

populō, -āre, -āvī, -ātus, and popular, -ārī, -ātus sum, tr., lay waste, devastate, ravage, despoil, plunder. *Fig.*, rob, despoil of, deprive of.

populor: see **populō**.

populus, -lī, m., a people, as a body politic, a nation; the people as opposed to the governing powers; freely, throng, multitude, host, crowd.

porca, porcae, f., sow, pig.

porrigō, -rigere, -rēxī, -rēctus [**por** = **per** + **regō**], *tr.*, stretch out, spread out, extend; in *pass.*, in middle sense, spread out, stretch out.

porrō, adv., used (1) properly with expressions of motion, forward, onward, on and on, (2) with expressions of rest or locality, at a distance, afar, (3) of succession in time, again, in turn, (4) *fig.*, of succession in a discussion or narration, next, furthermore, besides.

Porsenna, -nae, m., Porsenna, a king of Etruria who tried to restore Tarquinus Superbus to his throne at Rome.

porta, portae, f., a gate, *esp.* of a city; in general, passageway, entrance, outlet, exit.

portendō, -tendere, -tendī, -tentus [**por** = **per** + **tendō**], *tr.*, properly, hold forth, stretch out. *Fig.*, point out the future, foretell, predict, foreshadow, presage, portend. **portentum, -tī, pf. pass. part. as noun, n.,** anything that foreshadows the future, omen, portent, sign.

portentum: see **portendō**.

porticus, -cūs, f., colonnade, portico, corridor, cloister.

portitor, -tōris [portō], m., carrier, conveyer; boatman, ferryman; warder, keeper, guardian (*said of Charon as Keeper of the Styx. In this sense the word is connected with portus; Charon is now harborman, keeper of a harbor*).

portō, -āre, -āvī, -ātus, tr., bear, carry, convey, bring.

Portūnus, -nī [portus], *m.*, Portunus, an Italian god of harbors, identical with Palaemon (§ 325).

portus, portūs [akin to porta], *m.*, properly, entrance; harbor, haven, port.

poscō, poscere, poposci, —, *tr.*, ask for urgently, demand, claim, beg; demand, require; with two accusatives, demand or ask something of another; (demand, i.e.) ask, inquire into; without object, ask; with *inf.* (§ 182), demand that, urge that.

positus: see **pōnō**.

possideō, possidēre, possēdī, possessus [por = per + sedeō], *tr.*, have in possession, be master of, hold, own, possess (contrast **possidō**).

possidō, possidere, possēdī, possessus, [por = per + sidō], *tr.*, take possession of, seize, master (contrast **possideō**).

possum, posse, potuī, —[potis + sum], *intr.*, be able, have the power (to), be in position (to), can; with *acc.* of neuter *adj.* or *pron.* (§ 146), sometimes, too, without such an *acc.*, can do, be able to do, have power, possess power or force. **potēns, potentis**, *pres. part.* as *adj.*, able, powerful, mighty, great; with *gen.*, having power over, swaying, ruling; *freely*, master of, ruler of.

post, adv., used (1) of space, behind, after, (2) of time, afterwards, in after days, after, hereafter. As *prep.* with *acc.*, used (1) of space, after, behind, (2) of time, after, since.

posterior: see **posterus**.

posterus, -a, -um [post], *adj.*, *comp.* posterior, posterius, *sup.* **postrēmus, -a, -um**, and **postumus, -a, -um**, coming after or next in time, next, following, ensuing; *freely*, future; in *comp.*, latter, later; in *sup.*, of space, hindmost, last, of time, latest, last; in *form* **postumus**, last-born, late born, last, applied esp. to a child born after its father's death. As *noun*, **postrēma, -mōrum**, *pl. n.*, the rear of anything.

posthabeō, -habēre, -habuī, -habitus [post + habeō], *tr.*, hold behind, set behind, set after, place after, esteem less, hold in less regard.

postis, postis, m., doorpost; door, esp. in *pl.*; *freely*, gate, entrance.

postpōnō, -pōnere, -posuī, -positus [post + pōnō], *tr.*, with *dat.* and *acc.*, set one thing after (behind) another, count one thing less than another.

postquam [post + quam], *conj.*, *prop.*, later than, after, since, when.

postrēmus: see **posterus**.

postumus: see **posterus**.

potēns: see **possum**.

potentia, -ae [potēns], *f.*, power, might, strength.

potestās, -tātis [*cf.* **potēns, potis**], *f.*, power, might; esp., legal or constitutional power, authority, sway. *Fig.*, power, authority, permission, opportunity, chance.

1. **potior, potīrī or potī, potitus sum** [potis], *intr.*, construed with *abl.*, become master of, gain control of, take or get possession of, get, gain, obtain; be master of, possess, enjoy.

2. **potior**: see **potis**.

potis, -e, adj., *comp.* **potior, potius**, able, powerful; with *est* = **potest**, is able, can; in *comp.*, preferable, better. **potius, n. sing. comp.** as *adv.* (§ 146), preferably, rather, more.

potitus: see 1. **potior**.

potius: see **potis**.

pōtō, -āre, -āvi, -ātus or pōtus, tr., drink, quaff.

prae, adv., before, in front. As *prep.*, with *abl.*, before. As *prep. prefix*, often with intensive force, from the idea of in front, at the head.

praeacūtus, -a, -um [prae + acūtus], *adj.*, sharp in front, sharp-pointed, sharp.

praebeō, praebēre, praebui, praebitus [prae + habeō], *tr.*, hold forth, hold out, offer, proffer, present; furnish, supply.

praeecēdō, -cēdere, -cessī, -cessum [prae + cēdō], *tr.*, go before, precede.

praecelesus, -a, -um [prae + celsus], *adj.*, very high, lofty.

praeceps, -cipitis [prae + caput], *adj.*, headforemost, headlong, heels over head. *Fig.*, steep, precipitous, sheer; headlong, in headlong flight or course, hasty, in haste, pell-mell, quick, speedy, swift; headstrong, violent. *As noun*, **praeceps**, **prae-cipitis**, *n.*, a perpendicular ascent or descent, a sheer or precipitous height, a steep, a precipice; the verge, edge of such a height.

praeceptum: see **praeceptiō**.

praeceptus: see **praeceptiō**.

praeceptiō, -cipere, -cēpi, -ceptus [prae + capiō], *tr.*, take beforehand. *Fig.*, anticipate, forestall; advise, admonish, teach, instruct; prescribe, bid, command. **praeceptum**, -ti, *pf. pass. part. as noun, n.*, an instruction; injunction, admonition, direction, rule.

praecipitō, -āre, -āvi, -ātus [praeceps], *tr.*, throw (down) headlong, cast or fling headlong, fling; drive headlong, impel, hurry, urge on, *lit. and fig.*; *intr.* (§151), rush down, descend swiftly, hasten, hurry.

praecipuē [praecipuus], *adv.*, especially, particularly, chiefly.

praecipuus, -a, -um [praecipitō], *adj.*, properly, taken before others, first chosen; choice, chief, especial, special, particular, peculiar.

praecīlārus, -a, -um [prae + clārus], *adj.*, properly, very bright. *Fig.*, brilliant, splendid, famous, illustrious, noble, glorious.

praecō, **praecōnis**, *m.*, a public crier, herald.

praecordia, -ōrum [prae + cor], *pl. n.*, properly, the diaphragm, midriff; freely, the heart, the breast.

praecutiō, -cutere, -cussi, -cussus [prae + quatiō], *tr.*, shake before, brandish before.

praeda, **praedae**, *f.*, booty, spoil, plunder, *esp. booty won in war*; freely, prey, prize.

praedicō, -dicere, -dixi, -dictus [prae + dicō], *tr.*, say beforehand; foretell, predict, prophesy; warn, charge, command, bid. **praedictum**, -ti,

pf. pass. part. as noun, n., prediction, prophecy.

praedictum: see **praedicō**.

praedō, **praedōnis** [praeda], *m.*, robber, plunderer, brigand, pirate, marauder.

praeēō, -ire, -ivī or -ii, -itum [prae + eō], *intr.*, go before, precede, be in advance.

praeferō, -ferre, -tulī, -lātus [prae + ferō], *tr.*, carry before, bear before; offer, proffer. *Fig.*, set one thing above or before another, prefer, esteem more highly.

praeiciō, -ficere, -fēci, -fectus [prae + faciō], *tr.*, set over, put in command or charge of, place in authority over.

praefigō, -figere, -fixī, -fixus [prae + figō], *tr.*, fix before, set before; fasten on the end of, fasten on; *with acc. and abl.*, fix one thing by means of another, fit with a tip, tip, point.

praeifixus: see **praefigō**.

praegnāns or **praegnās**, **praegnantis** or **praegnātis**, *adj.*, pregnant (*with*).

praelātus: see **praeferō**.

praemetuō, -metuere, -metuī, — [prae + metuō], *tr.*, fear beforehand, dread.

praemissus: see **praemittō**.

praemittō, -mittere, -misi, -missus [prae + mittō], *tr.*, send before or forward, send in advance.

praemium, **praemī** or **praemii** [prae + emō], *n.*, something specially taken or chosen, prize, reward, recompense.

praenatō, **praenatāre**, —, — [prae + natō], *tr. and intr.*, swim before, swim by; float by, flow by, glide by. **praepes**, **praepetis** [prae + petō, fly], *adj.*, swiftly flying, swift, fleet, nimble; *applied esp. to birds from whose flight omens were derived*; hence, ominous, of good omen.

praepinguis, -e [prae + pinguis], *adj.*, very fat; of soil, very rich, fertile.

praepōnō, -pōnere, -posuī, -positus [prae + pōnō], *tr.*, set one thing before (*i.e. as superior to*) another; put before, prefer.

praereptus: *see* praeripiō.

praeripiō, -ripere, -ripui, -reptus [prae + rapiō], *tr.*, hurry forward, and so hurry a thing away (before some one else can seize it), wrest from.

praerumpō, -rumpere, -rūpi, -ruptus [prae + rumpō], *tr.*, break off in front, break off. **praeruptus, -a, -um, pf. pass. part. as adj.**, broken, steep, precipitous, towering.

praeruptus: *see* praerumpō.

praesaepe, -pis [prae + saepiō], *n.*, properly, an inclosure; *esp.*, a stall, stable; beehive, hive.

praesāgus, -a, -um [prae + sāgus, prophetic], *adj.*, having knowledge of beforehand, foreknowing, foreboding.

praescius, -a, -um [prae + sciō], *adj.*, having knowledge of beforehand, foreknowing, divining.

praesēns: *see* praesum.

praesentia, -ae [praesēns], *f.*, presence.

praesentiō, -sentire, -sēnsi, -sēnsus [prae + sentiō], *tr.*, perceive or feel beforehand, foresee, detect.

praesideō, -sidēre, -sēdi, -sessum [prae + sedeō], *intr.*, sit before or over, preside over, have the care of, direct, control, watch, guard, defend, protect.

praesignis, -e [prae + signum], *adj.*, having a distinguishing mark, marked, distinguished; resplendent, conspicuous. *Cf.* insignis.

praestāns: *see* praestō.

praestō, -stāre, -stiti, -stitum or -stātum [prae + stō], *intr.*, stand before something. *Fig.*, be superior to, excel, surpass; **praestat, impers.**, (it) is better (best); *tr.*, surpass, outstrip, excel; show, display, exhibit. **praestāns, praestantis, pres. part. act. as adj.**, surpassing, superior, pre-eminent, signal, splendid.

praesum, praesesse, praefui, — [prae + sum], *intr.*, be before (something or some one); be over, be in charge of, have control of, be first or foremost. **praesēns, -sentis, pres. part. as adj.**, present, in person, in bodily presence, on hand, ready; instant, im-

mediate, speedy; ready, collected, resolute, firm; *of gods*, aiding in bodily presence (*cf.* "a very present help in time of trouble"), propitious, favorable, helpful; strong, powerful.

praetendō, -tendere, -tendi, -tentus [prae + tendō], *tr.*, stretch before, set in front of; stretch forth, extend; offer, proffer, present. **praetentus, -a, -um, pf. pass. part. as adj.**, stretched before, lying before; *freely*, before, opposite.

praetentus: *see* praetendō.

praeter, adv., past, by, beyond. *As prep. with acc.*, past, by, beyond; above, *lit. and fig.*; besides, in addition to; contrary to; except.

praetereā [praeter + is], *adv.*, properly, beyond this, besides, in addition, also; rarely, thereafter, hereafter, afterwards.

praetereō, -īre, -īvi or -īi, -itus [praeter + eō], *tr.*, go by, pass by, pass beyond, pass, outstrip.

praeterfugiō, praeterfugere, praeterfūgi, — [praeter + fugiō], *intr.*, fly or flee past or by.

praeterlābor, -lābi, -lāpsus sum [praeter + lābor], *tr.*, glide by; flow by; sail by, pass by.

praetervelor, -vehī, -vectus sum [properly, *pass.* of praetervelhō; *sc. equō, nāvi, etc.*], *tr.*, sail by, glide by, pass by or along.

praetexō, -texere, -texui, -textus [prae + texō], *tr.*, properly, weave in front; fringe, border, *lit. and fig.*; cover, conceal, cloak.

praetinguō, -tinguere, -tīnxi, -tīnctus [prae + tinguō], *tr.*, wet (beforehand, or at the end), moisten, steep.

praevertō, -vertere, -verti, -versus, and praevortor, praeverti, — [prae + vertō], *tr.*, outstrip, outrun, surpass, excel; preoccupy, occupy, possess, master.

praevideō, -vidēre, -vidi, -visus [prae + videō], *tr.*, see beforehand, foresee; see in time.

prātum, prāti, n., meadow, mead.

prāvus, -a, -um, adj., crooked. *Fig.*, crooked, perverse, wrong.

precor, precārī, precātus sum [*cf. prex*], *tr.*, pray for, ask for; pray to, supplicate, beseech, entreat, invoke; *intr.*, pray, implore, make entreaty or supplication.

prehendō,prehendere,prehendī,prehēnsus, or prēndō, prēndere, prēndī, prēnsus, tr., grasp, grasp at, catch, seize, clutch, lay hold on eagerly, quickly, or violently.

prehēnsō or prēnsō, -āre, -āvi, -ātus [*freq. of prehendō, prēndō*], *tr.*, grasp, grasp at, catch (*at*), seize, clutch.

prehēnsus: *see prehendō.*

premo, premere, pressi, pressus, tr., press, press down, squeeze; press with the feet, tread on, step on, tread; press down on, overwhelm, crush, oppress, lay low; *press one by pursuing him*, press hard on, pursue closely, beset, assail; drive, force, press home; (*press down, i.e.*) compress, close, shut; check, hold, stay, restrain; press down, weigh down, confine; cover, conceal, hide. *Fig.*, oppress, burden, weigh down, overwhelm, crush; repress, suppress, hide, conceal; repress, check, restrain; hamper; crush (*stifle*) grief; check, curb, control, rule.

prēndō: *see prehendō.*

prēnsō: *see prehēnsō.*

prēnsus: *see prehēnsō.*

pressō, -āre, -āvi, -ātus [*freq. of premo*], *tr.*, press, squeeze.

pressus: *see premo.*

pretium, preti or pretiī, n., price, value, worth; money, *as representing price*; reward, prize, guerdon.

prex, precis, f., prayer, entreaty.

Priamēius, -a, -um [*Priamus*], *adj.*, of Priam, Priam's, son or daughter of Priam.

Priamidēs, -dae [*Priamus*], *m.*, son of Priam.

Priamus, -mī, m., Priam. (1) *The aged King of Troy, husband of Hecuba, father of many sons and daughters, esp. Hector and Paris.* (2) *A Trojan, grandson of King Priam.*

pridem, adv., long ago, long since; **iam pridem**, long since, long ago, for a long time, this long time (*past*).

primaevus, -a, -um [*primus + aevum*], *adj.*, in one's first years, in the first period of life, young, blooming, fresh.

primō: *see prior.*

primum: *see prior.*

primus: *see prior.*

princeps, -cipis [*primus + capiō*], *adj.*, properly, first taken or chosen; first in space, time, or order, foremost, leading, chief. *As noun, princeps, -cipis, m.*, a chief, chieftain, leader; author (*of a race*), source, founder.

principium, -pi or -piī [*princeps*], *n.*, beginning. **principiō, abl. sing.** *as adv.*, of time, in the beginning, at first; of sequence (*balanced sometimes by inde*), in the first place, first, to begin with.

prior, prius, gen. priōris [*akin to prae*], *adj.*, in comp., of time or order, prior, first, previous; leading, in advance; = *an adv.*, first; *freely*, taking the lead. *As noun, prior, priōris, m.*, leader, winner; *in pl.*, the men of earlier days, the men of old, the ancients, ancestors, forefathers. **prius, n. sing. as adv.** (§ 146), before, sooner, rather; *in a series, balanced by mox or deinde*, at first; **prius . . . quam or priusquam**, rather than, before, until. *In sup.*, **primus, -a, -um**, used (1) of space or time, first, foremost, leading, earliest, most ancient, the first part (= *front, edge*) of, the extremity of, outer, the beginning of, (2) of rank or station, first, foremost, highest, leading, chief, principal, best, most noble. *The adj. is often best rendered by very, or by an adv. phrase*, at first, from the very outset. **primō, abl. sing. as adv.**, used properly in a contrast, at first; at the outset, in the beginning; **primum, acc. sing. as adv.**, used properly in a series, balanced usually by **mox, deinde, tunc**, at first, in the first

place; for the first time; *with omnium*, first of all; *in primis*, properly, among the first, especially, first and foremost; *ut, ubi, or cum primum*, when . . . first, as soon as; so *ut, ubi, or cum* with forms of the *adj. primus*, when . . . first, as soon as. As nouns, *primī, primōrum*, *pl. m.*, chiefs, leaders, nobles; *prima, primōrum*, *pl. n.*, the first place, the lead.

priscus, -a, -um [*akin to prior*], *adj.*, of or belonging to the former days, old-time, old, ancient, primitive; good old, venerable.

pristinus, -a, -um [*akin to prior*], *adj.*, former, one-time, old, original.

Pristis, *Pristis* [*by-form of Pistris = Pistris*], *f.*, *Pristis*, Sea-Monster, Shark, the name of a Trojan ship.

prius: see *prior*.

pro: see 1. *prō* (at the end).

1. **prō**, *prep.* with *abl.*, used (1) of space, *lit.* and *fig.*, before, in, in front of; (*before, in front of, i.e.*) in defense of, on behalf of, for the sake of; in return for, in compensation for, in retribution for; instead of, in place of, for, (2) *in modal relations*, in proportion to, according to; *prō sē*, to the best of one's ability, with might and main. As a *prep.* prefix, *prō* (old form, *prōd*), *pro*, before, in front, forth, forward, for.

2. **prō**, *interjection*, oh!, ah!, alas!

proavus, -vi [1. *prō + avus*], *m.*, great-grandfather; sire, forefather, ancestor.

probō, -āre, -āvi, -ātus [*cf. probus*, good, proper], *tr.*, properly, prove good or count good; try, test; approve, commend, sanction; *with inf.*, (*approve, i.e.*) be willing that something shall be done, permit, suffer.

Procās, Procae, *m.*, *Procas*, King of Alba Longa, father of Amulius and Numitor.

procāx, procācis [*procō*, ask, demand], *adj.*, bold, pert, saucy, insolent, impudent, wanton, shameless.

prōcēdō, -cēdere, -cessī, -cessum [1. *prō + cēdō*], *intr.*, go forth, come forth; go forward, move on, advance, proceed. *Fig.*, of time, etc., move on, advance, pass, glide on, proceed, go.

procella, -lae [1. *prō + 2. cellō*, old verb, dash down, strike down], *f.*, a driving storm, hurricane, tempest, blast, gust.

procerēs, -rum, *pl. m.*, chiefs, nobles, leaders, princes.

Prochyta, -tae, *f.*, *Prochyta*, a small island off the coast of Campania, near the promontory of Misenum, now *Procida*.

prōclāmō, -āre, -āvi, -ātus [1. *prō + clāmō*], *intr.*, cry out, cry aloud, exclaim.

Procris, Procris, *f.*, *Procris*, wife of *Cephalus*, King of *Phocis*, Greece. She was accidentally shot by her husband while he was hunting; she had, out of jealousy, followed him into the woods.

procul, *adv.*, at a distance (the amount or measure of the distance must be determined by the context), afar off, far away, far, from afar; at a little distance, near by, hard by.

prōcumbō, -cumbere, -cubui, -cubitum [1. *prō + cumbō*, old verb, lay], *intr.* (§ 151), properly, lay (= fling) one's self forward, fall forward, pitch forward, sink forward, sink down, fall, be laid low; bend forward, lean forward.

prōcurrō, -currere, -cucurri or -curri, -cursum [1. *prō + currō*], *intr.*, run forth, run forward, rush onward or against, charge. *Fig.*, run out, jut out, project.

prōcursus, -sūs [*prōcurrō*], *m.*, properly, a running forward, onset, charge.

procurvus, -a, -um [1. *prō + curvus*], *adj.*, curved, crooked, winding.

procus, procī [*procō*, ask, demand], *m.*, suitor, wooer, lover.

prōd: see 1. *prō* (at the end).

prōdeō, -ire, -ivi or -iī, -itum [*prōd = 1. prō + eō*], *intr.*, go forth, come forth; go forward, advance.

prōdigium, -gī or -gīi, *n.*, prophetic sign, omen, portent, prodigy.

prōditō, -ōnis [prōdō], *f.*, information, evidence; betrayal, treachery.

prōditus: *see* prōdō.

prōdō, -dere, -didī, -ditus [1. prō + dō], *tr.*, give forth, put forth; *put forth in speech or writing*, make known, publish; hand down, deliver, transmit; hand or deliver over to an enemy ('give away'), betray.

prōducō, -ducere, -dūxī, -ductus [1. prō + ducō], *tr.*, lead forth, bring forth, bring forward; bring forth, bear, produce, rear. *Fig.*, draw out, drag out, prolong.

proelium, proeli or proelii, *n.*, battle, combat, fighting, strife.

prōfānus, -a, -um [pro = 1. prō + fānum, temple], *adj.*, properly, (*before, i.e.*) without or outside a temple, unhallowed, unholy, profane; of persons, not inducted into the sacred mysteries, uninitiated, unhallowed, unholy.

profectus: *see* proficiscor.

prōferō, -ferre, -tulī, -lātus [1. prō + ferō], *tr.*, bear forth, bear forward; carry forward; extend, advance, stretch, spread.

prōficiō, -ficere, -fēcī, -fectus [1. prō + faciō], *properly, tr.*, with reflex. *pron.* as object, set one's self forward, make headway; *intr.* (§ 151), be of profit, be useful.

proficiscor, proficiscī, profectus sum [pro = 1. prō + faciō], *intr.*, properly, (*make, i.e.*) set one's self on the way, set out (*for*), depart, go, proceed, come. *Fig.*, proceed from, come from, spring from.

prōflō, -flāre, -flāvī, -flātus [1. prō + flō, blow], *tr.*, blow forth, breathe forth.

profor, -fārī, -fātus sum [pro = 1. prō + for], *tr.*, speak out, speak.

profugus, -a, -um [pro = 1. prō + fugiō], *adj.*, flying, fleeing, in flight, fugitive. *As noun*, profugus, -gī, *m.*, a fugitive, exile.

profundus, -a, -um, *adj.*, deep, high, towering. *Fig.*, deep, profound, in-

tense, abysmal. *As noun*, profundum, -dī, *n.*, depth; *esp.*, the deep, the deeps, the sea.

prōgeniēs, -ēi [1. prō + gignō], *f.*, properly, birth, descent, lineage; *by metonymy*, offspring, descendant, progeny, descendants, race, nation; *of an individual*, offspring, descendant, child.

prōgignō, -gignere, -genuī, -genitus [1. prō + gignō], *tr.*, beget, bear, bring forth, produce.

prōgredior, -gredi, -gressus sum [1. prō + gradior], *intr.*, go forth, go forward, come forth, advance, proceed.

prōgressus: *see* prōgredior.

prohibeō, -hibēre, -hibui, -hibitus [1. prō + habeō], *tr.*, hold back or off, keep off, ward off, drive off, avert, debar; keep from, restrain, prevent, hinder.

prōiciō, -icere, -iēcī, -iectus [1. prō + iaciō], *tr.*, throw forth, throw away, cast forth, cast, fling, throw, hurl; throw or fling away, give up, renounce, resign. **prōiectus**, -a, -um, *pf. pass. part. as adj.*, (*thrown forward, i.e.*) jutting out.

prōiectus: *see* prōiciō.

prōlābor, -lābī, -lāpsus sum [1. prō + lābor], *intr.*, slide or slip forward; fall down, fall to ruin or decay, perish.

prōlāpsus: *see* prōlābor.

prōlēs, prōlis, *f.*, shoot; offspring, child, son, descendant; *in coll. sense*, descendants, progeny, line, race; birth, lineage, pedigree, descent.

prōluō, -luere, -luī, -lūtus [1. prō + 1. luō], *tr.*, wash forth or out, wash away, wash down; wash, drench, moisten.

prōluviēs, -ēi [prōluō], *f.*, overflow, inundation; *by metonymy*, discharge.

prōmereō, -merēre, -meruī, -meritus, and prōmereor, -merēri, -meritus sum [1. prō + mereō, mereor], *tr.*, earn, deserve; *with dē and an abl.*, expressed or to be supplied, to deserve well (or ill) of a person, to do him favors (or injuries). *See* mereō.

Promēthidēs, -dae [Promētheus, Prometheus, 'Forethought'], *m.*, son of Prometheus, *i.e.* Deucalion.

prōmissum: see **prōmittō**.

prōmissus: see **prōmittō**.

prōmittō, -mittere, -misi, -missus [1. **prō + mittō**], *tr.*, properly, send forth. *Fig.*, proffer, offer, promise, agree. **prōmissum, -si, pf. pass. part. as noun, n.**, promise, agreement, covenant.

prōmō, prōmere, prōmpsi, prōptus [1. **prō + emō**], *tr.*, take out, bring forth, bring out, produce; with reflex. *pron.*, come forth. *Fig.*, put forth, display. **prōptus, -a, -um, pf. pass. part. as adj.**, easily brought forth, easily produced; of a task, easy, simple.

1. **prōptus:** see **prōmō**.

2. **prōptus, prōptūs** [prōmō], *m.*, a bringing forth, capability of being brought forth. The noun is found only in the *abl. sing.*, in one phrase, in **prōptū est**, it is easy.

pronepōs, -pōtis [pro = 1. **prō + nepōs**], *m.*, great-grandson.

prōnuba: see **prōnubus**.

prōnubus, -a, -um [1. **prō + nūbō**], *adj.*, having to do with marriage, marriage, nuptial. As noun, **prōnuba, -bae, f.**, bride-woman, bride's attendant, matron of honor, *i.e.* a married woman who attended a bride at her wedding; as epithet of Juno, the goddess of marriage (§ 314), goddess of marriage, bride-escorting.

prōnus, -a, -um, adj., turned or bent forward, bending or leaning forward, headlong, headfirst, headforemost; down-sloping, sloping, inclined. *Fig.*, easy, smooth.

prōpāgō, -ginis [1. **prō + root of pangō**], *f.*, properly, a shoot or twig of a plant bent down (fixed) so as to take root in the ground, layer, shoot. *Fig.*, offspring; in coll. sense, progeny, descendants, race, stock.

prope, adv., comp. propius, near, near by, used with expressions of rest,

motion from or toward. *Fig.*, with **aspiciō, etc.**, (from close at hand, *i.e.*) closely, carefully. As *prep.*, with *acc.*, near, close to.

properē [*cf.* **properō**; **properus**, hastening, speedy], *adv.*, hastily, speedily, in haste, quickly.

properō, -āre, -āvi, -ātus, intr., hasten, hurry, make haste; with *inf.*, be in haste, and, *fig.*, be eager or anxious (that); *tr.* (§ 143), hasten, quicken, speed.

prōpexus, -a, -um [1. **prō + pectō**, comb], *adj.*, combed forward, hanging down, streaming, flowing.

propincus, propinqua, propincum [**prope**], *adj.*, near, neighboring, close by, close at hand; near in lineage, related, kindred, akin. Note: for the spelling see note on *secuntur*, i. 185.

propinquō, -āre, -āvi, -ātus [**propincus**], *intr.*, come near (to), draw near (to), approach.

propior, propius [**prope**], *adj.*, in *comp.*, nearer, in space or in time. As noun, **propiora, -ōrum, pl. n.**, the nearer place, the nearer space. In *sup.*, **proximus, -a, -um**, nearest in space or in time, next; freely, nearest, next in worth, rank, etc., most like; = an *adv.*, hard by, close by.

propius: see **prope**.

prōpōnō, -pōnere, -posui, -positus [1. **prō + pōnō**], *tr.*, put forth, set forth, place before; offer, proffer. **prōpositum, -ti, pf. pass. part as noun, n.**, what is set before a person, purpose, resolve, plan.

proprius, -a, -um, adj., properly, own, very own, of things that only one person can have, used of all three persons and both numbers, my, our, your, his, her, their (very own); peculiar, special; (one's very own forever; hence) lasting, abiding, permanent.

propter, prep. with acc., near to, close to, by; on account of, through, because of.

prōpugnāculum, -li [1. *prō* + *pugnō*], *n.*, something that fights for (defends) one, defense, bulwark, rampart, battlement.

prōra, *prōrae*, *f.*, prow of a ship; (*by metonymy*), ship.

prōripiō, -ripere, -ripui, -reptus [1. *prō* + *ripiō*], *tr.*, hurry forth or forward, drag forth; *with reflex. pron.*, or *intr.* (§ 151), rush forth, dash forth, hasten away, hurry.

prōrumpō, -rumpere, -rūpi, -ruptus [1. *prō* + *rumpō*], *tr.*, cause to break forth, send forth, belch forth; *intr.* (§ 151), or *in pass.*, *with reflex. force* (§§ 166-167), burst forth, rush forth.

prōruptus, -a, -um, *pf. pass. part.*, *in reflex. sense* (§§ 166, 186) or as *deponent*, as *adj.*, bursting forth or out, streaming, rushing, impetuous, raging, furious.

prōruptus: *see* **prōrumpō**.

prōscindō, -scindere, -scidi, -scissus [1. *prō* + *scindō*], *tr.*, split open (*in front*), split, cleave.

prōsequor, -sequi, -secutus sum [1. *prō* + *sequor*], *tr.*, follow (*forth*), accompany, attend, escort, conduct. *Fig.* pursue, continue (*a story*).

Prōserpina, -nae, *f.*, Proserpina, daughter of Ceres. As wife of Pluto she was queen of the underworld. *See* § 336.

prōsiliō, *prōsilire*, *prōsilui* or *prōsilii*, — [1. *prō* + *saliō*], *intr.*, leap forth, spring forth, dart forth.

prōspectō, -āre, -āvi, -ātus [*freq. of* *prōspiciō*], *tr.*, look forth or out on, follow with one's eyes, look at eagerly, gaze on; look forward to, expect, await, wait for.

prōspectus, -tūs [*prōspiciō*], *m.*, out-look, prospect, view, sight.

prōsper or **prōsperus**, *prōspēra*, *prōsperum*, *adj.*, favorable, auspicious.

prōspiciō, -spicere, -spexi, -spectus [1. *prō* + *speciō*, *old verb*, look, look at], *intr.*, look forward, look into the distance, look forth and see; *tr.*, see in the distance, espy, descry, discern; look out on, gaze on, behold.

prōsum, *prōdesse*, *prōfui*, — [1. *prō*, *prōd* + *sum*], *intr.*, be useful (*to*), be of use or service, profit, avail, help.

prōtēctus: *see* **prōtegō**.

prōtegō, -tegere, -tēxi, -tēctus [1. *prō* + *tegō*], *tr.*, cover in front, cover; defend, protect.

prōtendō, -tendere, -tēdi, -tentus [1. *prō* + *tendō*], *tr.*, stretch forth, stretch out, extend.

prōtentus: *see* **prōtendō**.

prōterreō, -terrēre, -terruī, -territus [1. *prō* + *terreō*], *tr.*, frighten forth, frighten away, frighten into flight, scare away, drive into flight.

Prōteus, *Prōtei*, *m.*, Proteus, a sea-god capable of assuming many shapes. He guarded Neptune's *phōcae*. If a mortal seized Proteus, while Proteus slept, the god assumed many shapes — fire, water, etc. But if the mortal clung to Proteus, the god at last returned to his original shape, and prophesied to the mortal his destiny.

prōtinus [1. *prō* + *tenus*], *adv.*, of space, forward, onward, straight on; of time, continuously, uninterruptedly; forthwith, straightway, instantly, immediately.

prōtrahō, -trahere, -trāxi, -tractus [1. *prō* + *trahō*], *tr.*, draw forth, drag forth.

prōturbō, -āre, -āvi, -ātus [1. *prō* + 1. *turbō*], *tr.*, rout, disturb, dislodge, repel, drive away.

prōvectus: *see* **prōvehō**.

prōvehō, -vehere, -vexi, -vectus [1. *prō* + *vehō*], *tr.*, bear or carry forward; *in pass.*, *in middle sense*, go forward, move, proceed; *with equō* or *nāvi*, expressed or to be supplied, ride (*on*), sail. *Fig.*, proceed in speech, go on, continue.

prōvolvō, -volvere, -volvi, -volūtus [1. *prō* + *volvō*], *tr.*, roll forward, roll over, turn over.

proximus: *see* **propior**.

prūdētia, -ae [*originally* *prōvidētia*, from *prōvideō*, foresee], *f.*, foresight, power of foreseeing the future, prophetic skill; insight.

pruinŏsus, -a, -um [pruīna, hoar-frost], *adj.*, frosted, frozen.

prūna, prūnae, f., a live (*burning*) coal.

prūnum, prūni, n., a plum.

Prytanis, -nis, m., Prytanis, a Trojan, killed by Turnus.

pūbēns, pūbentis, adj., full-grown, mature; of plants, ripe, juicy, full of sap.

pūbēs, pūbis [*cf.* pūber or pūbēs, *adj.*, full-grown], *f.*, signs of maturity, the genital parts; waist, thigh, groin; by metonymy, in coll. sense, grown-up persons, young persons; in general, company, body, throng; men, people, folk; esp., warriors (*cf.* iuvenis, iuventūs), warrior host, martial host.

pūbēscō, pūbēscere, pūbuī, — [pūbēs], *intr.*, come to maturity, become mature, come to man's estate, grow up.

pūblicus, -a, -um, adj., belonging to a whole people, belonging to a State; free to all, common.

pudet, pudēre, puduī, —, or pudet, pudēre, puditum est, impers., construed with *acc.* of person and *gen.* of thing, (*it*) shames one, puts to shame, makes ashamed, one is ashamed before, one feels shame before or in the presence of, one thinks with shame of, one shrinks from, is loath.

pudor, pudōris [*cf.* pudet], *m.*, shame as a force that restrains men from wrongdoing, respect for public opinion, sense of shame, honor, modesty, self-respect.

puella, -lae [*feminine dim.* of puer, child], *f.*, maiden, girl.

puellāris, -e [puella], *adj.*, girlish.

puer, puerī, m., child, esp. boy; in *pl.*, children, male or female.

puerilis, -e [puer], *adj.*, childish, boyish, youthful.

pugna, pugnae [pugnus], *f.*, properly, a fight with fists, hand-to-hand encounter; fight, battle, combat, conflict, encounter.

pugnātor, -tōris [pugnō], *m.*, fighter. As *adj.*, pugnacious, fond of fighting, fighting, warlike.

pugnō, -āre, -āvi, -ātum [*cf.* pugna,

pugnus], *intr.*, fight, contend; fight with, struggle against, resist, oppose; *tr.*, with *acc.* of effect (§ 140), fight, wage.

pugnus, pugnī, m., a fist.

pulcher, pulchra, pulchrum, adj., beautiful, handsome, lovely, fair. *Fig.*, noble, glorious, illustrious.

pullulō, -āre, -āvi, -ātum [pullulus, *dim.* of pullus, a young animal], *intr.*, with *abl.*, properly, be with young (said both of plants and animals); freely, sprout with, be pregnant with, bear, produce.

pullus, -a, -um, adj., blackish-gray, dusky (*esp.* of mourning garments).

pulmō, pulmōnis, m., lung.

pulsō, -āre, -āvi, -ātus [*freq.* of pellō], *tr.*, strike often or with violence, beat, lash, smite; batter, shatter; cause to shake, make . . . tremble. *Fig.*, disturb, disquiet, assail, vex.

1. pulsus: see pellō.

2. pulsus, pulsūs [pellō], *m.*, striking, beating, beat, stroke; stamping, tramping.

pulvereus, -a, -um [pulvis], *adj.*, dusty.

pulverulentus, -a, -um [pulvis], *adj.*, dusty, dust-covered.

pulvis, pulveris, m., dust, dry earth, mold, sand.

pūmex, pūmicis, m., pumice-stone; in general, porous rock, crannied rock.

pūniceus, -a, -um [*akin* to Pūnicus], *adj.*, properly, scarlet, crimson, red (*used esp.* of crimson produced by Tyrian [Carthaginian] dyes); often rendered by purple. See purpura.

Pūnicus, -a, -um [*akin* to Poenī], *adj.*, Punic, Carthaginian.

puppis, puppis, f., stern of a ship; by metonymy, ship, boat, vessel.

pūrgō, -āre, -āvi, -ātus [pūrus + agō], *tr.*, properly, drive or force into cleanliness or purity, make clean; purify; with *sē*, clear one's self away, i.e. remove one's self, vanish.

purpura, -rae, f., properly, a color in which sometimes red, sometimes blue predominated; crimson color, crimson, purple.

purpureus, -a, -um [purpura], *adj.*, crimson, red, purple; *freely, with loss of the idea of definite color*, bright, brilliant, shining, glowing, beautiful.

pūrus, -a, -um, adj., clean, pure, clear, bright; plain, simple, unadorned; *with campus*, clear, open, unobstructed; *with hasta*, headless, without an iron head (*the exact point of the adj. in this expression is not clear*). *Fig.*, pure, unmixed.

putō, -āre, -āvi, -ātus, tr., properly, cut vines, etc. (*cf. 'amputate,' which shows the same root*), then, clear or clean by cutting, prune, set in order. *Fig.*, set accounts in order (*by cutting apart and separating their elements*), reckon; think, consider, reflect on, ponder; deem, suppose. *Note: we may have here forms of two different verbs.*

Pygmalion, -ōnis, m., Pygmalion, son of Belus, King of Tyre, and brother of Dido. He killed Sychaeus, the husband of Dido.

pyra, pyrae, f., a funeral pile, pyre.

Pyracmōn, -monis, m., Pyracmon, a Cyclops at the forge of Vulcan.

Pŷramus, -mī, m., Pyramus, a young man of Babylon.

Pyrgō, Pyrgūs [a Greek form], *f.*, Pyrgo, nurse of Priam's children.

Pyroīs, -ēntis [a Greek word, meaning the fiery, fire-flash], *m.*, Pyroīs, Fire-Flash, one of the steeds of the sun-god.

pyrōpus, -pī, m., gold-bronze, pyrops, a mixed metal, three parts copper, one part gold.

Pyrrha, Pyrrhae, f., Pyrrha, daughter of Epimetheus. She was cousin and wife of Deucalion.

Pyrrhus, Pyrrhi, m., Pyrrhus, son of Achilles, called Neoptolemus ('New [=Late] Warrior'), because he did not take part in the Trojan War till late, after his father's death. Later, he had a kingdom in Epirus and was slain by Orestes.

Q

1. **quā, rel. adv.**: see 1. **quī**.

2. **quā, interrog. adv.**: see 1. **quis**.

3. **quā, indef. adv.**: see 2. **quis**.

quācumque: see **quicumque**.

quadrigae, -gārū [akin to quattuor + iugum, iungō], *pl. f.*, a four-horse team; *by metonymy*, a chariot drawn by four horses, car.

quadriiugis, -e, and quadriiugus, -a, -um [akin to quattuor + iugum], *adj.*, yoked four abreast; *of a chariot*, with four horses, four-horsed.

quadrupēs, -pēdis [akin to quattuor + pēs], *adj.*, four-footed. *As noun*, **quadrupēs, -pēdis, c.**, four-footed animal, quadruped; *esp.*, a steed.

quaerō or quaesō (older form), **quaerere or quaesere, quaesivī or quaesii, quaesitus, tr.**, seek, search for, look for, seek to secure or gain; search into, examine, investigate; seek successfully, earn, get, procure; seek unsuccessfully, lose, miss, lack; ask, ask for, inquire (into), demand; *with inf.*, seek, try, attempt, essay, desire, wish. *Note: the form quaesō is usually parenthetical, I beg, I pray.*

quaesitor, -tōris [old form of quaestor: cf. quaerō, quaesō], *m.*, investigator, inquisitor, examiner, judge.

quaesitus: see **quaerō**.

quaesō: see **quaerō** (*esp. at the end*).

quālis, -e [cf. 1. **quī**, 1. **quis**], *adj.*, used (1) *as interrog.*, of what sort?, of what kind?, what?, (2) *as rel.*, of what sort, what, *esp. as correlative to tālis*, expressed or to be understood, such . . . as, as, such as; *in comparisons*, it is virtually equivalent to a conj., balanced by tālis, sic, haud secus, etc., even as, just as, precisely as, as, (3) *in exclamations*, what sort of!, what a sight!

quam [cf. 1. **quī**, 1. **quis**], *adv.*, used (1) *as interrog.*, how?, how much?, how greatly?, (2) *as rel.*, how, how much, as; *with correlative tam*, expressed or to be understood, as much . . . so much, so . . . as, as . . . as;

after comparatives, than; with superlatives, as possible, e.g. **quam primum**, as soon as possible. For **prius . . . quam** or **priusquam** see **prior**; for **antequam** see **ante**.

quamquam, conj., although, though; to introduce a correction or an amendment of a preceding statement, and yet, however, but.

quamvis [**quam** + **vis**, from 2. **volō**], properly, adv., as much as you wish, as you will, however much, however; usually as conj., however much, granting that, although:

quandō. I. Adv., (1) *interrog.*, at what time?, when?, (2) *indef.*, at any time, ever. II. Conj., (1) *in temporal clauses*, when, (at) what time, (2) *in causal clauses*, since, because, seeing that.

quantus, -a, -um, *adj.*, used (1) as *interrog.*, how big?, how great?, how large?, of what size?, or, in scornful sense, how little?, (2) as *rel.*, correlative to **tantus**, expressed or to be understood, as great as, as much as, as, (3) *in exclamations*, how great! **quantum**, *n. sing. as adv.* (§ 146), (1) *rel.*, as much as, as far as, (2) *in exclamations*, how greatly!, how much!, how sadly!, how!

quārē [**quā** + **rē**, *abl. sing. of rēs*], *adv.*, (1) *interrog.*, on what account?, for what reason?, why?, (2) *rel.*, on which account, for which reason, wherefore, for this reason, therefore.

quārtus, -a, -um [*akin to quattuor*], *ordinal num. adj.*, fourth.

quassō, -āre, -āvī, -ātus [*freq. of quatiō*], *tr.*, shake violently, toss, brandish; shake to pieces, shatter, batter.

quater [*akin to quattuor*], *num. adv.*, four times; **terque quaterque**, *freely*, again and again, repeatedly, many times, exceedingly.

quatiō, **quaterē**, —, **quassus**, *tr.*, shake, agitate, stir, cause to shiver or tremble; shatter, batter, demolish, destroy, overthrow; strike, smite, lash. *Fig.*, vex, harass.

quattuor, *num. adj.*, *indecl.*, *in pl.*, four.

-que, *conj.*, and, joining closely together the two parts of one whole; usually appended to the word it adds or to the first word of the clause it adds; with emphasis on the added word, and indeed, and in fact; at times best translated by *or*, or, after *neg. expressions*, by *but*; used to introduce a detail illustrating a general statement, and in particular; in a phrase or clause that gives the result of what precedes, and as a result; with temporal or quasi-temporal force, and forthwith, and at once, and lo! **-que . . . -que**, *et . . . -que*, **-que . . . et**, **-que . . . atque**, both . . . and.

quēō, **quīre**, **quīvī** or **quīl**, **quitum**, *intr.*, chiefly in *neg. expressions*, be able, can.

Quercēns, **Quercentis**, *m.*, **Quercens**, a *Rutulian*.

quercus, **quercūs**, *f.*, oak-tree, oak; by *metonymy*, garland of oak leaves, oak crown.

querēla, -lae [**queror**], *f.*, complaint, plaint.

queror, **querī**, **questus sum**, *tr.*, complain (of), bewail, lament, bemoan; *intr.*, moan, utter a plaintive cry or note; with *inf.*, complain (that), lament (that).

questus, **questūs** [**queror**], *m.*, complaint, plaint, lamentation.

1. **quī**, **quae**, **quod**, *rel. adj. and pron.*, who, which, what, that, whoever, whatever, (he) who, etc.; used often where English is content with a *dem. or a pers. pron.*, he, she, this; **quod**, *n. sing. acc.*, in *entreaties*, etc., as a *virtual conj.* (see note on ii. 141), *lit.*, as to which, *freely*, but; so in **quod sī**, but if; **quō . . . (eō)**, with *comparatives*, the more . . . the more; **ex quō** (*sc. tempore*), ever since, since. **quā** (*sc. viā or parte*), *abl. sing. as adv.*, where, whither; in what manner.

2. **quī**, *interrog. adj.*: see 1. **quis**.

quia [*acc. pl. n. of 1. quī*], *conj.*, because. Cf. **quod**.

quianam [**quia** + **nam**], *adv.*, why, pray?, why?, wherefore?

quicquam: *see quisquam.*

quicumque, quaecumque, quidcumque or quodcumque [1. *quī*], *indef. rel. pron. and adj.*, whoever, whosoever, whatever, whatsoever; = *quīvis* or *quīlibet*, any at all, every possible, every. *quācumque* (*sc. viā* or *parte*), *abl. sing. as adv.*, by whatsoever way, whithersoever, wherever.

quid: *see* 1. *quis*.

quidam, quaedam, quiddam, *indef. pron.*, a certain (man, woman, thing, as in the sentence, "A certain lawyer . . . tempted him"). *quīdam*, *quaedam*, *quoddam*, *indef. adj.*, certain, some.

quidem, *adv.*, indeed, in sooth, truly; yet, however; *quidem* . . . *sed*, *sed tamen*, *autem*, to be sure, true, yes . . . but (*none the less*).

quiēs, quiētis, *f.*, rest, repose, quiet, peace; *esp.*, sleep, slumber, or the quiet of death, death; respite, pause.

quiēscō, quiēscere, quiēvī, quiētum [*quiēs*], *intr.*, become quiet, go to rest, rest, repose; *in pf. system*, be at rest, be quiet, be still; rest from doing something, cease, desist from. *quiētus*, -a, -um, *pf. pass. part.*, in *dep. sense*, as *adj.*, properly, having come to rest, at rest, calm, peaceful, gentle, quiet, tranquil.

quiētus: *see* *quiēscō*.

quīn [*quī*, *old abl. sing. of* 1. *quī* and 1. *quis* + *nē*, not]. I. *Adv.*, used (1) as *interrog.*, *lit.*, how . . . not?, why . . . not?, (2) in *exhortations*, *esp. in the phrases*, *quīn et*, *quīn etiam* (*from the lit. sense*, why . . . not?, an affirmative meaning, by all means, certainly, was easily developed), come now, now, nay, nay more, nay even. II. *Conj.*, in *rel. connections*, in *clauses dependent on neg. expressions*, so that . . . not, that . . . not, that; after *neg. expressions of hindrance* (*hinder*) . . . from . . . (*doing something*).

quīn et or etiam: *see* *quīn*.

quīni, quīnae, quīna, *distrib. num. adj.*, in *pl.*, five at a time; freely, five.

quīnquāgintā, *num. adj.*, *indecl.*, in *pl.*, fifty.

quinque, *num. adj.*, *indecl.*, in *pl.*, five.

quippe, *adv.*, truly, surely, in sooth, no doubt, doubtless, without fail, in fact; with *ironical or sarcastic force*, in sooth, of course; as *conj.*, in *clauses introducing an explanation*, you see, you know, for, inasmuch as.

Quirinus, -nī, *m.*, Quirinus, a name given to Romulus after he was translated from earth to heaven, the deified Romulus.

1. *quis*, *quis*, *quid*, *interrog. pron.*, who?, which?, what?; loosely used as = *uter*, which of (the) two? As *adj.*, *quī*, *quae*, *quod*, which?, what?, what sort of? *quid*, *n. sing. as adv.*, why?, for what reason?, in what respect?, on what account? *quid* (*sc. putāssset, fēcissset, or the like*) *sī*, what (would one have thought, would one have done) if? *quā* (*sc. parte* or *viā*), *abl. sing. as adv.*, how?, in what way?

2. *quis* or *quī*, *qua*, *quid*, *indef. pron.*, any one, anything, any, some one, something, some. As *adj.*, *quī*, *quae* or *qua*, *quod*, any, some. *quā* (*sc. parte* or *viā*), *abl. sing. as adv.*, any way, in any wise, at all.

quis: *old dat. and abl. pl. of* 1. *quī*.

quisnam and *quīnam*, *quaenam*, *quidnam* or *quodnam*, *interrog. pron. and adj.*, an emphatic *quis*, etc., who, pray?, what, pray?, who?, what?

quisquam, *quaequam*, *quicquam*, *indef. pron. and (rarely) adj.*, used in *neg. sentences*, any one, anything, any.

quisque, *quaeque*, *quidque* or *quodque*, *indef. adj. and pron.*, each one, every one, everything, each, every.

quisquis, *quaequae*, *quidquid* or *quicquid*, *indef. rel. pron. and adj.*, whoever, whatever, whosoever, whatsoever.

quīvis, *quaevis*, *quidvis* [1. *quī* + *vīs*, from 2. *volō*], *indef. pron.*, whom or what you wish, any one (and every one) you please, anything (and everything) you will. *quīvis*, *quae-*

vīs, quodvīs, adj., whatever you will, any (=every), every.

1. quō [from **1. quī** and **1. quis**: cf. **eō**, thither, **eōdem**], *adv.*, used (1) as *interrog.*, whither?, to what place?, where?, for what purpose?, wherefore?, to what end?, (2) as *rel.* (here often a *conj.*), whither, where.

2. quō [*abl. sing. of 1. quī*], *conj.*, properly, by which (thing), whereby, in order that, to the end that, that, used esp. in purpose clauses which contain a *comp. adj.* or *adverb.*

quōcircā, conj., for which reason, wherefore; therefore.

quōcumque [from **quicumque**], *adv.*, whithersoever, in any direction (whatever), no matter whither; as *conj.*, in whatsoever direction, whithersoever.

quod [*acc. sing. n. of 1. quī*], *conj.*, properly, to what extent (§ 146), the extent (degree) to which, in so far as, in as much as, in that, that, because; as to the fact that; **nisi quod**, except in so far as. See also **1. quī**.

quod sī: see **1. quī**.

quōnam [**1. quō** + **nam**], *interrog. adv.*, whither, pray?, whither?

quondam, adv., properly, of the past, at one time, once, formerly, aforetime, of old, in days gone by; of the future, one day, some day, by and by, at any time, ever; = **nōnnumquam**, sometimes, at times.

quoniam [**quom** = **2. cum** + **iam**], *conj.*, properly, since now; now that, since, because, inasmuch as, seeing that.

quoque, conj., emphasizing the word it follows, also, too, even, likewise.

quot, indecl. adj., in pl., interrog. and rel., how many; as many as, as many.

quotannis [**quot** + *abl. pl. of annus*], *adv.*, in how many (=in as many) years (as there are), annually, yearly, every year.

quotiens [**quot**], *conj.*, as many times as, every time that, as often as.

quousque or quō . . . usque (§ 238), *interrog. adv.*, up to what point (in space or time)?, how far?, how long?

R

rabidus, -a, -um [cf. **rabiēs**], *adj.*, raving, raging, furious, frenzied.

rabiēs, -ēi [cf. **rabiō, rabere, rave**], *f.*, raving, madness, frenzy, fury; esp., the frenzy (or raving) of inspiration.

radiō, -āre, -āvī, -ātus [**radius**], *tr.*, furnish with rays (of light), cause to shine; *intr.*, shine, gleam, glitter.

radius, radi or radii, m., a staff, a (measuring) rod, a pointer; by *metonymy*, a spoke of a wheel; a beam or ray of the sun, light, etc.

rādx, rādicis, f., a root of a plant or tree.

rādō, rādere, rāsī, rāsus, tr., scrape, shave, rub. *Fig.*, graze, skim along or over, cleave, skirt, pass close to.

rāmālia, -lium [**rāmus**], *pl. n.*, pieces of branches, twigs, small sticks, fagots.

rāmus, rāmī, m., a branch, bough, twig; by *metonymy*, garland.

rapāx, rapācis [**rapiō**], *adj.*, grasping quickly; devouring, ravenous, ravening.

rapīna, -nae [**rapiō**], *f.*, a carrying off, seizure.

rapiō, rapere, rapuī, raptus, tr., lay hold on quickly, catch quickly, carry off by force, tear away, hurry (off), seize; rob, plunder, spoil; ravage, outrage; move quickly through, range, scour; *intr.*, (see note on iv. 581), hurry, bustle about.

raptum, raptī, pf. pass. part. as noun, n., plunder, prey, booty.

raptō, -āre, -āvī, -ātus [freq. of **rapiō**], *tr.*, seize and carry off, drag along, drag away, drag.

raptor, raptōris [**raptō**], *m.*, robber, plunderer, spoiler; as *adj.*, plundering, ravenous.

raptum: see **rapiō**.

raptus: see **rapiō**.

rārēscō, rārēscere, —, — [rārus], *intr.*, properly, grow thin through the separation of parts. *Fig.*, in iii. 411, part, widen, open, leap asunder.

rārus, -a, -um, adj., the opposite of **dēnsus**, applied to things of loose texture, whose parts lie well asunder, thin, loose; of two or more things, wide apart, scattered; of nets, wide meshed; of sounds (isolated, *i.e.*) broken, faltering, stammering, halting; = *an adv.*, here and there, at intervals.

rāstrum, rāstri [rādō], *n.*, in *pl.*, **rāstri, rāstrorum, m.**, an iron hoe, very heavy, with two teeth, used for breaking up the ground, a mattock; also, a four-toothed rake.

ratio, -ōnis [reor], *f.*, properly, a reckoning, a calculation, account; mode, manner, way, plan, scheme, means; intelligence, understanding, reason, wisdom, sense, counsel.

ratis, ratis, f., a raft; *freely*, vessel, boat, ship.

ratus: see **reor**.

raucus, -a, -um, adj., hoarse, harsh; deep-sounding, echoing, ringing, booming, thunderous, clanging, noisy; **rauca**, *acc. pl. as adv.* (§§ 142, 146), hoarsely, harshly, loudly.

re-, red- (*esp. before vowels*), inseparable prefix, back, again, again and again, against; from the idea of back, again, **re-** often implies a reversal of conditions, and negatives the meaning of the simple verb, and so = English *un-*; it is also sometimes intensive.

rebellis, -e [re- + bellum], *adj.*, waging war afresh, rebel, rebellious, insurgent.

recandēscō, -candēscere, -candui, — [re- + candēscō], *intr.*, grow white hot, grow white.

reccidō, reccidere, reccidi, — [red- = re- + cadō], *intr.*, fall back, recoil; go back, return.

recēdō, -cēdere, -cessi, -cessum [re- + cēdō], *intr.*, go back, move back, withdraw, retire, retreat. *Fig.*, *e.g.* of a house, stand back, recede; of other things, retreat, vanish, pass (away).

recēns, recentis, adj., of things not yet long in existence, fresh, recent, new; new-made; fresh, pure.

recēseō, -cēseire, -cēnsui, -cēnsus or **-cēnsitus** [re- + cēseō, review, as one does at a census; reckon, rate, value], *tr.*, count up, recount, tell the tale of, reckon; examine with care, survey.

receptō, -āre, -āvi, -ātus [freq. of **recipiō**], *tr.*, take back, get back, recover, receive (*back*).

1. **receptus**: see **recipiō**.

2. **receptus, -tūs** [recipiō], *m.*, withdrawal, retreat. *Cf.* the familiar expression, **sē recēpit**, 'he withdrew.'

recessus, -sūs [recēdō], *m.*, a retreat, withdrawal; by metonymy, of places that withdraw or retreat, retreat, recess, nook.

recidivus, -a, -um [recidō, reccidō], in *fig. sense*, return, recur], *adj.*, properly, returning, recurring; reviving, revived, restored, resurrected.

recidō, -cidere, -cidi, -cīsus [re- + caedō], *tr.*, cut off, cut away, lop, sever.

recinctus: see **recingō**.

recingō, -cingere, -cīnxi, -cīntus [re-, with *neg. force* + cingō], *tr.*, ungird, loosen, loose. **recinctus, -a, -um, pf. pass. part. as adj.**, ungirt, loosened, flowing, streaming.

recipiō, -cipere, -cēpi, -ceptus [re- + capiō], *tr.*, take back, bring back; draw back, withdraw; get back, win back, regain, recover, rescue; take to one's self, receive, admit, welcome; **poenās recipere**, exact punishment, take vengeance; **sē recipere**, take (*move*) one's self back, withdraw, retreat.

recisus: see **recidō**.

reclūdō, -clūdere, -clūsi, -clūsus [re- + claudō], *tr.*, open (*again*), lit. and *fig.*, unclose, open, lay bare, disclose, reveal; lay open, pierce; with **ēnsem**, unsheathe.

recoctus: see **recoquō**.

recognōscō, -cognōscere, -cognōvi, -cognitus [re- + cognōscō], *tr.*, prop-

erly, learn again or anew; examine, survey, review.

recolō, -colere, -coluī, -cultus [re- + colō], *tr.*, properly, till again or anew, retill. *Fig.*, reflect on, contemplate, survey.

recondō, -condere, -condidī, -conditus [re- + condō], *tr.*, put up again, put back, stow away, hide, conceal; close (*again*); bury, *lit.* and *figuratively*.

recoquō, -coquere, -coxi, -coctus [re- + coquō, cook], *tr.*, properly, cook over, boil again; *freely*, work or treat (*repeatedly*) with fire, forge, smelt, refine.

recordor, -dārī, -dātus sum, *tr.*, call to mind, recall, remember.

rēctor, rēctoris [regō], *m.*, guider; with *nāvis*, steersman, helmsman, pilot.

rēctum: *see* regō.

rēctus: *see* regō.

recubō, -cubāre, —, — [re- + cubō, *old verb*, lie, lie down], *intr.*, lie on the back, lie at ease, lie, recline.

recumbō, -cumbere, -cubui, -cubitum [re- + cumbō, *old verb*, lay], *intr.* (§ 151), properly, lay one's self down, lie down, lie, fall down, sink (*down*), settle.

recurrō, -currere, -curri, -cursum [re- + currō], *intr.*, come back repeatedly, return; *of the sun*, return, revolve. *recurrens*, *recurrentis*, *pres. part. act. as adj.*, of the sun, revolving, or, *freely*, in his daily round.

recursō, -cursāre, —, — [*freq. of* recurrō], *intr.*, hasten or hurry back. *Fig.*, recur, return, be renewed or repeated.

recursus, -sūs [recurrō], *m.*, a running back, return movement, counter-march, retreat.

recurvō, -āre, -āvī, -ātus [re- + curvō], *tr.*, curve back, bend back.

recūsō, -āre, -āvī, -ātus, *tr.*, take exception to, gainsay, refuse, decline; *with inf.*, refuse, decline, be unwilling, be reluctant.

recussus: *see* recutiō.

recutiō, -cutere, -cussi, -cussus [re- +

quatiō], *tr.*, shake back or again; strike back; strike violently, shake.

red-: *see* re-.

redarguō, redarguere, redargui, — [red- = re-, *with neg. force* + arguō], *tr.*, disprove, refute.

redditus: *see* reddō.

reddō, -dere, -didī, -ditus [red- = re- + dō], *tr.*, give back, give up, hand over, deliver up, return, restore, *lit.* and *fig.*; give back as one should, return, render, bestow; *with a reflex. pron.*, or *in pass.*, with middle force (§§ 166-167), restore one's self, come back, go back, return; *give back in speech*, return or say by way of answer, answer, reply; make, render, produce; (*make over, i.e.*) repeat, renew, reflect, reproduce.

redeō, -ire, -ivī or -iī, -itum [red- = re- + eō], *intr.*, go back, come back, return, *lit.* and *fig.*; *with acc. of effect*, retrace, traverse again.

redigō, -igere, -ēgī, -āctus [red- = re- + agō], *tr.*, drive back, force back, bring back.

redimiculum, -lī [redimiō], *n.*, band; *esp.*, headband, fillet; strings, lap-pets.

redimiō, -ire, -ivī or -iī, -itus, *tr.*, bind around, encircle, crown, wreath.

redimītus: *see* redimiō.

redimō, -imere, -ēmī, -ēemptus [red- = re- + emō], *tr.*, buy back; *esp.*, ransom, redeem.

reditus, -tūs [redeō], *m.*, a return.

redoleō, -olēre, -olui, — [red- = re- + oleō, smell], *intr.*, emit an odor, smell; be fragrant with.

redūcō, -dūcere, -dūxi, -ductus [re- + dūcō], *tr.*, lead back, bring back, fetch back; restore, save, rescue; draw back (*a weapon for a stroke or cast*), hence, ply with might and main, wield forcefully. *reductus*, -a, -um, *pf. pass. part. as adj.*, withdrawn; retired, secluded, deep.

reductus: *see* redūcō.

redux, *reducis* [redūcō], *adj.*, properly, *in pass. sense*, brought back, returned, restored; hence, safe; *in active sense*, returning.

refectus: *see* reficiō.

refellō, -fellere, -felli, — [re- + fallō], *tr.*, prove (*to be*) false, refute, disprove, repel.

referō, referre, rettulī, relātus [re- + ferō], *tr.*, bear back, bring back, carry back or off; return, restore; *with a reflex. pron., with pedem, vēstigia, or gressum, or in pass., with middle force* (§§ 166, 167), bear or take one's self back, go back, return, retreat, withdraw; give back, return, restore, pay, render, offer. *Fig.*, bring back, restore, renew, revive; reproduce, represent, imitate, resemble; bear back *in speech*, bring tidings (*that*), report, relate, recount; fetch forth (*words, etc.*), utter, say; answer, reply; bring or lay before the Senate, councilors, etc., refer (*to*); (*bring or carry back, i.e.*) alter, change, transform. **relātum, -tī, pf. pass. part. as noun, n., something reported**, report, recital, tale, news.

rēfert [rē, abl. sing. of rēs + ferō], *intr. and impers.*, it touches on one's interests, it matters, it makes a difference.

reficiō, -ficere, -fēcī, -fectus [re- + faciō], *tr.*, make again, make over, repair. *Fig.*, renew, restore, refresh, revive, recruit, reinvigorate.

refigō, -figere, -fixī, -fixus [re-, with neg. force + figō], *tr.*, unfix, unfasten, loose; tear down. *Fig.*, with lēgēs, unmake, annul, abolish, rescind (*see note on vi. 622*).

refixus: *see* refigō.

reflectō, -flectere, -flexī, -flexus [re- + flectō], *tr.*, bend back, turn back. *Fig.*, turn (*back*), direct; change, alter; *animum reflectere*, give heed to, take thought on.

reflexus: *see* reflectō.

refluō, -fluere, —, — [re- + fluō], *intr.*, flow back, stream back, recede, subside.

refringō, -fringere, -frēgī, -frāctus [re- + frangō], *tr.*, break up, break open; break off.

refugiō, -fugere, -fūgī, — [re- + fugiō], *intr.*, fly back, flee back,

recoil, shrink back; flee, escape; *tr.*, flee from, recoil from. *Fig., as intr.*, recede, recoil; *with inf.*, shrink from, recoil from; *hence*, be reluctant, be unwilling, be loath.

refugus, -a, -um [refugiō], *adj.*, receding, retreating.

refulgeō, -fulgere, -fulsī, — [re- + fulgeō], *intr.*, flash back, shine forth, send forth light, shine brightly, gleam, glitter.

refundō, -fundere, -fūdī, -fusus [re- + 2. fundō], *tr.*, pour back, pour up; upheave. **refusus, -a, -um, pf. pass. part. as adj., properly**, uppoured; *freely*, overflowing.

refusus: *see* refundō.

rēgālis, -e [rēx], *adj.*, of or pertaining to a king, worthy of a king (*prince, or princess*), kingly, royal, regal; splendid, magnificent, gorgeous, princely.

rēgia: *see* rēgius.

rēgificus, -a, -um [rēx + faciō], *adj.*, regal, royal, princely.

rēgina, -nae [regō, rēx], *f.*, a woman who rules, a queen, princess. *As adj.*, of royal blood, royal.

rēgiō, -ōnis [regō], *f.*, direction, course, line; *by metonymy (cf. finēs)*, the land between certain lines, territory, district, quarter, region.

rēgius, -a, -um [rēx], *adj.*, of a king or queen, king's; royal, queenly, princely; *by metonymy*, princely, splendid, magnificent. *As noun*, **rēgia, -ae (sc. domus),** *f.*, a king's house, palace.

rēgnātor, -tōris [rēgnō], *m.*, ruler, sovereign, king, lord.

rēgnō, -āre, -āvī, -ātum [rēgnum], *intr.*, have sovereignty, hold sway, reign, rule; *tr.*, rule over, sway, govern.

rēgnum, rēgnī [cf. regō, rēx], *n.*, sovereignty, rule, dominion, lordship; royal or kingly power; *by metonymy*, a dominion, kingdom, realm, crown.

regō, regere, rēxī, rēctus, tr., guide, direct; steer; guide, control, rule, sway, govern, manage, *lit. and figuratively. rēctus, -a, -um, pf. pass.*

part. as adj., direct, straight. *As noun*, *rēctum*, *rēcti*, *n.*, *in fig. sense*, right, right conduct, virtue.

regressus, -sūs [*regredior*, come back], *m.*, a return.

reiciō, *reicere*, *reiēcī*, *reiectus* [*re- + iaciō*], *tr.*, throw back, fling back or from; turn away, turn from. *Note*: for *scansion* see *note on disice*, i. 70.

relābor, -lābī, -lāpsus sum [*re- + lābor*], *intr.*, glide back, slip back.

relanguēscō, -languēscere, -languī, — [*re- + languēscō*], *intr.*, sink back fainting, fall back exhausted.

relātum: see *referō*.

relegō, -legere, -lēgī, -lēctus [*re- + legō*], *tr.*, traverse again, sail over or past a second time, coast along or by again.

relevō, -āre, -āvi, -ātus [*re- + levō*], *tr.*, make light, lighten, lessen; lift up, raise; *make easy or comfortable*, relieve, ease.

relictus: see *relinquō*.

rēligiō, -ōnis [*re- + legō*, choose, select], *f.*, *properly*, selection, pains-taking care (*about matters relating to the gods*), reverence for the gods, piety, devotion, veneration, reverence, awe, religious scruples, religious feelings; *by metonymy*, any display or evidence of devotion, a religious observance, sacred rites, sacred custom, pious ceremony, holy observance; agencies of religion, revelation, prophecy; the sanctity of a thing, sacredness, religious significance. See § 278.

rēligiōsus, -a, -um [*rēligiō*], *adj.*, hallowed, holy, sacred.

religō, -āre, -āvi, -ātus [*re- + ligō*], *tr.*, bind fast, bind, fasten; *with equōs*, tether.

relinquō, -linquere, -liquī, -lictus [*re- + linquō*], *tr.*, leave behind, leave, *lit. and fig.*; resign, relinquish, surrender; quit, abandon, forsake, desert, neglect; give up.

rēliquiae, -ārum [*relinquō*], *pl. f.*, *properly*, 'leavings'; remains, remnant; relics; remains of an individual, ashes. See § 278.

relūceō, -lūcēre, -lūxī, — [*re- + lūceō*], *intr.*, shine back or again (*i.e. reflect a light or blaze*), light up, blaze, shine.

relūcēscō, -lūcēscere, -lūxī, — [*re- + lūcēscō*, *inceptive of lūceō*], *intr.*, become bright, grow bright, flash forth, gleam, glow.

remaneō, -manēre, -mānsī, -mānsus [*re- + maneō*], *intr.*, stay behind; endure, continue.

remēnsus: see *remētiōr*.

remeō, -āre, -āvi, — [*re- + meō*, go], *intr.*, go back, return.

remētiōr, -mētīri, -mēnsus sum [*re- + mētiōr*], *tr.*, *properly*, measure back; *with astra*, (*measure back, i.e.*) retrace, observe again with care; traverse again, repass, recross.

rēmex, *rēmigis* [*rēmus + agō*], *m.*, driver of an oar, oarsman, rower; *in coll. sense*, oarsmen, crew.

rēmigium, -gī or -gii [*cf. rēmex*], *n.*, the act of rowing, rowing; *by metonymy*, oarsmen. *Fig.*, oarlike motion.

reminīscor, *reminīscī*, — [*re- + root of meminī*], *tr.*, recall to mind, recall, remember.

remissus: see *remittō*.

remittō, -mittere, -mīsī, -missus [*re- + mittō*], *tr.*, send back; send forth, return; release, free; slacken, loosen; give up, yield, resign, surrender, waive; return, repay.

remollēscō, -mollēscere, -molluī, — [*re- + mollēscō*, become soft], *intr.*, become soft (*again*), grow soft.

remordeō, -mordēre, -mordī, -morsus [*re- + mordeō*], *tr.*, *properly*, bite (*again*). *Fig.*, gnaw, vex, harass, torment, trouble.

remoror, -morārī, -morātus sum [*re- + moror*], *intr.*, linger, tarry, delay; *tr.*, delay, keep waiting.

remōtus: see *removeō*.

removeō, -movēre, -mōvī, -mōtus [*re- + moveō*], *tr.*, move back, move away; put away, remove; *mēnsās removēre*, end a feast (*i.e. end the eating proper*).

remūgiō, -mūgire, —, — [re- + mūgiō], *intr.*, bellow back, bellow again, boom; reēcho, resound, roar, rumble.

remulceō, -mulcēre, -mulsī, -mulsus [re- + mulceō], *tr.*, properly, stroke back; loosely used with *caudam*, draw back, cause to droop, droop.

Remulus, -lī, m., Remulus. (1) *A Latin, from Tibur.* (2) *A cognomen of Numanus, a Rutulian.*

rēmus, rēmī, m., an oar.

Remus, Remī, m., Remus. (1) *The brother of Romulus.* (2) *A Rutulian.*

renārō, -āre, -āvi, -ātus [re- + nārō], *tr.*, tell again, retell, recount, relate.

renāscor, -nāscī, -nātus sum [re- + nāscor], *intr.*, be born again; spring up again, grow afresh, be renewed.

renātus: *see* renāscor.

renideō, -nidēre, -nidui, — [re- + rideō, shine], *intr.*, shine (*again*), gleam, glitter, glisten.

renovō, -āre, -āvi, -ātus [re- + novō], *tr.*, renew, *lit. and figuratively.*

reor, rēri, ratus sum, tr., with clause as object, properly, reckon, calculate; think, believe, suppose, imagine. **ratus, -a, -um, pf. pass. part. as adj., properly,** reckoned; hence, confirmed, established, settled, ratified.

repāgula, -lōrum, pl. n., bolts or bars of a door; *in general,* barriers.

reparābilis, -e [reparō], *adj.*, capable of renewal (*restoration*); renewable, restorable, retrievable.

reparō, -āre, -āvi, -ātus [re- + parō], *tr.*, make ready again, make afresh; renew, restore.

repellō, repellere, reppulī, repulsus [re- + pellō], *tr.*, drive or dash back, thrust back, repel. *Fig.*, reject, repel, spurn.

rependō, -penderē, -pendī, -pēnsus [re- + pendō], *tr.*, pay back, repay, requite; weigh one thing over against another, balance, offset.

repente [*cf.* repēns, repentinus, sudden], *adv.*, suddenly.

repercutiō, -percutere, -percutsi, -percussus [re- + percutiō], *tr.*, shake

violently, shake often; strike back (*light, sound*), reflect.

reperiō, reperire, repperi, repertus [re- + pariō], *tr.*, properly, beget, produce. *Fig.*, find out, discover, find, detect.

repertor, -tōris [reperiō], *m.*, discoverer, inventor, designer, author, creator.

repertus: *see* reperiō.

repetitus: *see* repetō.

repetō, -petere, -petivī or -petiī, -petitus [re- + petō], *tr.*, attack (*again and again*), assail; seek again; revisit; go back for, fetch, bring back. *Fig.*, go back for in thought or in speech, call to mind, recall, recollect; retrace, repeat, utter again (*and again*).

repleō, -plēre, -plēvī, -plētus [re- + pleō, old verb, fill], *tr.*, fill up, fill, *lit. and figuratively.*

replētus: *see* repleō.

repōnō, -pōnere, -posuī, -positus or -postus [re- + pōnō], *tr.*, put back, place back, *lit. and fig.*, replace, restore, repair, renew; put aside, lay aside, lay by, store up, treasure up; lay away (*in the earth*), bury, inter; put off, lay aside, lay down, resign, abandon, quit; *simply,* put, place, lay.

reportō, -āre, -āvi, -ātus [re- + portō], *tr.*, bear back, bring back, carry back; **pedem reportāre**, retrace one's steps, come back, return. *Fig.*, bring back in speech, report, announce, relate.

reposcō, -poscere, —, — [re- + poscō], *tr.*, ask for (*again*), demand (*back*); claim. **poenās . . . reposcere, (claim, i.e.)** seek to exact vengeance.

repositus or repostus: *see* repōnō.

reprimō, -primere, -pressi, -pressus [re- + premō], *tr.*, press back, hold back, keep back; withhold, check, stop, stay, retain.

repugnō, -āre, -āvi, -ātum [re- + pugnō], *intr.*, fight back, resist, struggle.

repulsa, -sae [repellō], *f.*, rejection, refusal, repulse.

repulsus: *see* repellō.

requiēs, -ētis [re-+quiēs], *f.*, rest, repose; respite (*from*), relief (*from*), stay.

requiēscō, -quiēscere, -quiēvi, -quiētum [re-+quiēscō], *intr.*, come to rest, rest, repose.

requirō, -quirere, -quisivī, -quisitus [re-+quaerō], *tr.*, seek out (*again*), seek after, search for; seek to learn, inquire after, ask; (*inquire after, because one misses; hence*) miss, be conscious of the lack of.

rēs, rei, *f.*, matter, event; circumstance, condition, lot, estate, experience, fortune; deed, exploit, achievement; misfortune, crisis, mishap, sorrow; *in pl.*, interests, concerns; destinies, fates, career; *freely*, the earth, the world, the universe, nature; **rēs** or **rēs pūblica**, the commonwealth, the State.

rescindō, -scindere, -scidī, -scissus [re-+scindō], *tr.*, cut off, cut loose; tear down, tear away.

rescō, -secāre, -secui, -sectus [re-+secō], *tr.*, cut off.

reserō, -āre, -āvi, -ātus [re-+sera], *tr.*, unbar, open.

reservō, -āre, -āvi, -ātus [re-+servō], *tr.*, keep back, set aside, reserve, preserve, save.

reses, residis [*cf.* resideō], *adj.*, inactive, idle, sluggish, dormant.

resideō, -sidēre, -sēdī, — [re-+se-deō], *intr.*, sit down, remain sitting; be idle, be inactive, be sluggish.

residō, -sidere, -sēdī, — [re-+sidō], *intr.*, sit down, take a seat; take up one's abode, settle. *Fig.*, settle down, sink, subside, abate, cease.

resignō, -āre, -āvi, -ātus [re-, *in neg. sense* +signō], *tr.*, unseal, *lit.* and *fig.*, unstop, open.

resistō, -sistere, -stiti, — [re-+sistō], *intr.* (§ 151), *properly*, set one's self back; stand back, stand still; (*check one's self*), pause, stop; set one's self against, withstand, oppose, resist.

resolūtus: *see* resolvō.

resolvō, -solvere, -solvi, -solūtus [re-+solvō], *tr.*, untie, unbind, loosen, open; separate, part, sever; relax, slacken. *Fig.*, loosen, unravel, dis-entangle; untie, sever, cancel, dis-solve.

resonō, -sonāre, -sonāvi, — [re-+sonō], *intr.*, sound again (*and again*), ring again, reëcho, resound.

respectō, -āre, —, — [freq. of respiciō], *intr.*, look back, look around (*often or intently*); *tr.*, look back at, give heed to, regard, care for.

respicō, -spicere, -spexi, -spectrum [re-+speciō, *old verb*, look, look at], *intr.*, look back, look about or around, look; *tr.*, look about or back for, search for; see by looking back, see behind one, look back at. *Fig.*, give heed or thought to, regard, be mindful of, consider.

respirō, -āre, -āvi, -ātum [re-+spirō], *intr.*, breathe, draw breath.

resplendeō, -splendēre, —, — [re-+splendeō], *intr.*, shine brightly, gleam, glitter.

respondeō, -spondēre, -spondi, -spōnsus [re-+spondeō], *tr.*, *properly*, promise in return or in reply, offer in return; answer, say in reply. *Fig.*, as *intr.* with *dat.*, answer to, correspond to, agree with, match. **respōnsum**, -si, *pf. pass. part.* as *noun, n.*, answer, reply, response; *esp.*, reply of an oracle or prophet, oracle, prophecy, prediction.

respōnsō, -āre, —, — [freq. of respondeō], *intr.*, answer, reply, respond. *Fig.*, (*respond, i.e.*) echo, reëcho.

respōnsum: *see* respondeō.

restringō: *see* restringuō.

restringuō, -stinguere, -stinxi, -stinctus [re-+stinguō, *old verb*, quench], *tr.*, quench, extinguish.

restituō, -stituerē, -stitui, -stitūtus [re-+statuō], *tr.*, set up again, reëstablish, restore.

restō, -stāre, -stiti, — [re-+stō], *intr.*, (*stand, i.e.*) stop behind; remain, be left. *Fig.*, (*be left for one, i.e.*) be in store for.

resultō, -āre, —, -ātum [re- + sultō, saltō, *freq. of salio*], *intr.*, spring back, leap back, rebound; *freely, by a misunderstanding* (see note on v. 150), reëcho, reverberate.

resūmō, -sūmere, -sūmpsī, -sūmptus [re- + sūmō], *tr.*, take up again, resume.

resupinus, -a, -um [re- + supinus], *adj.*, lying on one's back, supine.

resurgō, -surgere, -surrēxī, -surrēctum [re- + surgō], *intr.*, rise again, *lit. and figuratively*.

retardō, -āre, -āvi, -ātus [re- + tardō], *tr.*, make slow, delay, hinder.

rēte, rētis, n., a net.

retēctus: see **retegō**.

retegō, -tegere, -tēxi, -tēctus [re-, *in neg. sense* + tegō], *tr.*, uncover, lay bare. *Fig.*, lay bare, disclose, reveal.

retentō, -āre, -āvi, -ātus [*freq. of* retineō], *tr.*, hold back, keep back, retard, detain.

retexō, -texere, -texui, -textus [re- + texō], *tr.*, weave back, *i.e.* unweave, unravel; *also, with different force of prefix*, weave anew, reweave, *lit. and figuratively*.

retināculum, -li [retineō], *n.*, *properly*, a holdback, holdfast; rope, cable, hawser.

retineō, -tinēre, -tinui, -tentus [re- + teneō], *tr.*, hold back, restrain; detain, retard, delay.

retorqueō, -torquēre, -torsī, -tortus [re- + torqueō], *tr.*, turn back, twist back. *Fig.*, change, alter, transform.

retractō, -āre, -āvi, -ātus [*freq. of* retrahō], *tr.*, handle anew or afresh, grasp again, seize again; *intr.* (§ 151), draw back, withdraw, retreat. *Fig.*, as *tr.*, withdraw, retract.

retrahō, -trahere, -trāxi, -tractus [re- + trahō], *tr.*, draw back, drag back, bring back, withdraw.

retrō, adv., backward, back.

retrōrsus: see **retrōversus**.

retrōversus or retrōrsus [retrō + vertō], *adv.*, backward, back.

reus, rei, m., a party to a lawsuit, *either plaintiff or defendant, but esp. defendant; one condemned and so bound in certain penalties, debtor. As adj.*, held in (*penalties*), bound by, answerable for.

revellō, -vellere, -velli, -vulsus [re- + vellō], *tr.*, tear away, wrench away, pull off, pull away, dislodge, remove; (*dig up ashes of the dead; hence*) disturb, desecrate, violate.

reverentia, -ae [re- + vereor], *f.*, fear (*of, for*), regard for, respect for.

reversus: see **revertor**.

revertor, -verti, -versus [re- + vertō], *intr.*, turn back, return. *Note: the pf. system, aside from the part., is regularly act., reverti, reverteram, etc.*

revinciō, -vincire, -vinxi, -vinctus [re- + vincio], *tr.*, bind back, bind fast, fasten; bind round, encircle, wreath.

revinctus: see **revinciō**.

revisō, -visere, —, — [re- + visō], *tr.*, go or come back to see, revisit, *lit. and fig.*, return to.

revocābilis, -e [revocō], *adj.*, recallable, revocable.

revocō, -āre, -āvi, -ātus [re- + vocō], *tr.*, call back, recall; *with gradum*, retrace one's steps, return. *Fig.*, (*recall, i.e.*) regain, refresh, replenish, restore, renew, revive.

revolūtus: see **revolvō**.

revolvō, -volvere, -volvī, -volūtus [re- + volvō], *tr.*, roll back, roll over; roll or fling forth; *in pass., with middle force* (§§ 166, 167), roll over (*and over*); sink back, fall back. *Fig.*, *with iter*, retrace; change, transform; rehearse, repeat. **revolūtus, -a, -um, pf. pass. part. as adj.**, *of waves, rolled back, i.e.* ebbing.

revomō, -vomere, -vomui, — [re- + vomō], *tr.*, vomit forth again, throw up (*again*), disgorge, discharge.

revulsus: see **revellō**.

rēx, régis [*cf.* regō], *m.*, ruler, leader, lord, prince, sovereign, king; *as adj.*, ruling, sovereign.

Rhadamanthus, -thī, *m.*, Rhadamanthus, son of Jupiter, and brother of Minos. In life he was famed for his justice; after death he became one of the judges of the underworld.

Rhaebus, Rhaebi, *m.*, Rhaebus, the warhorse of Mezentius.

Rhamnēs, Rhamnētis, *m.*, Rhamnes, a Rutulian, an augur of Turnus.

Rhēnus, Rhēnī, *m.*, the River Rhine.

Rhēsus, Rhēsī, *m.*, Rhesus, a Thracian king or prince who came to aid Troy, but was slain by Diomedes on the very night of his arrival.

Rhodanus, -nī, *m.*, the Rhone, a great river in Gallia (France).

Rhodopē, -pēs, *f.*, Rhodope, a mountain in Thrace.

Rhodopēius, -a, -um, *adj.*, of Rhodope, Rhodopeian, Thracian.

Rhoetēius: see Rhoetēus.

Rhoeteus, Rhoetēi, *m.*, Rhoeteus, a Rutulian, slain by Pallas, son of Evander.

Rhoetēus, -a, -um, and Rhoetēius, -a, -um, *adj.*, of Rhoeteum (a promontory of the Troad), Rhoetean; by metonymy, Trojan.

Rhoetus, Rhoeti, *m.*, Rhoetus. (1) An Italian, slain by Euryalus. (2) A Marsian, ancestor of Anchemolus.

rictus, rictūs [ringor, open the mouth in a snarl], *m.*, the open mouth, jaws.

rideō, ridēre, risi, rīsum, *intr.*, smile, laugh; *tr.*, smile at, laugh at.

rigeō, rigēre, rigui, —, *intr.*, be stiff, be stiffened, be rigid.

rigidus, -a, -um [rigeō], *adj.*, stiff, rigid, unyielding, unbending, stark.

rigō, -āre, -āvi, -ātus, *tr.*, water, wet, moisten, bedew, bathe.

rigor, rigōris [cf. rigeō], *m.*, stiffness.

riguus, -a, -um [cf. rigō], *adj.*, well-watered.

rima, rimae, *f.*, chink, cleft, rent, crack, fissure, seam.

rimor, rimārī, rimātus sum [rima], *tr.*, make clefts in, split open, tear up; tear up (i.e. open) things in order to examine them, pry into, search thoroughly, explore, examine.

rimōsus, -a, -um [rima], *adj.*, full of chinks or clefts; leaky.

ripa, ripae, *f.*, bank of a river.

Ripheus, Ripheī, *m.*, Ripheus, a Trojan warrior.

rite [cf. ritus], *adv.*, with due ceremony, in due form, duly, fittingly, fitly, rightly; in the usual form, as usual, according to custom.

ritus, ritūs, *m.*, sacred ceremony, holy rite; time-honored custom, observance.

rivus, rivī, *m.*, rivulet; stream, brook.

rōbur, rōboris, *n.*, oak-tree, oak, a species with very hard wood; in general, hard wood, timber; by metonymy, a lance or spear of oak; in pl., oaken timbers, planks of oak. Fig., strength, esp. the strength of endurance or resistance, defensive strength, power, might, vigor.

rogitō, -āre, -āvi, — [freq. of rogō], *tr.*, ask for frequently, inquire after eagerly, ask.

rogō, -āre, -āvi, -ātus, *tr.*, ask, question; ask for, beg for, sue for.

rogus, rogī, *m.*, funeral pile, pyre.

Rōma, Rōmae, *f.*, Rome.

Rōmānus, -a, -um [Rōma], *adj.*, of Rome, Roman. As noun, Rōmānus, -nī, *m.*, a Roman.

Rōmuleūs, -a, -um [1. Rōmulus], *adj.*, of Romulus, Romulus's.

Rōmulidae, -dārum [1. Rōmulus], *pl. m.*, the sons or descendants of Romulus, the Romans.

1. **Rōmulus**, -lī, *m.*, Romulus, twin brother of Remus and son of Mars; tradition made him the founder and first king of Rome. As *adj.*, Rōmulus, -a, -um, of Romulus, Romulus's; by metonymy, Roman.

2. **Rōmulus**, -a, -um: see 1. Rōmulus. **rōrō**, -āre, -āvi, -ātum [rōs], *intr.*, drop or distill dew; freely, drip (with moisture), trickle, be moist or wet. **rōs**, rōris, *m.*, dew; in general, (dew-like) moisture, spray.

rosa, rosae, *f.*, rose.

rōscidus, -a, -um [rōs], *adj.*, wet with dew, dewy, dew-bespangled.

roseus, -a, -um [rosa], *adj.*, of roses; rose-colored, rosy, roseate; freely, bright, lovely.

rōstrātus, -a, -um [rōstrum], *adj.*, adorned with beaks, beaked.
rōstrum, rōstrī [cf. rōdō, gnaw], *n.*, the beak, bill of a bird; snout, muzzle of an animal; by metonymy, the beak or prow of a ship.
rota, ro'tae, *f.*, a wheel; by metonymy, chariot, car.
rotō, -āre, -āvī, -ātus [-ota], *tr.*, turn round like a wheel, wheel, swing round, whirl about; *intr.*, roll.
rubeō, rubēre, —, —, *intr.*, be red, grow red, redden, glow.
ruber, rubra, rubrum, *adj.*, red, crimson, ruddy.
rubescō, rubescere, rubuī, — [inceptive of rubeō], *intr.*, grow red, redden.
rubor, rubōris, *m.*, redness, ruddiness; flush.
rudēns, rudentis, *m.*, a rope, esp. on shipboard, cable, hawser; in particular, sheet, i.e. a rope attached to the bottom of a sail, used in hauling the sail flat against the mast or in easing off the sail to present a greater surface to the wind (cf. pēs); in *pl.*, running-gear, rigging, tackle, in general.
rudis, -e, *adj.*, properly, of things unwrought or undeveloped, rough, raw, crude, rude.
rudō, rudere, rudivī, rudītum, *intr.*, roar, bellow, bray; creak, groan.
rūga, rūgae, *f.*, wrinkle.
rūgōsus, -a, -um [rūga], *adj.*, wrinkled.
ruina, -nae [ruō], *f.*, a falling down, downfall, collapse; **ruinam dare** or **trahere**, fall in (long, trailing) ruin, collapse; upheaval, eruption; by metonymy, in *pl.*, ruins. *Fig.*, downfall, collapse, ruin, destruction.
rūmor, rūmōris, *m.*, common talk, gossip, rumor, report, tidings.
rumpō, rumpere, rūpī, ruptus, *tr.*, break in pieces, rend, burst open, burst asunder, break off, break through, snap, sever, *lit.* and *fig.*, annul, violate, destroy; with *acc.* of effect (§ 140), cause to burst forth, pour forth, give vent to.

ruō, ruere, ruī, rutus, *tr.*, throw down, overthrow; cast up; upturn, upheave, churn up, plow up; *intr.*, rush down, fall (quickly or violently down), stream down, tumble down, fall in (overwhelming) ruin, *lit.* and *fig.*; rush in or on, rush forth, rush up, rush down, hasten, hurry. *Fig.*, (of the sun, etc.), hasten to its setting, set (quickly), sink. *Note: we have here forms of two, perhaps three, different verbs that have been, in use, confused.*

rūpēs, rūpis, *f.*, rock, crag; a line of rocks, cliff.

ruptus: see rumpō.

rūricola, rūricolae [rūs + colō], *adj.*, dwelling in the country, rural, rustic.

rūrsum: see rūrsus.

rūrsus or **rūrsum** [originally **revorsus** = **reversus**, as *adv.*: cf. **re-** + **vertō** and **retrōversus**], *adv.*, back, backward; again, anew.

rūs, rūris, *n.*, the country (as opposed to the city); in *pl.*, lands, fields.

rūsticus, -a, -um [rūs], *adj.*, country (as *adj.*), rural, rustic.

rutilus, -a, -um [akin to **ruber**], *adj.*, properly, yellow and red mixed, red-gold, reddish golden; bright red, ruddy.

Rutulī, -lōrum, *pl. m.*, the Rutuli, the Rutulians, an ancient people of Latium, ruled by Turnus; their capital was Ardea. As *adj.*, **Rutulus**, -a, -um, of the Rutuli, Rutulian; freely, Italian.

S

Sabaeus, -a, -um, *adj.*, of the Sabaei (a people in the southwestern part of Arabia, in a district famous for its perfumes), Sabaean; by metonymy, Arabian.

Sabinae: see Sabīnī.

Sabīnī, -nōrum, *pl. m.*, the Sabines, an ancient people of Central Italy, occupying chiefly the high mountainous country. In *pl. f.*, **Sabinae**, -nārum, Sabine women.

sacer, sacra, sacrum, adj., set apart or consecrated to the gods (*whether for weal or for woe the context must determine*), holy, hallowed, sacred; sacrificial, venerable, awful; (*set apart to the gods of the underworld; hence*) devoted, doomed, accursed, impious. *As noun, sacrum, sacri, n.*, usually in *pl.*, holy thing, holy vessel, sacred symbol or image; holy rite, holy act, ceremony, sacrifice, mystery; sacred song, hymn.

sacerdōs, -dōtis [sacer], *c.*, one who gives (*offers*) sacrifice, holy person, priest, priestess.

Sacēs, Sacae, m., Saces, a Rutulian.

Sacrānus, -a, -um, adj., of the Sacrani, an ancient people of Latium, of whom little, if anything, is known, Sacranian.

sacrārium, -rī or -rii [sacer], *n.*, holy place, sanctuary, shrine.

Sacrātor, -tōris, m., Sacrator, an Italian (*Etruscan?*), comrade of Mezentius.

sacrātus: *see* sacrō.

sacrō, -āre, -āvi, -ātus [sacer], *tr.*, make holy, hallow, consecrate, set apart, dedicate, devote. **sacrātus, -a, -um, pf. pass. part. as adj.**, holy, hallowed, sacred.

saeculum, -lī, n., race, breed, generation; the lifetime of a race or generation (*properly, a period of about thirty-three years*), a generation; *freely*, an age, century; *in pl.*, years, the ages, the years to come, eternity.

saepe, adv., often, oftentimes, frequently, repeatedly; *comp. saepius*, with intensive force, very often.

saepiō, saepire, saepsi, saeptus, tr., hedge in, fence in, hem in, inclose, surround, infold, *lit. and fig.*; guard, protect.

saeptus: *see* saepiō.

saeta, saetae, f., a stiff hair, bristle.

saetiger, saetigera, saetigerum [saeta + gerō], *adj.*, bristle-bearing, bristly.

saeviō, saevire, saevivī or saevii, saevitum [saevus], *intr.*, be fierce, be savage, be angry, rage, storm.

saevus, -a, -um, adj., usually in bad

sense, raging, furious, fierce, savage, fell, violent, terrible, relentless, deadly, remorseless, ruthless, pitiless, cruel; *in good sense*, terrible, awful, valiant.

Sagaris, -ris, m., Sagaris, a slave among the Trojans.

sagitta, -tae, f., an arrow.

sagittifer, sagittifera, sagittiferum [sagitta + ferō], *adj.*, arrow-bearing, armed with arrows.

sagulum, -lī [dim. of sagum], military cloak, *n.*, a short military cloak.

sal, salis, m., salt water, the sea; brine, surf, surge, spray; salt.

salignus, -a, -um [salix, a willow-tree, willow], *adj.*, of willow-wood, willow (*as adjective*).

Salii, -ōrum, pl. m., the Salii, priests of Mars, twelve in number, who annually, in March, kept a festival of Mars, marching through Rome with songs and dances, beating the ancilia (*see* ancile).

salio, salire, salivī, salii, or salui, saltum, intr., leap, spring, jump, bound.

Salius, Salī or Salii, m., Salius, an Arcadian, comrade of Aeneas.

Sallentinus, -a, -um, adj., of the Sallentini (a people in Calabria, *i.e.* in the southeastern part of Italy), Sallentine.

Salmōneus, -neī, m., Salmoneus, a son of Aeolus (the founder of the Aeolic race), king in Elis, Greece. *He sought to imitate the thunder and the lightnings of Jupiter, but the latter destroyed him by his thunderbolt and punished him in the underworld.*

salsus, -a, -um [pf. pass. part. of salio or salō, salt down, salt], *adj.*, salted, salt, briny.

saltem, adv., at least, at all events, at any rate.

1. **saltus, saltūs [salio]**, *m.*, leaping, dancing; leap, spring, jump, bound.

2. **saltus, saltūs, m.**, *properly, a piece of wooded ground used as pasturage, esp. on the mountains, woodland-pasture, woodland, glade, forest; mountain pass, ravine.*

salum, salī [*cf. sal*], *n.*, the open sea, the sea, the main.

salūs, salūtis [*cf. salvus*], sound, well, safe], *f.*, soundness, well-being, health; safety, deliverance, preservation.

salūtō, -āre, -āvi, -ātus [salūs], *tr.*, wish health to, salute; greet, welcome.

salvē: see **salveō**.

salveō, salvēre, —, — [*cf. salvus*], sound, well, safe], *intr.*, be well, be strong. **salvē, salvēte**, *imp.*, as a greeting, properly, be well (*cf. English* 'farewell'), hail!, all hail!, greetings!, welcome!

Samē, Samēs, f., Same, an island in the Ionian Sea, off the west coast of Greece; in later times it was called *Cephalenia* (now *Cephalonia*).

Samos or Samus, Samī, f., Samos, a large island off the coast of Asia Minor, renowned for its temple of *Juno*, one of the most famous buildings in the ancient world.

sanciō, sancire, sānxi, sānctus [*cf. sacer*], *tr.*, make holy; *esp.*, of laws and treaties, make inviolable, fix unalterably, ratify, confirm. **sānctus, -a, -um, pf. pass. part. as adj.**, sacred, holy, sainted, inviolable; unsullied, pure, blameless.

sānctus: see **sanciō**.

sanguineus, -a, -um [sanguis], *adj.*, bloody, bloodstained, blood-red, bloodshot; of *Mars*, bloodthirsty.

sanguis, sanguinis, m., blood; bloodshed; by *metonymy*, race, lineage; those of like blood, family, stock; a descendant, offspring.

saniēs, acc. saniem, abl. saniē, f., diseased or corrupted blood, bloody matter, gore; by *metonymy*, poisonous froth of a serpent, venom.

sānus, -a, -um, adj., sound in body, healthy, well; sound in mind, rational, sane.

sapiēns, sapiō.

sapienter [sapiō], *adv.*, wisely.

sapiō, sapere, sapivi or sapii, —, tr., taste, savor, savor of; know, understand; *intr.*, be wise, be discreet.

sapiēns, sapientis, pres. part. act. as adj., sensible, discreet, wise.

sarcina, -nae, f., bundle; load, burden.

Sardēs, Sardium, pl. f., Sardis, capital of *Lydia*, in *Asia Minor*. It was on the River *Pactolus*. American scholars have made important discoveries through excavations on its site.

Sarpēdōn, -donis, m., Sarpedon, son of *Jupiter* and King of the *Lycians*; he was an ally of *Troy*, but was slain by *Patroclus*, the friend of *Achilles*.

sat: see **satis**.

sata: see **2. serō** (at the end).

satiō, -āre, -āvi, -ātus [satis], *tr.*, satisfy, fill. *Fig.*, satisfy, satiate, appease.

satis, and, in abbreviated form, sat.

I. Adv., enough, sufficiently. **II.**

Noun, indecl., n., enough, sufficient.

III. Adj., indecl., with a comp. satius,

enough, sufficient; freely, a match for, equal to; in *comp.*, better, preferable.

satius: see **satis**.

sator, satōris [**2. serō**], *m.*, sower, planter. *Fig.*, begetter, creator, father, author.

satur, satura, satorum [*cf. satis*], *adj.*, filled with food, sated.

Satura, -rae, f., Satura, an unknown lake (or swamp) in *Latium*, perhaps a part of the *Pontine Marshes*.

Sāturnia: see **Sāturnius**.

Sāturnius, -a, -um [Sāturnus], *adj.*, of *Saturn*, *Saturnian*, *Saturn's*; freely, son or daughter of *Saturn*.

As nouns, Sāturnia, -ae, f., *Saturnia*,

a name of *Juno*, as daughter of

Saturn; **Sāturnius, -nī or -nii, m.**, *Saturnius*,

i.e. *Jupiter*, son of *Saturn*.

Sāturnus, -nī [**2. serō**], *m.*, *Saturnus*, an ancient Italian god of agriculture, identified later with the Greek *Cronos*.

See §§ 309-311.

saturō, -āre, -āvi, -ātus [satur], *tr.*, fill up, satisfy, *lit.* and *figuratively*.

satus: see **2. serō**.

Satyrus, -rī, m., a *Satyr*, an attendant of *Bacchus*, having long, pointed ears, a snub nose, small horns behind the ears, and legs like a goat's.

saucius, -a, -um, *adj.*, wounded, hurt, mangled. *Fig.*, stricken, smitten.

saxeus, -a, -um [*saxum*], *adj.*, of rocks or stones, rocky.

saxum, **saxi**, *n.*, an isolated or detached rock, stone, boulder.

Scaea, **Scaee** [*from a Greek word, meaning left, western*], *adj.*, found only in *f.*, Western, Scaean, the name of the chief gate of Troy. This gate faced the Grecian camp and so was most exposed to attack.

scaena, **scaenae**, *f.*, the background or scene of a Roman theater; by *metonymy*, stage, theater. *Fig.*, a background of woods, etc.

scālae, **scālārum**, *pl. f.*, a flight of steps, staircase, stairs; scaling-ladder, ladder.

scandō, **scandere**, —, —, *tr.*, climb, mount, scale, ascend.

scelerātus: *see* **scelerō**.

scelerō, -āre, -āvi, -ātus [*scelus*], *tr.*, stain by crime, defile, pollute.

scelerātus, -a, -um, *pf. pass. part. as adj.*, stained by crime, polluted, guilty, accursed, impious, infamous.

scelus, **sceleris**, *n.*, an evil or impious act, wicked deed, sin, crime, villainy.

scēptrum, **scēptri**, *n.*, a staff; esp., a royal staff, scepter; by *metonymy*, lordship, sovereignty, kingly sway.

Schoenēia: *see* **Schoenēius**.

Schoenēius, -a, -um [*Schoeneus*, Schoeneus, a king of Boeōtia, father of Atalanta], *adj.*, of Schoeneus, Schoeneus's. *As noun*, **Schoenēia**, -ae, *f.*, the daughter of Schoeneus, a title of Atalanta.

scilicet [*sci*, *imp. + licet*], *adv.*, properly, know!, you may!, you may readily see; obviously, evidently, certainly, truly, doubtless; often with *ironical force*, of course, to be sure, think of it!, mark you!

scindō, **scindere**, **scidī**, **scissus**, *tr.*, cut or tear asunder, tear, rend, cleave, split, divide, sever, separate. *Fig.*, with **viam**, cleave; part, divide.

scintilla, -lae, *f.*, a spark.

sciō, **scire**, **scīvī**, **scītus**, *tr.*, come to know, learn, know; with *inf.*, know how, understand how.

Scipiadēs, -dae, *m.*, one of the Scipios, a Scipio. *Note*: this word ought to = a son of Scipio, but is used in place of **Scipiō**, **Scipiōnis**, whose quantities make the word impossible in hexameter verse (§ 281).

scissus: *see* **scindō**.

scītōr, **scītārī**, **scītātus sum** [*freq. of sciō*], *tr.*, seek to know, search into, ask, inquire; with **ōrāculum**, consult.

scopulus, -li, *m.*, a projecting point or peak of rock, rock, crag, cliff; a rock or ledge in the sea, reef.

Scorpios or **Scorpius**, **Scorpi**, *m.*, the Scorpion, the sign of the zodiac through which the sun passes from October 23 to November 22.

scrūpeus, -a, -um [*scrūpus*, a rough stone], *adj.*, stony, rocky, jagged, rough.

scūtātus, -a, -um [*scūtum*], *adj.*, armed with shields, shielded.

scūtum, **scūti**, *n.*, a shield or buckler, oblong in shape, four feet long by two and a half wide, and rounded or oval, so as to curve round the body; at first, at least, made of wood covered with leather.

Scylacēum, -ī, *n.*, Scylaceum, a town on the east coast of Bruttium, in Southern Italy, on a promontory dangerous to ships.

Scylla, **Scyllae**, *f.*, Scylla. (1) A sea monster, described as resident in a grotto in certain rocks, also called Scylla, between Italy and Sicily. The upper part of this monster resembled a lovely woman. About the waist was a circle of dogs or wolves; below was the tail of a dolphin. The wolves reached out and seized passing ships and dragged them on the rocks. (2) A ship in Aeneas's fleet. (3) A Scylla-like monster; several such were seen by Aeneas in the entrance to the underworld.

Scyllaeus, -a, -um [*Scylla*], *adj.*, of Scylla, Scyllaeian, Scylla's.

Scȳrius, -a, -um, *adj.*, of Scyros, an island in the Aegean Sea, northeast of Euboea.

Scythia, -ae, *f.*, Scythia, a general name for the parts of Europe and Asia north of the Black Sea.

Scythicus, -a, -um [Scythia], *adj.*, of Scythia, Scythian.

sē: see *sui*.

sē- or **sēd-** [akin to *sē*], inseparable prefix, properly, by itself, apart, away, aside.

sēcernō, -cernere, -crēvī, -crētus [sē- + cernō], *tr.*, sunder, sever, separate. **sēcētus**, -a, -um, *pf. pass. part. as adj.*, set apart, separate, sequestered, retired, solitary, lonely, quiet; hence, secret, hidden; =an *adv.*, apart, privately, secretly. *As noun*, **sēcētum**, -tī, *n.*, a retired or private abode, (quiet or retired) haunt.

sēcessus, -sūs [sēcēdō, go apart], *m.*, a going away, a withdrawing or retiring; by metonymy, a place of retirement, a sequestered place, retreat, recess, nook; a place where the shore seems to retreat, an inlet, estuary.

sēclūdō, -clūdere, -clūsī, -clūsus [sē- + claudō], *tr.*, shut apart or off, shut out, shut up. *Fig.*, exclude, expel, banish, put aside. **sēclūsus**, -a, -um, *pf. pass. part. as adj.*, secluded, retired.

sēclūsus: see *sēclūdō*.

secō, serāre, secuī, sectus, *tr.*, cut, cut off, cut up; cut through, saw, split, hew, sever, cleave. *Fig.*, cut one's way through, fly through, sail through, cleave, plow; with *viam* (§ 140), cut a way, speed one's way.

sēcētus: see *sēcernō*.

sectus: see *secō*.

secundō, -āre, -āvī, -ātus [secundus], *tr.*, prosper, favor, give a favorable turn to.

secundus, -a, -um [sequor], *adj.*, properly, following; esp., following the first, next, second, inferior, in place, order, or time. *Fig.*, going with another, i.e. not opposing, favoring,

favorable, gracious, helpful, friendly, propitious, auspicious, prosperous, successful. **rēs secundae**, prosperity, success.

secūris, -ris [secō], *f.*, ax, battle-ax.

sēcūrus, -a, -um [sē-, apart from, i.e. without + cūra], *adj.*, without care, careless (in the lit. sense), free from anxiety, unconcerned, undisturbed, secure, untroubled; in bad sense, careless (of), heedless, reckless.

secus, *adv.*, otherwise, differently; **haud secus**, nōn secus, not otherwise, in no less measure, not less; hence, just so, even so, even thus; **haud secus ac or atque**, precisely as, even as. *In comp.*, **sētius**, otherwise, less, in less degree or measure; **nōn sētius**, in no less measure, none the less, equally, in equal measure, just as much.

secūtus: see *sequor*.

sed [akin to *sē-*], *conj.*, but; yet; **sed enim**, but indeed, but of a truth, however; **sed . . . autem**, a pleonastic expression, but yet.

sēd-: see *sē-*.

sedeō, sedēre, sēdī, sessum, *intr.*, sit, sit down, be seated; of a general or army, be encamped; sit idly by, sit by. *Fig.*, of a weapon, etc., be lodged (in); with *dat. of person interested*, and a clause as subject, be firmly fixed, be settled, be resolved or determined, please (one), be the fixed purpose of.

sēdēs, sēdis [cf. *sedeō*], *f.*, a seat, a resting-place; by metonymy, like English 'seat,' a lasting, permanent abode, home, habitation, house; palace, temple; the final resting-place, the tomb, the grave; the place in which one abides, spot, region; base, foundation, bottom; of the sea, deeps, depths.

sedile, -lis [sedeō], *n.*, seat, bench; a rower's bench, thwart.

sēditiō, -ōnis [sēd- + eō], *f.*, properly, a going apart or aside; esp., a parting of citizens, civil dissension, popular uprising, sedition, riot, discord, strife.

sēdō, -āre, -āvi, -ātus [sedeō], *tr.* properly, cause to sit down, settle. *Fig.*, quiet, calm.

sēdūcō, -dūcere, -dūxī, -ductus [sē + dūcō], *tr.*, lead away or apart, draw apart, divide, separate, part.

sēdulus, -a, -um [sē + dolus], *adj.*, properly, apart from guile, i.e. without guile, honest, genuine; busy, careful, diligent; bustling, zealous.

seges, **segetis**, *f.*, a grain field; the standing grain in a field, grain crop, grain. *Fig.*, crop in general, growth, thicket.

sēgnis, -e, *adj.*, slow, sluggish, slothful, listless, lifeless, inactive.

sēgnitiēs, -ēi [sēgnis], *f.*, sluggishness, slothfulness, sloth, tardiness.

Selinūs, -nūntis, *f.*, Selinus, a town on the southern coast of Sicily, famous for its palm trees.

semel [akin to similis], *num. adv.*, once, once for all.

sēmen, **sēminis** [akin to 2. serō], *n.*, a seed. *Fig.*, in pl., seeds or elements of things, germs.

sēmēsus, -a, -um [sēmi- + edō], *adj.*, half eaten, half consumed.

sēmi-, inseparable prefix, half.

sēmianimis, -e, and **sēmianimus**, -a, -um [sēmi- + anima, animus], *adj.*, half alive, half dead; expiring, dying.

sēmīnex, -necis [sēmi- + nex], *adj.*, half slain, half dead, badly wounded, mangled.

sēminō, -āre, -āvi, -ātus [sēmen], *tr.*, sow, plant; freely, produce, beget, bring forth.

Semīramis, -mis or -midis, *f.*, Semiramis, Queen of Babylon, the wife of Ninus.

sēmīta, -tae [sē- + meō, go], *f.*, by-path, footpath, narrow way, path.

sēmīustus, -a, -um [sēmi- + ūrō], *adj.*, half burned, half consumed, charred, scorched.

sēmīvir, **sēmīvirī** [sēmi- + vir], *adj.*, (only) half man, unmanly, effeminate.

semper, *adv.*, always, ever, constantly, continually.

senātus, -tūs [cf. senex], *m.*, the body of elders, the elders, the senators, senate.

senecta: see senectus, -a, -um.

senectus, -a, -um [cf. senex], *adj.*, old, aged. *As noun*, **senecta**, -tae (*sc. aetās*), *f.*, old age, age.

senectūs, -tūtis [cf. senex], *f.*, old age, age; by metonymy, in bad sense, senility, decrepitude. *Personified*, **Senectūs**, -tūtis, *f.*, Old Age, Age.

senex, **senis**, *adj.*, *comp.* senior, old, aged, venerable. *As noun*, **senex**, **senis**, *m.*, old man. *In comp.*, elder; often with intensive force, very old, (very) aged, venerable. *As noun*, **senior**, -ōris, *m.*, aged or venerable man.

sēnī, **sēnae**, **sēna** [cf. sex], *distrib. num. adj.*, in pl., six at a time, six each; six.

senilis, -e [cf. senex], *adj.*, aged, old.

senior: see senex.

sēnsus, **sēnsūs** [sentiō], *m.*, feeling, physical and mental, perception, sense; a thought or feeling; emotion, understanding, intelligence; the mind, the reason.

sententia, -ae [sentiō], *f.*, a way of thinking, thought, opinion, view; purpose, resolve, intention.

sentiō, **sentiōre**, **sēnsī**, **sēnsus**, *tr.*, perceive by the senses; feel; feel to one's sorrow. *Fig.*, perceive by the mental faculties, notice, realize, become aware, observe; understand.

sentis, **sentis**, *m.*, a thorn, bramble, brier; thorn bush.

sentus, -a, -um [cf. sentis], *adj.*, properly, thorny; rough, overgrown, squalid.

sēparō, -āre, -āvi, -ātus [sē- + parō], *tr.*, properly, prepare apart, i.e. prepare differently, and so put apart, set apart, part, divide, separate.

sepeliō, **sepelire**, **sepelivī** or **sepeliī**, **sepultus**, *tr.*, bury, inter. *Fig.*, bury, overcome.

septem, *num. adj.*, indecl., in pl., seven.

septemgeminus, -a, -um [septem + geminus], *adj.*, sevenfold; of the Nile, seven-mouthed.

septemplex, -plicis, *adj.*, sevenfold.
septēni, **septēnae**, **septēna** [septem], *distrib. num. adj.*, in pl., seven at a time, seven each; *freely*, seven.
septimus, -a, -um [septem], *ordinal num. adj.*, seventh.
sepulcrum, -crī [sepeliō], *n.*, burial place, tomb, grave, sepulcher, funeral or burial mound.
sepultus: *see* sepeliō.
sequāx, **sequācis** [sequor], *adj.*, following, pursuing, prone to pursue; *freely*, greedy, ravenous, devouring.
sequor, **sequi**, **secūtus sum**, *tr.*, follow; go or come after, accompany, attend; seek to reach, seek, pursue, aim at; follow in hostile spirit, pursue, chase; *also intr.*, follow, come after or along. *Fig.*, follow, attend, favor; follow commands, etc., obey.
sera, **serae**, *f.*, a bar used in fastening a door.
serēnō, -āre, -āvi, -ātus [serēnus], *tr.*, make clear or bright, make calm. *Fig.*, calm, quiet, smooth.
serēnus, -a, -um, *adj.*, clear, bright, fair, serene, cloudless, calm, tranquil. *Fig.*, calm, serene, tranquil.
Serestus, -tī, *m.*, Serestus, a Trojan, comrade of Aeneas.
Sergestus, -tī, *m.*, Sergestus, a Trojan, comrade of Aeneas. Vergil makes him the progenitor of the Gēns Sergia.
Sergius, **Sergī** or **Sergii**, *m.*, Sergius, a name borne by members of the Gēns Sergia.
seriēs, -ēi [1. serō], *f.*, properly, a number of things bound together, row, line, chain, series, train.
sermō, **sermōnis** [1. serō], *m.*, properly, words joined or woven together, conversation, talk, discussion, discourse; common talk, rumor, report, gossip; by metonymy, speech, language, tongue.
1. serō, **serere**, **seruī**, **sertus**, *tr.*, join together, bind together, plait, interweave. *Fig.*, weave (speech), weave words, etc., into speech, exchange in speech, discuss, consider.

sertum, **sertī**, *pf. pass. part. as noun, n.*, garland, wreath.
2. serō, **serere**, **sēvi**, **satus**, *tr.*, sow, plant. *Fig.*, sow, plant; beget; scatter like seed, spread, disseminate.
satus, -a, -um, *pf. pass. part. as adj.*, properly, sown from = (seed of), begotten of, born of, son or daughter of. *As noun, sata*, **satōrum**, *pl. n.*, sown fields, tilled fields, tillage, crops.
sērō [sērus], *adv.*, late; **sērius**, *comp.*, later, too late.
serpēns: *see* serpō.
serpō, **serpere**, **serpsī**, **serptum**, *intr.*, creep, crawl. *Fig.*, creep on, steal on, steal over, spread. **serpēns**, **serpentis**, *pres. part. act. as noun, m.*, properly, a creeper, crawler; snake, serpent. **Serpēns**, **Serpentis**, *m.*, the constellation called the Dragon, the Serpent. *See* anguis.
Serrānus, -nī, *m.*, Serranus. (1) The cognōmen, or surname, of the famous Caius (in Latin Gāius) Atilius Regulus, who was sowing when the news of his election to the consulship was brought to him. Vergil connected Serrānus with 2. serō. (2) A Rutulian, slain by Nisus.
sertum: *see* 1. serō.
sērus, -a, -um, *adj.*, late, tardy, too late; often = an *adv.*, late, too late; **sērum**, *n. sing. as adv.* (§ 146), late.
serva, **servae** [*fem. of servus*, slave], *f.*, a female slave.
servātor, -tōris [servō], *m.*, preserver, deliverer, savior.
servātrix, -trīcis [servō], *f.*, a woman who rescues, preserver, deliverer, savior.
serviō, **servire**, **servivī** or **serviī**, **servitum** [servus, slave], *intr.*, be a slave (to), serve, minister to, be subject to, obey.
servitium, -tī or -tīi [*cf. serviō*], *n.*, slavery, servitude.
servō, -āre, -āvi, -ātus, *tr.*, watch, lit. and *fig.*, watch over, note, observe, guard; keep, maintain, retain; preserve, observe a custom, rite, etc.; keep safe, protect, save, preserve;

freely, from the idea of holding fast involved in that of saving, cling closely to a place, keep to, remain or continue in. *servāns, servantis, pres. part. act. as adj., observant (of), heedful (of), careful.*

sēsē: see suī.

sētius: see secus.

seu: see sive.

sevērus, -a, -um, adj., in good sense, serious, grave, austere, stern, strict, severe; in bad sense, cruel, dreadful, terrible, frightful.

sex, num. adj., indecl., in pl., six.

sī, conj., if, in case; in clauses which are conditional only in form, i.e. do not really involve the idea of contingency, (if it be true that), (if, as is the case, i.e.) since, seeing that, when, whenever (this use occurs esp. in entreaties and prayers where the worshiper puts familiar facts in a way as modest and as little offensive as possible); in modest statements as to the future, if, when; in dependent questions, whether (a poetic use); in clauses originally expressing a wish or a prayer, but in effect practically purpose clauses, if haply, on the chance that. si modo, if only, provided that; sī or ō sī, in wishes, O that, would that (see note on vi. 187).

sibilō, -āre, -āvi, -ātum, intr., hiss.

1. *sibilus, -a, -um, adj., hissing.*

2. *sibilus, -lī, m., hissing, whistling; in pl., used only in the neuter, sībila, -lōrum.*

Sibylla, -lae, f., a Sibyl, a prophetess, esp. the Sibyl resident at Cumae as priestess of Apollo. Vergil calls her Deïphobe, daughter of Glaucus.

sic, adv., in this manner, after this wise, thus (the word refers both forward and backward), so; in this guise or attitude; ut . . . sic, just as . . . even so, = although . . . yet (nevertheless).

Sicānī, -nōrum, pl. m., the Sicani (an ancient race resident in Italy and Sicily, esp. in the latter); by metonymy, the Sicilians. As adj., Sicānus, -a, -um, Sicanian, Sicilian.

Sicania: see Sicanius.

Sicanius, -a, -um [cf. Sicānī], adj., Sicanian; by metonymy, Sicilian. As noun, Sicania, -ae (sc. terra), f., Sicily.

Sicānus: see Sicānī.

siccō, -āre, -āvi, -ātus [siccus], tr., make dry, dry up, dry; of blood, stanch.

siccus, -a, -um, adj., dry; drained. Fig., dry, parched, thirsty.

sicubi, adv., if anywhere; wherever, wheresoever everywhere.

Siculus, -a, -um, adj., of the Siculi (a people described by ancient writers as living at first in Latium, then as migrating to Sicily, conquering the Sicani, and giving their name to the island), Sicilian, of Sicily.

sicut [sic + ut], adv., conj., just as, even as, as.

sīdereus, -a, -um [sīdus], adj., starry; starlike, starlit. Fig., bright as a star, shining, glittering.

sīdō, sīdere, sīdī or sēdī, — [akin to sedeō], intr. (§ 151), seat one's self, sit down; of birds, etc., settle, alight.

Sidōn, Sidōnis, f., Sidon, a very ancient city of Phoenicia, the mother-city of Tyre, and so of Carthage.

Sidōnius, -a, -um [Sidōn], adj., of Sidon, Sidonian; by metonymy, Phoenician, Tyrian, Carthaginian.

sīdus, sideris, n., properly, a constellation; freely, a star, meteor; in pl., the signs of the zodiac; the heavens, the sky; by metonymy, season of the year, weather.

Sigēus, -a, -um, adj., of Sigeum (a promontory near Troy), Sigean.

significō, -āre, -āvi, -ātus [signum + faciō], tr., show by signs, indicate; intr., make a signal, beckon, signal.

signō, -āre, -āvi, -ātus [cf. signum], tr., mark, mark out, distinguish; with viam, viās, blaze out, trace; mark with a seal or stamp, seal, stamp, brand. Fig., mark with the eyes or mind, observe intently, note; mark out in words or writing, make plain or clear, indicate, designate, express.

signum, signi, n., a mark, sign, token, evidence; sign of the future, omen; a signal for joining battle, etc.; military standard, banner, flag, ensign; **signa cōferre**, meet in close combat, press to the attack; a figure or a design on silverware or in embroidery.

Sila, Silae, f., Sila, a forest in Bruttium (in Southern Italy).

silēns: see **sileō**.

silentium, -ti or -tīi [sileō], n., silence, stillness, quiet; secrecy.

Silēnus, -nī, m., Silenus, a Satyr, constant attendant of Bacchus, called now the foster-father, now the tutor of Bacchus. See **Satyrus**.

sileō, silēre, silai, —, intr., be completely noiseless, be silent, be quiet; esp., like **taceō**, say nothing, be silent. **silēns, silentis, pres. part. act. as adj.**, quiet, still; voiceless, silent. As noun, **silentēs, -tum or -tium, pl. m.**, the silent people, the (voiceless) dead.

silex, silicis, c., any hard stone, flint-stone, flint; freely, rock, crag, cliff.

silva, silvae, f., a (dense) forest, a wood; freely, a thick, dense growth. **Fig.**, a forest.

silvestris, -e [silva], adj., of or belonging to a forest, dwelling in the forest, woodland, rustic, silvan.

silvicola, -lae [silva + colō], m., dwelling in the forests; virtually an adj., forest-dwelling, forest-ranging.

Silvius, Silvī or Silvīi, m., Silvius. (1) *Silvius Aeneas*, son of Aeneas, by Lavinia. (2) A name of many kings of Alba Longa.

similis, -e [from a word meaning one], adj., construed with both gen. and dat., properly, one with another, like, resembling, similar; freely, same.

Simois, -ēntis, m., Simois. (1) A river of the Troad. (2) A river in Epirus which Helenus and Andromache called *Simois* after the Trojan river.

simplex, simplicis, adj., single; simple; unmixed, untainted, pure.

simul [cf. similis], adv., at (one and) the same time, together; **simul . . . simul**, both . . . and, not only . . . but at the same time (*Vergil is fond of writing simul . . . simul in coördinate clauses, with asyndeton, instead of writing simul once and joining the clauses by et*); **simul atque or ac**, or **simul alone**, as soon as. As practically a prep., with **abl.**, at the same time with, with (see v. 357).

simul ac or atque: see **simul**.

simulācrum, -crī [simulō], n., a counterfeit presentment of anything, likeness, image, statue, esp. of the gods; semblance, appearance, imitation; apparition, specter, ghost, phantom.

simulō, -āre, -āvi, -ātus [similis], tr., make one thing like another, imitate, copy; pretend that something is true, feign, simulate. **simulātus, -a, -um, pf. pass. part. as adj.**, counterfeit, pretended, false, deceitful.

sin, conj., properly used to introduce an alternative condition, in sharp contrast to what precedes, if on the other hand, but if, however.

sincērus, -a, -um, adj., unspoiled, sound, genuine; clean, pure, chaste.

sine, prep. with abl., without.

singulī, singulae, singula [akin to semel, simul], adj., one at a time, one by one, one each; separate, individual, single.

singultō, -āre, —, -ātum [singultus], intr., hiccup, sob, lit. and fig.; gurgle.

singultus, -tūs, m., hiccup, sob, gasping, panting.

sinister, -tra, -trum, adj., left, on the left hand, to the left. As noun, **sinistra, -trae (sc. manus), f.**, the left hand.

sinistra, as noun: see **sinister**.

sinō, sinere, sivi, situs, tr., set down, lay down, put down; let a thing lie, leave, resign, surrender, spare; allow, suffer, permit, let.

Sinōn, Sinōnis, m., Sinon, a Greek, who induced the Trojans to take the Wooden Horse into their city.

sinuŏ, -āre, -āvi, -ātus [sinus], *tr.*, bend, curve, wind, twist, coil.

sinuŏsus, -a, -um [sinus], *adj.*, full of coils or spires, with many coils, coiled, sinuous, spiral.

sinus, sinūs, m., a bend of any sort; *esp.*, a bent or curved surface, curve, fold, coil; a bend in the shore line, gulf, bay; fold of a garment; curve of a sail when filled with wind, bellying sail; the part of the body covered by the loose folds of the toga or palla, the bosom; freely, arms, embrace.

Fig., of the Nile, bosom, embrace.

Sipylus, -li, m., Sipylus, a son of Niobe.

Sirēnes, -num, pl. f., the Sirens, two or three in number, with heads of women and bodies of birds, who dwelt on some rocks off the Campanian coast, near Naples. By their sweet singing they enticed passing mariners upon the rocks and then destroyed them.

Sirius, Sirī or Sirīi, m., Sirius, the Dog Star, whose rising was associated with the hottest part of summer.

sistō, sistere, stiti, status [cf. stō], *tr.*, cause to stand, put, place, set, lodge; set in place, prop up, support, stay, make firm, establish; bring, fetch, conduct, guide, convey; cause to stand still, check, stay, stop, arrest; *intr.* (§ 151), properly, set one's self, come to a standstill, stand (still), stay, remain, settle.

sistrum, sistri, n., a sistrum, a rattle, a sort of bronze rattle, or 'cricket,' used by the Egyptians in the worship of Isis.

Sisyphus, -phī, m., Sisyphus, son of Aeolus, and King of Corinth, notorious for his cunning and his robberies. In the underworld he had to roll forever uphill a stone which, as soon as it reached the top, rolled again to the bottom.

sitis, sitis, f., thirst. *Fig.*, drought.

1. **situs**: see **sinō**.

2. **situs, sitūs** [sinō], *m.*, properly, a putting or placing, then, the place where something is put, position, situation, arrangement, order; a

leaving, neglect, and, by metonymy, the effect of such neglect, mold, rust, filth. *Fig.*, of the mold or rust of age, inactivity, lethargy, sloth.

sive or seu [sī + -ve], *conj.*, or if, or; **sive (seu) . . . sive (seu)**, if on the one hand . . . or if on the other hand, if . . . or (if), whether . . . or. **smaragdus, -dī, m.**, a precious stone, transparent, of a bright green color, emerald, beryl, jasper.

socer, socerī, m., father-in-law; in *pl.*, parents-in-law, a husband's parents.

sociō, -āre, -āvi, -ātus [socius], *tr.*, make (one) an ally or associate, join, unite, associate, ally.

socius, -a, -um [akin to sequor], *adj.*, accompanying, associated, united, allied, confederate, friendly. As *noun*, **socius, soci or socii, m.**, associate, comrade, companion, ally.

sodālis, -lis, m., an intimate friend, (boon) comrade.

sōl, sōlis, m., the sun; by metonymy, sunlight, sunshine; like English 'sun,' a day. *Personified*, **Sōl, Sōlis, m.**, the sun-god (Apollo; see § 317).

sōlācium, -cī or -ciū [sōlor], *n.*, comfort, solace, consolation.

sōlāmen, -minis [sōlor], *n.*, comfort, consolation, solace, relief.

soleō, solēre, solitus sum, intr., be accustomed, be wont, be used (to). **solitus, -a, -um, pf. pass. part.**, in *dep. sense*, as *adj.*, usual, wonted, customary.

solidus, -a, -um, adj., in *physical sense*, solid, firm, stout, strong, massive; solid, whole, entire. *Fig.*, solid, firm, lasting. As *noun*, **solidum, -dī, n.**, the solid ground, firm ground.

solitus: see **soleō**.

solium, solī or solii, n., seat; throne.

sollemnis, -e [sollus, *old adj.* = tōtus, omnis, +annus], *adj.*, properly, of festivals, etc., that recur every year, yearly, annual, customary, wonted, usual, stated, appointed, established; solemn, sacred, festival. As *noun*, **sollemne, -nis, n.**, usually in *pl.*, religious festival, solemn rite; holy offering, offering.

sollertia, -ae [sollers, skillful, clever], *f.*, skill, cleverness, shrewdness.

sollicitō, -āre, -āvi, -ātus [sollicitus], *tr.*, move violently, stir up, agitate. *Fig.*, disturb, disquiet, vex.

sollicitus, -a, -um [sollus, *old adj.* = tōtus + cieō], *adj.*, properly, violently shaken. *Fig.*, disturbed, agitated, uneasy, restless, anxious, troubled.

sōlor, solāri, solātus sum, *tr.*, comfort, solace, console, soothe; alleviate, relieve, allay, mitigate.

solum, soli, *n.*, the bottom or base of anything; the ground, earth, land, soil; turf, sward; in general, floor, surface, *e. g.* of a temple or of the sea.

sōlus, -a, -um, *adj.*, *gen.* sōlius, alone, single, sole, only; lonely, solitary, deserted.

solūtus: see solvō.

solvō,olvere, solvi, solūtus, *tr.*, loosen, unbind, untie; cast loose, cast off; set free, set at liberty; with funem, cast off; with vēla, unfurl; with equōs, unyoke. *Fig.*, loosen, release, set free, free; relax, unstring, weaken; (loosen, *i. e.*) pay or discharge a debt, obligation, *etc.*; render, perform, fulfill (a vow or a sacrifice); dismiss, disperse, banish, dispel.

somnium, somni or somnii [somnus], *n.*, a dream. *Personified*, Somnium, Somni or Somnii, *n.*, Dream.

somnus, somni, *m.*, sleep, slumber; by metonymy, of the time for sleep, night; the sleep of death, death; = somnium, a dream, a vision, a phantom. *Personified*, Somnus, Somni, *m.*, the god of sleep, Sleep, son of Erebus and Night.

sonāns: see sonō.

sonipēs, -pedis [sonō + pēs], *adj.*, noisy-footed, with sounding feet; freely, prancing. *As noun*, sonipēs, -pedis (*sc.* ecus), *m.*, a prancing steed.

sonitus, -tūs [sonō], *m.*, sound, noise, din, clang, a humming or whizzing, crash, *esp.* of thunder, thunder.

sonō, sonāre, sonuī, sonitum, *intr.*, make a noise, give forth a sound,

sound, resound, rattle, clang, twang, roar, crash, thunder, rustle, echo, ring, whiz, buzz; *tr.* (§§ 140, 142), cause to sound forth, sound forth, utter. sonāns, sonantis, *pres. part. act. as adj.*, sounding, resounding; noisy, thunderous, booming, rustling, murmuring.

sonor, sonōris [sonō], *m.*, sound, noise; rattling, crackling, crash.

sonōrus, -a, -um [*cf.* sonus, sonor], *adj.*, sounding, resounding, noisy, roaring, thunderous; ringing, rattling.

sōns, sontis, *adj.*, guilty. *As noun*, sōns, sontis, *m.*, a guilty person, sinner, criminal.

sonus, soni, *m.*, sound, noise, din, crash, uproar.

sōpiō, sōpire, sōpivī or sōpiī, sōpitus [*cf.* sopor], *tr.*, lull or put to sleep. sōpitus, -a, -um, *pf. pass. part. as adj.*, slumbering, slumberous, dormant.

sopor, sopōris [akin to somnus], *m.*, a deep sleep, profound slumber, sleep; a dream, vision. *Personified*, Sopor, Sopōris, *m.*, Sleep, Lethargy. sopōrifer, sopōriferā, sopōriferum [sopor + ferō], *adj.*, sleep-bringing, soporific; drowsy, slumberous.

sopōrō, -āre, —, -ātus [sopor], *tr.*, put or lull to sleep. sopōrātus, -a, -um, *pf. pass. part. as adj.*, lulled to sleep, asleep; freely, sleepily, drowsy, slumberous; as a transferred epithet, drowsy, *i. e.* soporific.

sopōrus, -a, -um [sopor], *adj.*, sleepy, slumberous, drowsy.

Sōractē, -tis, *n.*, Soracte, a high mountain in Etruria, twenty or twenty-five miles north of Rome. On its top was a temple of Apollo.

sorbeō, sorbēre, sorbuī, —, *tr.*, suck in, suck down, drink down, swallow, *lit. and figuratively*.

sordidus, -a, -um [sordēs, filth], *adj.*, foul, filthy, squalid.

soror, sorōris, *f.*, sister; freely, comrade.

sors, sortis, *f.*, a lot (see note on i. 508, at the end), used in determining

matters by an appeal to the gods or to chance; by metonymy, a casting or drawing of lots, allotment, assignment; a lot as assigned by such a decision, portion, fate, destiny, fortune, misfortune; a place where appeal might be made to the lots, an oracle; oracular response, oracle, prophecy, prediction.

sortior, sortiri, sortitus sum [sors], *intr.*, appeal to the lots, cast lots, draw lots; *tr.*, cast lots for, get by lot, select by lot; assign by lot, allot, determine, decide; *freely*, choose, select.

sortitus, -tūs [sortior], *m.*, casting of lots, drawing of lots; allotment, assignment.

sospes, sospitis, adj., saved, rescued; safe, unharmed, unhurt.

spargō, spargere, sparsi, sparsus, tr., scatter, spread, strew, sprinkle; spatter, bespatter, besprinkle; of weapons, hurl in numbers, fling, cast. *Fig.*, scatter, disperse; scatter (*reports, etc.*), spread abroad, fling out.

sparsus: *see* spargō.

Sparta, Spartae, f., Sparta, or Lacedaemon, the famous capital of Laconia, a district in the Peloponnesus, Greece.

Spartānus, -a, -um [Sparta], *adj.*, of Sparta, Spartan.

sparus, spari, m., a rude missile, used esp. by rustics, a spear, dart, pike.

spatior, spatiāri, spatiātus sum [*cf.* spatium], *intr.*, walk about, walk back and forth; move, proceed.

spatiōsus, -a, -um [spatium], *adj.*, roomy, huge, large.

spatium, spatī or spatii, n., room, space; a space, distance, interval; race ground, race track, race course, *esp. in pl.*; space covered by anything, size, compass; course in general; of time, space, interval, period; time, leisure, opportunity.

speciēs, -ēi [speciō, *old verb*, look, look at], *f.*, properly, in act. sense, a seeing or viewing, view; in pass. sense, something seen, a sight, spectacle;

the appearance or look of anything, form, shape; beauty, splendor.

specimen, -minis [speciō, *old verb*, look, look at], *n.*, mark, sign, token, emblem.

speciōsus, -a, -um [speciēs, beauty], *adj.*, good-looking, lovely, beautiful, splendid; *lovely on the surface*, specious, fraudulent, seductive.

spectābilis, -e [spectō], *adj.*, visible; *worth seeing*, conspicuous, resplendent.

spectāculum, -lī [spectō], *n.*, (*pleasing*) sight, spectacle, display, show.

spectātor, -tōris [spectō], *m.*, spectator.

spectātus: *see* spectō.

spectō, -āre, -āvī, -ātus [*freq. of* speciō, *old verb*, look, look at], *tr.*, look at earnestly, gaze at, view, behold; view with pleasure; *intr.*, look on, watch. **spectātus, -a, -um, pf. pass. part. as adj.**, tried, tested, proved.

specula, -lae [speciō, *old verb*, look, look at], *f.*, a lookout (*place*), watchtower; height, tower.

speculor, speculāri, speculātus sum [*cf.* specula], *tr.*, watch closely, examine, reconnoiter, spy out; catch sight of, espy, descry; *intr.*, watch to see, seek to learn (*by watching*).

specus, specūs [speciō, *old verb*, look, look at], *m. and n.*, something into (*through*) which one looks, a grotto, cavern; *by metonymy*, cavity in general, opening.

spēlunca, -cae, f., grotto, cavern; den. **Sperchēis, Sperchēidis** [Sperchēūs, Spercheūs, a river of Thessaly], *adj.*, of the Spercheūs, Spercheūs's.

spernō, spernere, sprēvi, sprētus, tr., set aside, remove, separate, spurn. *Fig.*, spurn, scorn, slight, despise.

spērō, -āre, -āvī, -ātus [*cf.* spēs], *tr.*, hope for (*something good*), look for, expect; *rarely*, expect, look forward to (*something bad*), apprehend, anticipate, have an eye to, fear; *with inf.*, hope, expect; suppose, imagine.

spēs, spei, f., hope, expectation; *by metonymy*, of persons and things that inspire hope, a hope, the hope.

spiceus, -a, -um [spīca, an ear or spike of grain, ripened grain], *adj.*, consisting of ears of grain, of ripened grain.

spiculum, -li [*dim.* of spīcum = spīca, a point, spike, *esp.* a spike or ear of grain], *n.*, properly, a sharp point of anything; by *metonymy* (*cf.* mūrō), a dart, an arrow.

spina, spināe, *f.*, a thorn; backbone, spine.

Spīo, Spīūs (*a Greek form*), *f.*, Spio, *a sea nymph, one of the Nereids.*

spīra, spirāe, *f.*, a coil, spire, fold.

spirābilis, -e [spīrō], *adj.*, that may or can be breathed, breathable.

spīritus, -tūs [spīrō], *m.*, the breath; the breath of life, life; soul, spirit; the world-soul, all-pervading spirit. *Fig.*, spirit, high spirit, courage, fire.

spīrō, -āre, -āvī, -ātum, *intr.*, breathe, respire; of winds, breathe, blow, puff; breathe, live, *lit. and fig.*; *tr.*, breathe out, exhale.

spissus, -a, -um, *adj.*, thick, compact, close, crowded, dense; with *harēna*, close packed.

splendeō, splendēre, splenduī, —, *intr.*, shine, glitter. **splendēs**, splendentis, *pres. part. act. as adj.*, gleaming, bright.

splendidus, -a, -um [splendeō], *adj.*, shining, gleaming, bright, brilliant. *Fig.*, magnificent, stately, sumptuous, splendid.

spoliō, -āre, -āvī, -ātus, *tr.*, deprive of covering, strip; spoil, despoil. *Fig.*, despoil, spoil, rob, deprive.

spolium, spoli or spoliī, *n.*, the spoils of an animal, *i.e.* the skin and hide stripped off. *Fig.*, the armor stripped from a slain enemy, spoils, booty, plunder; spoils of victory, victory. *For the spolia opima see opīmus.*

sponda, spondae, *f.*, the frame of a couch or bed; by *metonymy*, bed, couch.

spondeō, spondēre, sponodi, spōnsus, *tr.*, promise solemnly, promise, make a promise, give a pledge; *esp.*, promise in marriage, betroth. *Fig.*, give promise or hope of. **spōnsa**,

spōnsae, *pf. pass. part. as noun, f.*, promised wife; freely, bride.

spōns, spontis, *f.*, an old noun, found only in *gen.* and *abl. sing.*, free will, desire, choice; **meā sponte**, of my own motion, of my own will, willingly; **suā sponte**, of his (*her, their, its*) own choice, spontaneously, willingly, voluntarily. **sponte**, *abl. sing. as adv.*, of (*one's*) own accord, of free will, willingly, voluntarily.

spōnsa: see spondeō.

sponte: see spōns.

spretus: see spernō.

spūma, spūmae, *f.*, froth, foam, *esp. of the sea*, spray, spume; in *pl.*, foaming waters.

spūmeus, -a, -um [spūma], *adj.*, foaming, foam-covered.

spūmiger, spūmigera, spūmigerum [spūma + gerō], *adj.*, foam-bearing.

spūmō, -āre, -āvī, -ātum, *intr.*, foam, froth, be covered with foam. **spūmāns**, spūmantis, *pres. part. act. as adj.*, foaming, frothing. *Fig.*, trickling, dripping, reeking.

spūmōsus, -a, -um [spūma], *adj.*, foaming.

squāleō, squālēre, squālui, —, *intr.*, be stiff, be rough, *esp. with dirt*; of lands, etc., be rough, with neglect and lack of tillage; in general, be stiff or matted, be foul, be filthy.

squālidus, -a, -um [squāleō], *adj.*, stiff with dirt, squalid, unkempt.

squālor, squālōris [squāleō], *m.*, properly, stiffness, roughness; filth, foulness, squalor.

squāma, squāmae, *f.*, scale (*e.g. of a fish or snake*); by *metonymy*, a scale or plate in metal armor, scale-armor. **squāmeus**, -a, -um [squāma], *adj.*, scaly.

squāmiger, squāmigera, squāmigerum [squāma + gerō], *adj.*, scale-bearing, scaly.

squāmōsus, -a, -um [squāma], *adj.*, scaly.

stabilis, -e [*cf.* stō, stāre], *adj.*, standing, stable, firm. *Fig.*, firm, lasting, enduring.

stabulō: *see stabulor.*

stabulor, stabulāri, stabulātus sum,
and, less often, stabulō, stabulāre,
—, — [stabulum], *intr.*, have an
abode, dwell; be housed.

stabulum, -lī [stō], n., properly, a
standing-place, abode; *esp.*, the
abode of an animal, stall, stable,
fold; covert, haunt, of a wild beast.
stāgnō, -āre, -āvī, -ātum [stāgnum],
intr., of water, stand still, form in
pools, be still or stagnant. **stāg-**
nāns, stāgnantis, pres. part. act. as
adj., standing, stagnant.

stāgnum, stāgnī [stō], n., standing
water, still or quiet water; pool,
pond; the quiet (because deep) waters
at the bottom of the sea, the deep
waters, depths; water in general.

statiō, -ōnis [stō], f., properly, the
act of standing; by metonymy, the
place where something stands, station,
resting-place; a place where
ships stand, *i.e.* anchor, anchorage,
roadstead.

statuō, statuere, statui, statūtus [stō],
tr., cause to stand, put, place, set
up, set in place; raise up, erect,
build, found. *Fig.*, fix, establish,
ordain; determine, resolve.

stella, stellae, f., a star.

stellātus, -a, -um [stella], adj., set or
studded with stars. *Fig.*, starred,
studded.

sterilis, -e, adj., unfruitful, barren,
sterile (*used both of the fields, trees,*
etc., and of animals).

sternō, sternere, strāvī, strātus, tr.,
spread out, strew, stretch out,
stretch on the ground, lay flat; lay
low, fell, overwhelm, overthrow,
lit. and fig.; slay, kill; lay waste;
(*strew, spread out, i.e.*) make level
or smooth, level, smooth (*over*);
strew, strew with, bestrew, cover;
in pass., with middle force, stretch
one's self out, lie down, lie. **strā-**
tum, strāti, pf. pass. part. as noun,
n., anything spread out, coverlet
of a couch; a bed, couch; pavement of
a street or road.

Steropēs, -pae [*from a Greek word*

meaning lightning], *m.*, Steropes,
one of the Cyclops who wrought at
the forge of Vulcan.

Sthenelus, -lī, m., Sthenelus, a Greek
warrior, charioteer of Diomedes; he
was in the Wooden Horse.

Sthenius, Sthenī or Stheniī, m.,
Sthenius, a Rutulian, slain by
Aeneas.

stimulō, -āre, -āvī, -ātus [stimulus],
tr., prick with a goad, goad. *Fig.*,
goad on, spur on, urge, incite, ex-
cite.

stimulus, -lī, m., a goad for driving
oxen, *etc.*, a spur. *Fig.*, goad, spur,
sting, stimulus.

stipes, stipitis, m., trunk or stock of a
tree.

stipō, -āre, -āvī, -ātus, tr., press,
squeeze or crowd together, pack,
stow, stow away, load; press round,
surround closely, attend, accom-
pany, escort. **stipātus, -a, -um, pf.**
pass. part. as adj., closely packed,
dense, thronging.

stipula, -lae, f., stalk, *esp.* of grain left
at reaping-time, stubble, straw.

stirps, stirpis, c., properly, the lower
part of a plant, including the roots,
stock, stem, trunk, root. *Fig.*,
stock, race, family, line, lineage;
of an individual, offspring, progeny,
scion, origin, source.

stīva, stīvae, f., plow handle.

stō, stāre, steti, statum, intr., stand,
lit. and fig.; stand firm or steadfast,
be immovable; continue standing,
remain, endure, last; stand up,
stand on end; with emphasis on the
result rather than on the process,
stand finished, be set up, be reared,
be erected, be built; of warfare,
take one's stand, set one's self,
stand; stay, tarry, halt. *Fig.*, of
ships, (*stand, i.e.*) be anchored, be
hauled up on land; of a weapon,
stand in something, be fixed or
lodged (*in*); stand firm, be secure or
steadfast, endure, continue, stand
in or on, depend on; rest on, be
centered in; be fixed or settled, be
determined or resolved.

stomachus, -chī, *m.*, the gullet, alimentary canal; *freely*, throat; also, the stomach.

strāgēs, **strāgis** [*cf.* **sternō**], *f.*, a laying low, overthrow; slaughter, massacre, carnage, havoc.

strāmen, **strāminis** [**sternō**], *n.*, what is spread over something, straw, thatch of a roof.

strātum: see **sternō**.

strātus: see **sternō**.

streptus, -tūs [**streptō**], *m.*, a confused (unpleasant) noise, din, uproar, bustle, hum, murmur.

strepō, **strepere**, **strepuī**, **strepitum**, *intr.*, make a confused noise, ring, resound, rattle, echo; hum, murmur.

strictūra, -rae [**stringō**], *f.*, properly, a contraction, compression; *esp.*, the tightening, 'setting,' *i.e.* the hardening or tempering of iron by dipping it when red-hot into water; by metonymy, tempered iron, iron bars, masses of iron.

strictus: see **stringō**.

strideō, **stridēre**, **stridī**, —, and **stridō**, **stridere**, **stridī**, —, *intr.*, properly, make any harsh or shrill sound, hiss, whistle, whiz, buzz, hum, creak, crash, grate, rattle, rustle, roar.

stridō: see **strideō**.

stridor, **stridōris** [**strideō**], *m.*, any harsh or shrill sound, loud noise, humming, buzz, murmur, whistling, creaking, clanking, grating, rattling, roaring, rumbling.

stridulus, -a, -um [**strideō**], *adj.*, hissing, creaking, sputtering; whizzing, hurtling.

stringō, **stringere**, **strinxī**, **strictus**, *tr.*, properly, draw tight, bind, squeeze, compress; through the idea of bringing two things together gently, touch lightly, graze; hence, wound lightly; strip off leaves, etc., by friction, lop off, strip; with **rēmōs** (see note on i. 552), make, fashion; draw, unsheath a sword. *Fig.*, touch deeply, wound, hurt. *Note: we have here parts of two verbs, originally distinct.*

Strophades, -dum, *pl. m.*, the Strophades, islands in the Ionian Sea, west of the Peloponnesus; on these islands the Harpies were supposed to dwell.

strūctus: see **struō**.

struō, **struere**, **strūxī**, **strūctus**, *tr.*, heap up, pile up, pile; erect, build, construct; arrange, set in order, dispose, marshal an army or fleet, draw up in battle array; pile high, *i.e.* load, burden. *Fig.*, set plans, etc., in order, plan, devise, contrive, compass.

Strýmōn, **Strýmonis**, *m.*, Strymon, a river in Macedonia, on the borders of Thrace.

Strýmonius, -nī or -nīi, *m.*, Strymonius, a Trojan.

studium, **studī** or **studīi** [*cf.* **studeō**, be keen, be eager], *n.*, devotion, zeal, eagerness, enthusiasm, eager pursuit of anything, diligence, energy; eager desire, curiosity; zeal for a person or cause, party spirit, partisanship, favor, support; tokens of support, applause, cheers. **studiō**, *abl. sing. as adv.*, eagerly, ardently.

stupefaciō, -facere, -fēci, -factus [**stupeō** + **faciō**], *tr.*, make senseless, stun, daze, bewilder, astound, astonish.

stupeō, **stupēre**, **stupuī**, —, *intr.*, be stunned, be benumbed; be astounded, be amazed, be bewildered, be dazzled; *tr.* (§ 142), be amazed at, gaze in astonishment at.

stupēscō, **stupēscere**, **stupuī**, — [*inceptive of stupeō*], *intr.*, become amazed, grow bewildered.

stuppa, **stuppae**, *f.*, the coarse part of flax, tow, hemp, oakum.

stuppeus, -a, -um [**stuppa**], *adj.*, made of tow or hemp, hempen.

Stygus, -a, -um [**Styx**], *adj.*, of the Styx, Stygian; by metonymy, of the underworld, infernal, nether; awful, fatal, deadly.

Styx, **Stygis**, *f.*, the Styx, the main river in the underworld.

suādeō, **suādēre**, **suāsī**, **suāsum**, *tr.*

and *intr.*, advise, counsel, urge, exhort; prompt, impel, invite; recommend, commend, suggest.

sub, *prep.* I. *With abl.*, used (1) of space, *lit.* and *fig.*, under, below, beneath, at, within, in, under cover of, under shelter of, at the foot of, close to, just behind, immediately after, (2) of time, in, within, during, at, on, (3) *in fig. senses*, under, esp., of rank, etc., under, under the control of, under the rule of. II. *With acc.*, used (1) of motion from a higher to a lower level, under, underneath, beneath, within, toward, down to, before, or from a lower to a higher level, up toward, up to, to; **sub aurās**, upward, to the light of day, skyward, (2) of time, toward, close to, just before, just after. As a *prep. prefix*, **sub**, **subs**, under, up to, upward, up, toward; by stealth, secretly.

subāctus: see **subigō**.

subdō, -dere, -didī, -ditus [sub + dō], *tr.*, put or set beneath, put under.

subdūcō, -dūcere, -dūxī, -ductus [sub + dūcō], *tr.*, draw up; with **nāvis**, draw or haul upon shore, beach; draw from beneath, draw from under, withdraw, remove; take away stealthily, remove secretly, steal away, withdraw; remove, rescue.

subeō, -īre, -ivī or ii, -itum [sub + eō], *tr.* and *intr.* (with *dat.*), go under, come under, go beneath; go against, face, meet; shoulder, support, take up, carry, bear; go or come up to or toward, draw near (to), advance (to), approach, go into, enter; come up, come to one's aid; come or go close to, follow, succeed. *Fig.*, steal over one, sweep over one, come into one's mind, occur to one. **subitus**, -a, -um, *pf. pass. part.*, in *dep. sense*, as *adj.*, having come up (or coming up) secretly or unexpectedly, unexpected, sudden; **subitō**, *abl. sing.* as *adv.*, unexpectedly, suddenly, of a sudden, all at once.

subiciō, **subicere**, **subiēcī**, **subiectus** [sub + iaciō], *tr.*, throw under, place under, set under; throw up, fling up. *Fig.*, put under one, conquer, subdue; fling in words, etc., answer, say in reply. **subiectus**, -a, -um, *pf. pass. part.* as *adj.*, set beneath, lying beneath, conquered. As *noun*, **subiectī**, -tōrum, *pl. m.*, the conquered, the vanquished, subjects, conquered peoples. *Note*: for the scansion see note on *disce*, i. 70.

subiectus: see **subiciō**.

subigō, -igere, -ēgī, -āctus [sub + agō], *tr.*, drive under, drive on, push on, shove or thrust forward. *Fig.*, force, constrain, compel; conquer, subdue, subjugate.

subitō: see **subeō** (at the end).

subitus: see **subeō** (at the end).

sublābor, -lābī, -lāpsus sum [sub + lābor], *intr.*, fall down, sink down. *Fig.*, sink, subside, ebb; of time, glide by unnoticed, slip quietly by.

sublāpsus: see **sublābor**.

sublātus: see **sufferō** or **tollō**.

sublevō, -āre, -āvi, -ātus [sub + levō], *tr.*, lift up, raise up.

sublime: see **sublimis**.

sublimis, -e, *adj.*, lofty; often in sense = **sublevātus**, elevated, uplifted, raised aloft, upborne; = *an adv.*, on high, aloft, in the air, through the sky. *Fig.*, uplifted, elated, exalted, high-spirited. **sublime**, *n. sing.* as *adv.*, on high, through the air.

sublūstris, -e [sub + stem akin to that of **lūx**], *adj.*, giving but little light, dim, glimmering. See **lūstrō** (at the end).

subnectō, -nectere, -nexuī, -nexus [sub + nectō], *tr.*, tie under, bind or fasten under or beneath; bind, fasten.

subnexus: see **subnectō**.

subnixus, -a, -um [sub + nitor], *adj.*, resting or leaning on, supported by, defended by; freely, seated on.

subolēs, -lis, *f.*, offspring, issue, progeny; a child, infant.

subrideō, subridēre, subrisī, — [sub + rideō], *intr.*, smile quietly or gently, smile on, smile.

subrigō: *see* surgō.

subs-: *see* sub (at the end).

subsequor, -sequī, -secūtus sum [sub + sequor], *tr.*, follow (*closely*).

subsidiūm, -dī or -diī [sub + sedeō], *n.*, forces that (*sit, i.e.*) are stationed in reserve, reserve forces, reënforcements; in general, support, aid, help.

subsidiō, -sidere, -sēdī, -sessum [sub + sidō], *intr.*, sit down, *lit. and fig.*, sink down, settle down; sink, settle, subside.

subsistō, -sistere, -stitī, — [sub + sistō], *intr.* (§151), come to a standstill, stop, halt, stop or tarry behind; hold one's ground, make resistance, resist, withstand.

subsum, subesse, —, — [sub + sum], *intr.*, be under, be beneath.

subtēmen, -minis [*originally* subtexmen: *cf.* subtexō], *n.*, properly, the woof of anything woven; by metonymy, threads.

subter, *adv.*, below, beneath. *As prep., with acc.*, beneath, under.

subtexō, -texere, -texuī, -textus [sub + texō], *tr.*, weave one thing beneath another. *Fig.*, (*underweave a thing, i.e. overspread it, and so*) cover, curtain, obscure, hide, conceal.

subtrahō, -trahere, -trāxī, -tractus [sub + trahō], *tr.*, draw from under, withdraw, remove, *lit. and figuratively*.

suburgeō, suburgēre, —, — [sub + urgeō], *tr.*, drive up to, force close to.

subvectō, -āre, -āvī, -ātus [*freq.* of subvehō], *tr.*, carry (*up*), bring, convey, transport.

subvectus: *see* subvehō.

subvehō, -vehere, -vexī, -vectus [sub + vehō], *tr.*, carry (*up*), bring or convey, transport; in *pass.*, with *bigis, equō, or nāvī*, expressed or to be supplied, drive, ride, sail.

subvolvō, -volvere, —, — [sub + volvō], *tr.*, roll up, roll.

succēdō, -cēdere, -cessī, -cessum [sub + cēdō], *intr.*, go under or

beneath, *lit. and fig.*, come under, go in beneath, enter; come or go to or toward, advance to, draw near to, approach; come to the side of, come to the aid of, take the place of; go, come; go under a burden, shoulder, take up, bear; come under, submit to; go rightly, prosper, succeed.

successus, -sūs [succēdō], *m.*, advance, movement, progress; career; success.

succidō, succidere, succidī, — [sub + cadō], *intr.*, fall down, sink down, sink.

succidō, -cidere, -cidī, -cīsus [sub + caedō], *tr.*, cut beneath, cut on the under side; cut off, lop off, mow down.

succinctus: *see* succingō.

succingō, -cingere, -cīnxī, -cīctus [sub + cingō], *tr.*, gird below or from below; gird about, gird; clothe, robe, *lit. and fig.*; furnish, equip.

succisus: *see* succidō.

succrēscō, -crēscere, -crēvī, -crētum [sub + crēscō], *intr.*, spring up, grow up, grow.

succumbō, -cumbere, -cubuī, -cubitum [sub + cumbō, *old verb*, lay], *intr.* (§151), properly, lay beneath. *Fig.*, (*lay one's self beneath, i.e.*) yield to, submit to, succumb to, give way to.

succurrō, -currere, -currī, -cursum [sub + currō], *intr.*, run to aid, hurry to the help of, assist, help, relieve, succor. *Fig.*, = subeō, come to one's mind, occur to one.

succutiō, -cutere, -cussī, -cussus [sub + quatiō], *tr.*, shake upward; fling upward, toss up.

sūcus, sūcī, *m.*, juice, sap; moisture; esp. juice of the mūrex (*see* mūrex), and so, crimson dye, dye.

sūdō, -āre, -āvī, -ātum, *intr.*, sweat, perspire. *Fig.*, sweat, be wet (*with*), be drenched, reek, swim.

sūdor, sūdōris, *m.*, sweat, perspiration.

suēscō, suēscere, suēvī, suētus, *intr.*, become accustomed; in *pf. system*,

be accustomed, be used, be wont. **suëtus**, -a, -um, *pf. pass. part.*, in *dep. sense*, as *adj.*, accustomed, used, wont.

suëtus: see **suëscō**.

suffectus: see **sufficiō**.

sufferō, **sufferre**, **sustulī**, **sublātus** [sub + **fērō**], *tr.*, bear up, hold up, support. *Fig.*, withstand, resist, endure.

sufficiō, -**ficere**, -**fēcī**, -**fectus** [sub + **faciō**], *tr.*, put under (*dye*), dye, tinge, color, suffuse; make or put *α. thing* in place of another, substitute, supply, furnish, grant; *intr.*, be sufficient, be adequate to or for, suffice; *with inf.*, (*suffice, i.e.*) be strong enough (*to*), be in position (*to*), be able.

suffodiō, -**fodere**, -**fōdī**, -**fossus** [sub + **fodiō**], *tr.*, stab beneath, pierce beneath, stab.

suffossus: see **suffodiō**.

suffundō, -**fundere**, -**fūdī**, -**fūsus** [sub + **2. fundō**], *tr.*, pour below, pour under; pour in or on; overspread, suffuse, fill.

suffūsus: see **suffundō**.

suggerō, -**gerere**, -**gessi**, -**gestus** [sub + **gerō**], *tr.*, put under, set beneath, heap up beneath; heap up, furnish, supply.

suī, *gen.*, **sibi**, *dat.*, **sē** or **sēsē**, *acc. and abl.*, *reflex. pron.*, *sing. and pl.*, (*of, etc.*) himself, herself, itself, themselves; often best rendered by (*of, etc.*) him, her, it, them.

sulcō, -**āre**, -**āvī**, -**ātus** [**sulcus**], *tr.*, furrow, plow. *Fig.*, furrow, plow, cleave the sea.

sulcus, **sulcī**, *m.*, a furrow; freely, trench, ditch. *Fig.*, track or path of a vessel, wake; track or train of a meteor.

Sulmō, **Sulmōnis**, *m.*, Sulmo, a Rutulian.

sulphur, **sulphuris**, *n.*, brimstone, sulphur.

sum, **esse**, **fuī**, **futūrus** (*ful. part.*), *intr.*, be in existence, exist, live, be, lie, be situated; endure, continue, remain, abide; *in pf. tense*, has been,

has ceased to be, is no more; *with gen.*, be the part of, belong to, or, freely, occasion, cost, require; *with dat.*, to denote possession, one has; *used impers.*, *with inf.*, it is possible, one may, one can. **futūrus**, -a, -um, *ful. part. as adj.*, future, coming; sure to be or happen, sure, certain, impending, inevitable. *As noun*, **futūrum**, -rī, *n.*, what is to be, the future. *Note: the forms fore*, = *futūrum*, etc., *esse and forem, forē*, etc., = *essem, essēs*, etc., *require attention.*

summa, **summae** [**summus**], *f.*, the chief or main point; the substance, sum and substance, sum total.

summergō, -**mergere**, -**mersī**, -**mersus** [sub + **mergō**], *tr.*, plunge under water, submerge, sink, drown, overwhelm.

summersus: see **summergō**.

summissus: see **summittō**.

summittō, -**mittere**, -**mīsī**, -**missus** [sub + **mittō**], *tr.*, send under, put under, let down, lower, sink; *in pass.*, *with middle force*, bend the knee, bend low. *Fig.*, subdue, repress, check; (*send one thing under another, i.e.*) make one thing yield to another, subdue or subject to. **summissus**, -a, -um, *pf. pass. part. as adj.*, *in fig. sense*, submissive, subdued, modest, gentle.

summōtus: see **summoveō**.

summoveō, -**movēre**, -**mōvī**, -**mōtus** [sub + **moveō**], *tr.*, drive off or away, keep off, remove.

summus: see **superus**.

sūmō, **sūmere**, **sūmpsi**, **sūmptus** [sub + **emō**], *tr.*, take up, take, choose, assume; *with poenās*, take, exact, inflict; take or pick out, choose, select; (*take up, assume; hence*) employ, use.

sūmptus: see **sūmō**.

suō, **suere**, **suī**, **sūtus**, *tr.*, sew, stitch, stitch together. **sūta**, **sūtōrum**, *pf. pass. part. as noun, pl. n.*, plates (*sewed, i.e.*) fastened together; a coat of mail made of plates fastened together, metal cuirass or corselet.

super. I. *Adv.*, used (1) *lit.* of space, above, on top, from above (=dē-super), (2) *fig.*, over and above, moreover, besides, in addition, furthermore; beyond measure, too much, *e.g.* in the phrase *satis superque*, enough and to spare; enough, aye, more than enough; =an *adj.*, surviving, remaining. II. *Prep.*, (1) *with acc.*, over, above, on (the) top of, upon, on, beyond; *in fig. uses*, above, more than; beyond, besides, (2) *with abl.*, of space, upon, on, of time, about, at; *fig.*, about, concerning, in reference to, with regard to, as to.

superātor, -tōris [superō], *m.*, conqueror.

superbia, -ae [superbus], *f.*, pride, whether in good sense or in bad; *esp.*, haughtiness, arrogance, insolence, wantonness.

superbus, -a, -um [super], *adj.*, properly, of persons who think themselves above others, proud, usually in bad sense, haughty, insolent, arrogant, overbearing, wanton, lawless; *in good sense*, proud, elated, exultant, glorying (in), flushed (by), high-spirited; of things that excite pride, proud, gorgeous, glorious, noble, magnificent, splendid, superb.

superēmineō, **superēminēre**, —, — [super + ex + the root of 1. minor], *tr.*, tower above, rise above, overtop.

superimmineō, **superimminēre**, —, — [super + immineō], *intr.*, stand high over, tower over, hang over, overhang.

superimpōnō, -pōnere, -posui, -positus [super + impōnō], *tr.*, put on, place on.

superiniciō, -inicare, -iniēcī, -iniectus [super + iniciō], *tr.*, throw over, throw on, fling on.

supernē [supernus, above, upper], *adv.*, from above, above; up, upward.

superō, -āre, -āvī, -ātus [*cf.* super], *intr.*, be or rise above, *lit.* and *fig.*, go over, overtop; surpass, excel, be superior; win, conquer, be victori-

ous; go beyond bounds, exult, glory (*excessively in something*); be over and above, be in excess, be left, remain; survive, be (*still*) alive; *tr.*, go over, *lit.* and *fig.*, surmount, rise above, pass beyond, overpower, subdue; gain, win.

superstes, -stis [superstō], *adj.*, surviving, remaining.

superstō, **superstāre**, —, — [super + stō], *intr.*, stand over, stand above; survive, remain.

supersum, **superesse**, **superfui**, — [super + sum], *intr.*, be over and above, be left, remain over, remain; remain in life or being, survive, continue, last, endure.

superus, -a, um [super], *adj.*, *comp.* superior, -ius, *sup.* suprēmus or summus, -a, -um, above, upper, higher, on high, sovereign, mighty; of things in heaven as opposed to those on earth, heavenly; of things in the upper world of earth as opposed to those in the underworld, in or of the upper world, upper, in the world above, on earth. As nouns, **superus**, -rī, *m.*, a god (very rare in *sing.*), in *pl.*, the gods above, the heavenly gods, the gods; also, the men of the earth, the earth, as opposed to the underworld; **supera**, -rōrum, *pl. n.*, the heavenly regions, heaven, sky. In *sup.*, **suprēmus**, -a, -um, of space, highest, loftiest, very high; *in fig. senses*, high, lofty, noble, glorious; of degree, utmost, extreme, the highest or last degree of, dire; of time, last, final. As noun, **suprēma**, -mōrum, *pl. n.*, the last offices to the dead, funeral rites. **suprēum**, *n. sing.* as *adv.*, for the last time. In *form* **summus**, -a, -um, of space, highest, topmost, extremest, or, simply, high; highest part of, top of, summit of, the surface of, the tip or end of; of time, latest, last, final; of degree or rank, highest, mightiest, supreme, sovereign, chief, main. As noun, **summa**, **summōrum**, *pl. n.*, the highest parts, the top, the summit.

supervolō, supervolāre, —, — [**super** + **1. volō**], *tr. and intr.*, fly over, fly above.

supīnus, -a, -um, adj., bent backward, laid or lying on the back; (*with*) face upward, supine; *with manūs*, (*with* face, *i.e.*) palms upward, or, freely, uplifted.

suppleō, -plēre, -plēvi, -plētus [**sub** + **pleō**, *old verb*, fill], *tr.*, fill up, fill full; make good or whole, fill up the number of.

supplex, -plicis [**sub** + **plicō**], *adj.*, properly, bending the knees, or, perhaps, grasping (another's) knees in entreaty, suppliant, making entreaty, humble, submissive. *As noun*, **supplex**, **supplicis, c.**, a suppliant.

suppliciter [**supplex**], *adv.*, suppliantly, humbly.

supplicium, -cī or -ciū [*cf.* **supplex**], *n.*, properly, a kneeling, either in prayer, prayer, supplication, thanksgiving, or to receive punishment, punishment, penalty, suffering.

suppōnō, -pōnere, -posui, -positus or suppositus [**sub** + **pōnō**], *tr.*, put or place beneath, set under; apply (*a knife, etc.*); *with taurō*, mate with.

suppositus or suppostus: *see* **suppōnō**.

suprā, adv., over, above; *with sum*, tower above. *As prep.*, *with acc.*, over, above, beyond, *lit. and fig.*

suprēmus: *see* **superus**.

sūra, sūrae, f., the calf of the leg, ankle, leg.

surgō, surgere, surrēxī, surrēctum [**sub** + **regō**: *cf. the form subrigit in iv. 183*], *tr.*, raise up, erect; *with auris*, prick up; *intr.* (§151), properly, raise one's self, rise, arise, in many meanings, *lit. and fig.*; spring up, spring into being, grow, bloom, develop.

sūs, suis, c., pig, hog, boar, sow.

susceptus: *see* **suscipiō**.

suscipiō, -cipere, -cēpi, -ceptus [**subs** = **sub** + **capiō**], *tr.*, take up, lift up, raise up; catch up, catch; *esp.*, raise up a newborn child, in order to acknowledge it as one's own, acknowledge, bring up, rear, support, nur-

ture; beget, bear. *Fig.*, take on one's self, assume; *take up another's speech, i.e.* reply to, answer, resume, reply.

suscitō, -āre, -āvi, -ātus [**subs** = **sub** + **citō**, *freq. of cieō*], *tr.*, set in (*violent*) motion. *Fig.*, stir up, arouse, excite, kindle, fan, quicken.

1. **suspectus**: *see* **suspiciō**.

2. **suspectus, -tūs** [**suspiciō**], *m.*, a looking upward, view upward; hence, height, distance.

suspendō, -pendere, -pendī, -pēnsus [**subs** = **sub** + **pendō**], *tr.*, hang up, hang, suspend; hang up as an offering, dedicate, consecrate; prop up, bear up, uplift. *Fig.*, lift up, keep in suspense, excite. **suspēnsus, -a, -um, pf. pass. part. as adj.**, hung up, suspended, upborne. *Fig.*, in suspense, bewildered, awed, deeply moved, anxious, troubled.

suspēnsus: *see* **suspendō**.

suspiciō, suspicere, suspexī, suspectus [**sub** + **speciō**, *old verb*, look, look at], *intr.*, look upward; *tr.*, look up at, gaze (*upward*) at. *Fig.*, look up to, admire, respect; look at stealthily ('out of the corner of one's eye') or askance, mistrust, suspect. **suspectus, -a, -um, pf. pass. part. as adj.**, suspected, distrusted.

suspīrium, -rī or -rii [**suspīrō**], *n.*, a sigh.

suspīrō, -āre, -āvi, -ātum [**sub** + **spīrō**], *intr.*, draw a deep breath, sigh.

sustentō, -āre, -āvi, -ātus [*freq. of* **sustineō**], *tr.*, hold up, prop, support. *Fig.*, hold up, support, sustain, maintain; withstand, resist, check.

sustineō, -tinēre, -tinuī, -tentus [**subs** = **sub** + **teneō**], *tr.*, hold up or aloft, bear up, support, hold, carry; hold off, keep off. *Fig.*, hold up or off, withstand, resist, endure, keep in check, stay; *with inf.*, endure (*to*), have the power (*to*).

sūta: *see* **suō**.

sūtilis, -e [**suō**], *adj.*, sewed, stitched; *with cymba*, sewed, *i.e.* built of skins (*or bark?*) sewed together.

suus, -a, -um, *reflex. poss. adj.*, corresponding to *suī, sibi, sē*, his own, her own, its own, their own; *freely*, his, her, its, their; (*one's own, i.e. adapted to one; hence*) fitting, meet, suitable, friendly, favoring, propitious. *As noun*, *suī, suorum*, *pl. m.*, his (*one's, their*) friends, comrades, countrymen, subjects, people, household, etc.

Sŷchaeus, -i, m., Sychaeus, the husband of Dido, treacherously slain by his brother-in-law Pygmalion. *As adj.*, Sychaeus, -a, -um, of Sychaeus, Sychaeus's.

syrtis, syrtis, f., a sand bank in the sea, sand bar, bar, reef; shoal, shallow. *As proper name, esp. in pl.*, Syrtis, Syrtis, *f.*, the Syrtis or Syrtes, two shallow bays on the north coast of Africa, distinguished as *Maior* (now Gulf of Sidra) and *Minor* (now Gulf of Cabes), dangerous to navigation. The neighboring coasts, too, were accounted dangerous, by reason of wild inhabitants and wild and dangerous beasts, serpents, etc.

T

tābeō, tābēre, —, —, intr., melt away, melt, waste away. **tābēns, tābentis**, *pres. part. act. as adj.*, wasting, wasted.

tābēs, tābis, f., properly, a wasting or pining away, consumption; by *metonymy*, a wasting disease, wasting force or power; *freely*, illness, fever, sorrow.

tābēscō, tābēscere, tābuī, — [*inceptive of tābeō*], *intr.*, waste away, melt away, melt.

tābidus, -a, -um [*cf. tābeō, tābēs*], *adj.*, properly, in *pass. sense*, wasted, wasting away; in *act. sense*, wasting, consuming.

tabula, -lae, f., a board, a plank.

tabulātus, -a, -um [*tabula*], *adj.*, boarded, floored. *As noun*, **tabulātum, -tī, n.**, boarding, flooring; story, floor, *e.g. of a tower*.

tābum, tābī [*cf. tābēs*], *n.*, corrupt moisture, matter; *esp.*, corrupted blood, gore.

Taburnus, -nī, m., Taburnus, a mountain chain, in Italy, south of the Caudine Pass, between Samnium and Campania; it was famous as a pasture-ground and for its olives.

taceō, tacēre, tacuī, tacitum, intr., be silent (*i.e. refrain from speech*), say nothing; = **sileō**, be still, be quiet, be noiseless; *tr.*, a poetic use, keep silence about, pass over in silence. **tacitus, -a, -um, pf. pass. part.**, in *dep. sense, as adj.*, uttering no word, silent; still, quiet, noiseless; unvoiced, voiceless; = *an adv.*, quietly, silently, secretly; in *pass. sense*, unmentioned, unheralded, unsung.

taciturnus, -a, -um [*taceō*], *adj.*, voiceless, silent.

tacitus: see **taceō**.

1. **tāctus**: see **tangō**.

2. **tāctus, tāctūs** [*tangō*], *m.*, a touching, touch.

taeda, taedae, f., pitch-pine tree, pine; by *metonymy*, pine-wood, pine fagots; a pine plank; a torch of pine-wood, *esp. a bridal torch, marriage torch*.

taedet, taedēre, taeduit or taesum est, impers., construed with *acc. of person and gen. of thing*; it wearies or disgusts one, one is weary of, one is sick and tired of, one is disgusted with, one loathes.

taedium, taedi or taediī, n., weariness (*of*), loathing (*of*), disgust (*with*).

Taenarius, -a, -um [*Taenarum, Taenarus*], Taenarum, a promontory in Laconia, Greece, on which, near a temple of Neptune, was a grotto that was supposed to be an entrance to the underworld], *adj.*, of Taenarus, Taenarian, Spartan.

taenia, -ae, f., a band, ribbon; *esp.*, the long hanging ends of a *vitta*, then, by *metonymy*, headband, fillet.

taeter, taetra, taetrum, adj., foul, loathsome, disgusting.

Tagus, Tagī, m., Tagus. (1) An Italian. (2) A river in Spain, celebrated for the gold it carried in its sands.

tālāris, -e [tālus], *adj.*, of the ankles, or on the ankles. As *noun*, **tālāria, -rium**, *pl. n.*, the *tālāria* of Mercury or Perseus, i. e. winged sandals, or wings attached to the ankles.

talentum, -ti, *n.*, the talent, the heaviest unit of weight in use in Greek communities, varying in weight from fifty to one hundred pounds; freely, a great weight, hundredweight. The name was given also to similar weights (not coins) of silver and gold; the Attic silver talent was worth over \$1000.

tālis, -e, *adj.*, denoting quality, generally in good sense, occasionally in bad, such, of such a sort, of such a kind or nature; so fine, so splendid; so sorry; = *an adv.*, in such manner, in such guise; such as this (which has immediately preceded or is to follow at once), this, the following; like English 'such,' when emphatic, (so) great, distinguished, important. **tālis . . . quālis**, such . . . as.

tālus, tāli, *m.*, ankle.

tam, *adv.*, used esp. with adjectives or adverbs, so, so very, to such a degree; often best rendered by an *adj.*, such; **tam . . . quam**, by so much . . . as, as much . . . as, as . . . as.

Tamasēnus, -a, -um [Tamasus, Tamasus, a town on the island of Cyprus], *adj.*, of Tamasus, Tamasenian.

tamen, *conj.*, yet, yet after all, however, nevertheless, none the less.

Tanaïs, -is, *m.*, Tanaïs, a river in Europe (Russia), now called the Don.

tandem, *adv.*, at length, at last, finally; often strengthened by *vix*, after long waiting, at last; in questions expressive of deep emotion, esp. of surprise or impatience, pray tell me, pray.

tangō, tangere, tetigī, tāctus, *tr.*, touch; lay hold of; (touch, i. e.) share. *Fig.*, reach, attain; (touch, i. e.) be concerned with, be involved in; touch, affect, move, impress.

Tantalus, -lidis [Tantalus], *f.*, Tantalus, a woman descendant of Tantalus, esp. Niobe.

Tantalus, -li, *m.*, Tantalus. (1) Son of Jupiter, and father of Peleus and Niobe. Jupiter admitted him to the banquets of the gods, but, when he disclosed their secrets, he was flung into the underworld, there to stand to his chin in water which always ran away when he tried to drink it; fruits hung near till he tried to eat them. It is also said that a rock hung over his head, always threatening to fall upon him. (2) A son of Niobe, grandson of (1).

tantum: see **tantus**.

tantus, -a, -um, *adj.*, referring to size or quantity, of such size, such (in size, bulk, or quantity), so great, such great; (as great as it [one] really was, i. e.) great, mighty, numerous, important, illustrious; also, so grievous, grievous, monstrous, enormous. **tantus . . . quantus**, (so) great . . .

as, as great . . . as. **tantō**, *abl. sing.*, *abl.* of measure of difference, as *adv.*, by so much, so much, the (as 'the' is used in phrases like 'the more, the merrier'); **tantum**, *acc. sing.* as *adv.* (§146), to such an extent, so greatly, so much, so; (so much and no more), only, merely. As *noun*, **tantum**, **tanti**, *n.*, so much, such a measure or quantity, thus much only.

tapēte, -tis, *n.*, (but note *acc. pl. m. tapētas*, as if from *tapēs, tapētis*), hangings, coverings, coverlets, carpets, tapestry, rug.

Tarchō or Tarchōn, Tarchōnis or Tarchontis, *m.*, Tarchon, an Etruscan, ally of Aeneas.

tardē [tardus], *adv.*, slowly, lingeringly.

tardō, -āre, -āvi, -ātus [tardus], *tr.* make slow or sluggish, cause to tarry, delay, hinder, impede, retard. *Fig.*, hinder, hamper, embarrass.

tardus, -a, -um, *adj.*, slow, sluggish, slow-moving, lingering, lazy, inactive, dull; = **tardātus** (as giving the result, not the process), delayed, hindered, hampered.

Tarentum, -tī, *n.*, Tarentum, a famous city of Southern Italy, on the gulf of the same name.

Tarpēia, -ae, *f.*, Tarpeia, a comrade of Camilla.

Tarpēius, -a, -um, *adj.*, properly, belonging to the Gens Tarpeia, Tarpeian; the *adj.* was applied esp. (for some reason not known) to the famous Tarpeian Rock, on the Capitoline Hill, on the side overhanging the Forum; also, freely, Capitoline.

1. **Tarquinius**, -nī or -nīi, *m.*, Tarquinius, a name borne by two of the kings of Rome; esp., Tarquinius Superbus, last king of Rome. As *adj.*, **Tarquinius**, -a, -um, of the Tarquins, Tarquinian.

2. **Tarquinius**, -a, -um, *adj.*: see 1. **Tarquinius**.

Tarquitus, -tī, *m.*, Tarquitus, an Italian, son of Faunus, slain by Aeneas.

Tartara: see **Tartarus**.

Tartareūs, -a, -um [**Tartarus**], *adj.*, of Tartarus, Tartarean; by metonymy, infernal, hellish, awful, dread.

Tartarus, -rī, *m.*, in *pl.*, **Tartara**, -rōrum, *n.*, Tartarus, properly, a deep abyss in the part of the underworld in which the wicked were punished; by metonymy, the abode of the wicked in the underworld, the underworld in general, the infernal regions.

Tatius, **Tati** or **Tatiū**, *m.*, Tatius, *i. e.* Titus Tatius, King of the Sabines, who waged war against Romulus on account of the capture of the Sabine women, but finally made peace with Romulus and was associated with him in the government.

taureūs, -a, -um [**taurus**], *adj.*, of a bull, bull's, bulls'.

taurinus, -a, -um [**taurus**], *adj.*, of a bull, a bull's.

taurus, **taurī**, *m.*, a bull, bullock, ox; by metonymy, a bull's hide.

Taurus, **Taurī**, *m.*, Taurus. (1) The Bull, the sign of the zodiac through which the sun passes from April 20 to May 20. (2) A high range of

mountains in Asia Minor, esp. in Cilicia.

tēctum: see **tegō**.

tēctus: see **tegō**.

Tegeaeus, -a, -um, *adj.*, of Tegea (a town in Arcadia, Greece), Tegean.

tegmen or **tegumen**, **tegminis** [**tegō**], *n.*, a covering; skin, hide of a beast, used as a covering or for clothing. *Fig.*, (covering, *i. e.*) defense, protection; by metonymy, shield, armor.

tegō, **tegere**, **tēxi**, **tēctus**, *tr.*, cover, clothe, deck, adorn, veil, envelop; hide, conceal, stow away; shelter, protect, defend; (cover, *i. e.*) bury, inter; wrap. **tēctus**, -a, -um, *pf. pass. part. as adj.*, covered, hidden, secreted; in bad sense, skulking. As *noun*, **tēctum**, **tēctī**, *n.*, a covered place, shelter; house, palace, temple; abode, habitation, haunt; chamber, apartment; in *pl.*, often like English halls; haunt, covert, den of a wild beast; by metonymy (§204), roof, ceiling.

tegumen: see **tegmen**.

tēla, **tēlae**, *f.*, something woven, web.

tellūs, **tellūris**, *f.*, the earth, the surface of the earth, the soil, ground, earth; land as opposed to sea; a land, district, country, region. *Personified*, **Tellūs**, **Tellūris**, *f.*, Tellus, the goddess Earth (§311).

tēlum, **tēlī**, *n.*, a missile; dart, lance, javelin, arrow, spear; weapon in general.

temerārius, -a, -um [*cf.* **temerē**, **temerō**], *adj.*, blind, heedless; reckless, rash, foolhardy.

temerē, *adv.*, properly, blindly; carelessly, heedlessly, at random; in confusion. *Fig.*, without thought or purpose, without meaning, accidentally.

temerō, -āre, -āvi, -ātus [*cf.* **temerē**], *tr.*, treat rashly or thoughtlessly; outrage, profane, violate, desecrate, pollute.

temnō, **temnere**, —, —, *tr.*, think lightly of, treat lightly, slight, scorn, despise, mock, defy.

tēmō, tēmōnis, m., the pole of a chariot, or of a wagon, or of a plow.

temperō, -āre, -āvi, -ātus [1. *tempus*], *tr.*, properly, divide properly, mix in due proportions; regulate, control, calm, soothe; *intr.* (§151), restrain one's self, refrain from, abstain from.

tempestās, -tātis [1. *tempus*], *f.*, a space of time, season; by metonymy, the weather conditions at a given moment, weather; *esp.*, bad weather, storm, tempest, gale. *Fig.*, storm of weapons, shower, hail. *Personified*, **Tempestās, -tātis, f.**, Tempest, storm-god.

templum, templi, n., properly, a place or space cut off and specially set apart, for religious purposes, a sacred place, sanctuary; temple, shrine, chapel.

temptō, -āre, -āvi, -ātus (also spelled **tentō**) [*freq.* of **tendō**], *tr.*, handle, touch, feel; test, try, examine, explore; try, try the issue of, venture on, attempt, essay; *esp.*, with *inf.*, seek.

1. tempus, temporis, n., a portion of time, interval of time, season, hour, moment; time in general; the right time, fitting season or moment, opportunity, occasion; time for rest, respite; crisis, critical moment; *esp.*, in *pl.*, the times, circumstances, condition or state of affairs.

2. tempus, temporis, n., usually in the *pl.*, temple of the head.

tenāx, tenācis [teneō], *adj.*, holding fast (*to*), clinging (*to*), tenacious.

tendō, tendere, tetendī, tentus or **tēnsus** [*akin* to **teneō**], *tr.*, stretch, stretch out, strain, extend, distend, spread out, spread; stretch forth, hold out, offer, proffer, present; guide, direct, aim, hold or follow a course; *intr.*, through ellipsis of **iter, cursum, viam, etc.**, or, according to §151, hold one's course, take one's way, go, proceed, hasten; of a path or road, tend in a given direction, trend, lead; strain one's self, stretch

every nerve, strive, struggle; (*sc.* **tentōria** or **vēla**), pitch one's tent, encamp. **tentus, -a, -um, pf. pass. part. as adj.**, stretched, stretched taut, taut.

tenebrae, -brārum, pl. f., darkness, gloom, of night, or of the underworld.

tenebrōsus, -a, -um [tenebrae], *adj.*, dark, dusky, gloomy, shadowy.

Tenedos, -dī, f., Tenedos, a small island in the Aegean Sea, near Troy.

teneō, tenēre, tenui, tentus, tr., hold, hold fast, have, keep, *lit. and fig.*; lay hold on, seize, grasp, cling to; hold, bear, carry parts of the body (*cf.* **gerō, gestō**); lay hold on, seize, master, overpower, be master of, possess, control, rule, sway; hold fast, maintain, occupy; retain, keep; (*hold by reaching*), reach, gain; hold or keep one's way or course, guide, direct, pursue; hold or keep back, restrain, detain.

tener, tenera, tenerum, adj., tender, soft, frail, delicate, dainty; thin, fine.

tenor, tenōris [tendō, teneō], *m.*, a straining or holding; *esp.*, a holding on a course or path, uninterrupted course, course, progress.

tentō: see temptō.

tentōrium, -rī or -rii [tendō], *n.*, a tent.

tentus: see tendō.

tenuis, -e [*akin* to **tendō**], *adj.*, properly, stretched or drawn out; 'wire-drawn,' thin, slender, fine; delicate, dainty, small, narrow; of a breeze, gentle; light, slight, trifling. *Fig.*, airy, unsubstantial.

tenus [*cf.* **tendō, teneō**], *prep.* with *abl.*, set after its case, up to, as far as, to.

tepefaciō, -facere, -fēcī, -factus [tepeō + **faciō**], *tr.*, make warm or hot, warm, heat.

tepefactus: see tepefaciō.

tepeō, tepēre, —, —, intr., properly, be lukewarm; be warm or hot, reek.

tepēscō, tepēscere, tepuī, — [*inceptive* of **tepeō**], *intr.*, become warm, grow hot.

tepidus, -a, -um [cf. *tepeō*], *adj.*, *prop-erly*, lukewarm (see notes on iii. 627), tepid, warm; still warm with life, not yet dead, living; reeking; occasionally, hot.

ter, num. adv., thrice, three times.

terebro, -āre, -āvī, -ātus [terebra, a borer, auger], *tr.*, bore, bore into, bore through, pierce.

teres, teretis [cf. *terō*], *adj.*, (*rubbed, i.e.*) rounded off, round, well-rounded, well-turned, shapely, taper, smooth; polished.

Tēreus, Tēreī, m., Tereus, a Trojan.

tergeminus, -a, -um [ter + geminus], *adj.*, threefold, three-formed, having three bodies, three-bodied.

tergeō, tergēre, tersī, tersus, tr., rub off, wipe clean, wipe dry, wipe.

tergum, tergī, n., back, either of man or of animal; **terga vertere**, turn in flight, flee, run away; **terga dare, with dat.**, flee before, flee from; *by metonymy, the covering of the back*, hide, skin; *the skin as prepared*, bull's hide, rawhide; layer of a shield, at first of rawhide, then of metal; **ā tergō**, from behind, from the rear, in the rear, behind.

tergus, tergoris [cf. *tergum*], *n.*, back of an animal; *by metonymy*, skin, hide.

terminō, -āre, -āvī, -ātus [terminus], *tr.*, set bounds to, limit, bound, *lit. and figuratively*.

terminus, -nī, m., a boundary-line, a boundary-stone; bound, limit, *lit. and fig.*; goal of a journey. *Fig.*, fixed or appointed limit.

ternus, -a, -um, distrib. num. adj., usually found in the *pl.*, three at a time, three apiece; *freely*, three.

terō, terere, trivī, tritus, tr., rub, chafe; wear away *by rubbing*, rub to pieces, grind, bruise; **calcem calce terere, freely**, rub heel with heel, tread on the heels of. *Fig.*, (*rub or*) fritter away time, waste; spend, pass.

terra, terrae, f., the earth, dry land, the land, as a division of the universe, opposed to the heavens and the sea; earth, land, ground, soil; a land,

district, region, country; *in pl.*, or in the phrase *orbis terrarum*, the cycle of the lands, the wide world, the world. *Personified*, Terra, **Terrae, f.**, = Tellūs, the goddess Earth (§ 311).

terrēnus, -a, -um [terra], *adj.*, of earth; earthy, earthly, earth-born.

terreō, terrēre, terruī, territus, tr., frighten, affright, alarm, terrify.

terribilis, -e [terreō], *adj.*, terror-causing, alarming, frightful, dreadful, awful, terrible.

terrificō, -āre, —, — [terrificus], *tr.*, frighten, alarm, terrify.

terrificus, -a, -um [terreō + faciō], *adj.*, terror-causing, awe-inspiring, alarming, dreadful, dread, awful.

terrigenus, -a, -um [terra + gignō], *adj.*, earth-born.

terrītō, -āre, —, — [freq. of terreō], *tr.*, frighten greatly, affright, alarm, terrify.

terrītus: see terreō.

terror, terrōris [cf. terreō], *m.*, fright, alarm, terror, panic; *by metonymy, a sight, etc., that causes terror*, dread event, dread sight, alarm.

tertius, -a, -um [ter], *ordinal num. adj.*, third.

testa, testae, f., a piece of burned clay, a potsherd; a brick, a tile.

testis, testis, c., a witness.

testor, testārī, testātus sum [testis], *tr.*, be witness to, bear witness to, testify to, attest, prove; proclaim something as witness, declare; invoke as witnesses (*the gods, etc.*), appeal to, swear by, protest by or before, adjure; pray, entreat, implore.

testūdō, -dinis [testa], *f.*, a tortoise, tortoise-shell (so called, apparently, from its resemblance to an earthenware cover of a vessel); *by metonymy, of things similar in shape to a tortoise*, a vaulted roof of a building, vault, arch; a testudo, *i.e. a military formation in which the soldiers carried their shields over their heads, the shields fitting closely together, or overlapping*.

tête: see tû.

Têthys, Têthyos, f., Tethys, a sea-goddess. She was daughter of Uranus and Ge (§ 309), and wife of Oceanus.

Teucer or Teucrus, Teucrî, m., Teucer. (1) An ancient king of Troy; he came to Troy from Crete. He was father-in-law of Dardanus, and so he is often described as founder of the Trojan line. (2) A Greek, son of Telamon (King of Salamis, an island near Athens), and brother of the more famous Ajax. Ajax was vanquished by Ulysses in a contest for the arms of Achilles, and committed suicide. Because Teucer failed to avenge Ajax's death, Telamon refused to welcome him home. Teucer, aided by Belus, father of Dido, then settled in Cyprus.

Teucrî: see 2. Teucrus.

Teucia, -ae [cf. Teucer, (1)], *f.*, the land of Teucer, the Trojan land, the Troad, Troy.

1. Teucrus: see Teucer.

2. **Teucrus, -a, -um** [Teucer, (1)], *adj.*, of Teucer, Teucer's; *by metonymy*, Trojan. *As noun*, **Teucrî, Teucrôrum, pl. m.**, Teucer's sons, the Teucrians, the Trojans.

Teuthranteüs, -a, -um [Teuthrâs, Teuthras, a mountain in Mysia, and a king in Mysia, a district in Asia Minor], *adj.*, of Teuthras, Teuthrantian; *freely*, Mysian.

Teuthrâs, Teuthrantis, m., Teuthras, an Arcadian, an ally of the Trojans.

texô, texere, texuî, textus, tr., weave, plait, braid, interlace, intertwire; join together, frame, fashion, build, construct, *lit. and figuratively*. **textum, textî, pf. pass. part. as noun, n.**, something woven or fashioned; *by metonymy*, texture, fabric.

textilis, -e [texô], *adj.*, woven, of woven stuffs, textile.

textum: see texô.

textus: see texô.

thalamus, -mî, m., a chamber, room; a sleeping-room, bedchamber; *esp.*, a bridal chamber, marriage bed;

freely, residence, habitation, abode; *by metonymy*, marriage, nuptials.

Thalia, -ae, f., Thalia, a sea nymph.

Thapsus, Thapsî, f., Thapsus, a city and peninsula on the east coast of Sicily.

theâtrum, -trî, n., a theater; *freely*, a place for games.

Thêbae, Thêbârum, pl. f., Thebes, a city in Greece, the capital of Boeôtia.

Thêbâns, -a, -um, adj., of Thebe, a city in Mysia, Asia, Theban.

Themis, Themidis, f., Themis, goddess of law and of prophecy.

Thermôdôn, -dontis, m., the Thermodon, a river in Pontus, Asia Minor, which flows into the Black Sea; on its bank dwelt the Amazons.

Thêrôn, Thêrônîs, m., Theron, an Italian.

Thersilochus, -chî, m., Thersilochus, a Trojan, or ally of the Trojans.

thêsauros, -rî, m., a hoard, a treasure.

Thêseus, Thêsei or Thêseos, m., Theseus, a king of Athens, son of Aegeus, and a famous hero. He slew the Minotaur, and went with Pirithoüs to carry off Proserpina from the underworld. According to one story, for this impiety he was condemned to sit forever chained to a rock in the underworld.

Thessandrus, -drî, m., Thessandrus, one of the Greeks in the Wooden Horse.

Thetis, Thetidis, f., Thetis, a sea-goddess, daughter of Nereus, mother of Achilles.

Thisbê, Thisbês, f., Thisbe, a maiden of Babylon.

Thoâs, Thoantis, m., Thoas, one of the Greeks in the Wooden Horse.

tholus, tholî, m., a dome or cupola of a temple or other building.

thôrâx, thôrâcis, m., properly, the breast, chest; *by metonymy*, breast-plate, corselet.

Thrâcius, -a, -um [Thrâx], *adj.*, of Thrace, Thracian.

Thrâx, Thrâcis, m., a Thracian.

Thrêcius, -a, -um, adj., of Thrace, Thracian. *As noun*, **Thrêciî, -ôrum, pl. m.**, the Thracians.

Thrēissa, -sae, *adj.*, used only in the feminine, Thracian. As *noun*, *f.*, a Thracian woman.

Thybris, **Thybridis**, *acc.* **Thybrim**, *m.*, Thybris, another form of *Tiberis*, the name of the River Tiber; *esp.*, Father Tiber, the god of the river.

Thyias, -adis (*dissyllabic*; the *yi* counts as a diphthong, corresponding to a diphthong in the Greek form of the word), *f.*, a Bacchante, *i.e.* a woman devoted to the worship of Bacchus.

Thymber or **Thymbrus**, **Thymbri**, *m.*, Thymber, a *Rutulian*.

Thymbraeus, -a, -um, *adj.*, of Thymbra (a city in the Troad, with a temple of Apollo). As *noun*, **Thymbraeus**, -ī, *m.*, Thymbraeus, *i.e.* Apollo as god of Thymbra.

Thymoetēs, -tae, *m.*, Thymoetes, a Trojan.

thymum, **thymī**, *n.*, thyme.

Thŷnēus, -a, -um [*poetic* for **Bithŷnus**, Bithynian], *adj.*, of Bithynia, Bithynian. Bithynia was a district in the northern part of Asia Minor, on the Black Sea.

Tiberinus, -a, -um [*Tiberis*, the Tiber], *adj.*, of the Tiber, the Tiber's, Tiberine. As *noun*, **Tiberinus**, -nī, *m.*, Tiberinus, the River Tiber; *esp.*, Father Tiber, the god of the river.

tibia, -ae, *f.*, properly, the large shin bone; by *metonymy*, a musical instrument, pipe (originally made of bone), clarinet, much used in wild, orgiastic worship like that of Bacchus. It had a mouthpiece, was provided with holes which gave the tones, and was curved at the other end; two tibiae, often of different pitch, were regularly used together.

Tiburs, **Tiburtis**, *adj.*, of Tibur (a town in Latium, sixteen miles northeast of Rome, now called Tivoli), Tiburtian, Tiburtine. As *noun*, **Tiburtēs**, -tum, *pl. m.*, the people of Tibur, the Tiburtines.

Tiburtus, -tī, *m.*, Tiburtus, a Greek from Argolis, in the Peloponnesus, who, with his brothers Catillus and

Coras, was believed to have founded Tibur (see **Tiburs**).

tignum, **tignī**, *n.*, building materials (of wood); piece of timber, beam, rafter.

tigris, **tigris** or **tigridis**, *acc.* **tigrim**, *c.*, tiger, tigress.

tilia, -ae, *f.*, the linden, the lime-tree.

Timāvus, -vī, *m.*, the Timavus, a small river in the northeastern part of Italy, flowing into the Adriatic; perhaps, also, the god of the river Timavus.

timeō, **timēre**, **timuī**, —, *tr.*, fear, be afraid of, dread; *intr.*, be alarmed, be frightened, be anxious.

timidus, -a, -um [*cf.* **timeō**], *adj.*, frightened, fearful, timid, anxious.

Timōlus: see **Tmōlus**.

timor, **timōris** [*cf.* **timeō**], *m.*, fear, dread, alarm, anxiety. *Personified*, **Timor**, **Timōris**, *m.*, Dread, Fear.

tinguō, **tinguere**, **tinxi**, **tinctus**, *tr.*, wet, moisten, bathe, dip, plunge; dye, stain.

tinnitus, -tūs [**tinnio**, ring, clink, tinkle], *m.*, a ringing noise, ringing, tinkling, jingling.

Tisiphonē, -nēs, *f.*, Tisiphone, one of the Furies. See **Furiae**.

Titān, **Titānis**, *m.*, a Titan (see §§ 309-311); freely, a descendant of a Titan; *esp.* the sun-god, the Sun (see § 317, at the end).

Titānia, -ae [**Titān**], *f.*, a descendant of a Titan, a (the) Titaness, an epithet of Pyrrha, as daughter of Epimetheus. See **Titānis**.

Titānis, -nidis [**Titān**], *f.*, a woman descendant of a Titan, a Titaness. See **Coeus**, **Titān**, and §§ 309-311, 317 (at the end).

Titānius, -a, -um [**Titān**], *adj.*, of the Titans, Titanian, Titanic.

Tithōnius, -a, -um [**Tithōnus**], *adj.*, of Tithonus, Tithonus's.

Tithōnus, -nī, *m.*, Tithonus, son of Laomedon, husband of Aurora, and father of Memnon.

titubō, -āre, -āvī, -ātum, *intr.*, stagger, totter, stumble, reel. **titubātus**,

-a, -um, pf. pass. part., in dep. sense (§ 186), as *adj.*, tottering, staggering, reeling.

titulus, -li, m., label, inscription, esp. a complimentary inscription on a tablet or on a tombstone; proud name, title; reputation, glory.

Tityos, -i, m., Tityos, a son of Jupiter. He offered violence to Latona, and was therefore slain by Apollo and Diana. In Tartarus, a vulture fed on his liver, which was constantly renewed just as it seemed exhausted.

Tmarius, -a, -um, adj., of Tmarus (a mountain in Epirus, Greece), Tmarian; by metonymy, Epirote.

Tmarus, Tmari, m., Tmarus, a Rutulian.

Tmólus, Tmóli, or Timólus, -li, m., Tmolus, a mountain in Lydia, a district in the northern part of Asia Minor. On this mountain the River Pactolus rises.

togátus, -a, -um [toga, the toga, the distinctive outer garment of the Romans], *adj.*, wearing the toga, togacled; hence, Roman.

tolerábilis, -e [tolerō], *adj.*, bearable, endurable, tolerable.

tolerō, -āre, -āvi, -ātus, tr., bear, endure.

tollō, tollere, sustulī, sublātus, tr., uplift, *lit. and fig.*, lift up, raise; uprear, upheave, uproot, stir up; bear up, bear, carry, support; take up and carry away, bear away, carry off, remove; put an end to, stop; with a reflex. pron., or in pass., with middle force, raise one's self, rise, spring or go up. *Fig.*, raise high, exalt, puff up, encourage, cheer; raise (the voice, a shout, etc.), send forth, utter. **sublātus, -a, -um, pf. pass. part. as adj.**, uplifted, upraised, towering. *Fig.*, elated, puffed up.

Tolumnius, -ni or -niī, m., Tolumnius, a Rutulian augur.

tondēō, tondēre, totondī, tōnsus, tr., shear, clip, crop, trim close, lop; of birds and animals, crop, graze on, browse (on), feed on.

tonitrus, -trūs [cf. tonō], *m.*, thunder. **tonō, tonāre, tonuī, —, intr.**, thunder; by metonymy, of similar noises, roar, crash; *tr.* (§§ 140, 142), thunder out; invoke with loud voice.

tōnsus: see *tondeō*.

tormentum, -ti [originally *torquimentum*: cf. *torqueō*], *n.*, a military engine, used for hurling missiles by the help of a twisted rope or ropes.

Torquátus, -ti, m., Torquatus, a name borne by members of the Gēns Mānlia, esp. by Titus Manlius Torquatus, consul in 340 and leader against the Latins. He gave orders that no Roman should engage in single combat with an enemy. Manlius's own son disobeyed this command and was by Manlius's orders put to death in the presence of the army.

torqueō, torquēre, torsi, tortus, tr., turn about, turn around, turn, cause to revolve or spin round, twist, wind (up); rack, torture, torment; with *spūmam*, turn up, churn up; hurl (with a rotary motion, to give speed and accuracy), cast, throw, fling, whirl, dash. *Fig.*, guide, control, rule, sway.

torrēns: see *torreō*.

torreō, torrēre, torruī, tostus, tr., dry by means of heat, parch, roast. **torrēns, torrentis, pres. part. act. as adj.**, properly, roasting, parching; freely, boiling, seething, surging; hence, rushing, impetuous, swift. *As noun*, **torrēns, torrentis, m.**, a rushing waterflood, a torrent.

torris, torris [cf. *torreō*], *m.*, a fire-brand, brand.

tortilis, -e [torqueō], *adj.*, twisted, spiral.

1. **tortus**: see *torqueō*.

2. **tortus, tortūs** [torqueō], *m.*, a turning, twisting; of a snake, writhing.

torus, tori, m., properly, a bulging place, swelling, protuberance; hence, by metonymy, the swelling muscular parts of animal bodies, swelling veins, muscles, sinews, thews; masses of hair; cushion, bolster, pillow; bed, couch, bier; the mar-

riage couch, marriage; funeral couch. *Fig.*, cushion, mound.

torvus, -a, -um, *adj.*, properly, of the eyes, piercing, staring, glaring; freely, grim, savage, lowering, frowning.

tostus: see *torreō*.

tot, *num. adj.*, *indecl.*, in pl., so many; as many; these (those) many; many.

totidem [tot], *num. adj.*, *indecl.*, in pl., just so many, just as many, as many, the same number of; = *an adv. phrase*, in like number.

totiens [tot], *num. adv.*, so many times, so often; repeatedly, again and again.

tōtus, -a, -um, *gen. tōtius, adj.*, the whole (of), the entire, entire; often best rendered by an *adv.*, wholly, entirely, completely, all over.

trā: see *trāns*.

trabālis, -e [trabs], *adj.*, of a beam; freely, like a beam, beam-like.

trabs, *trabis*, *f.*, a beam, a timber; by metonymy (§ 203), a ship.

tractābilis, -e [tractō], *adj.*, that can be handled; manageable, tractable. *Fig.*, pliant, yielding, gracious; = *an adv.*, in pliant mood, graciously.

tractō, -āre, -āvi, -ātus [*freq. of trahō*], *tr.*, draw violently to and fro, handle (often or violently); handle; manage.

1. **tractus**: see *trahō*.

2. **tractus**, **tractūs** [trahō], *m.*, properly, a drawing or dragging; by metonymy, of the thing drawn or stretched out, stretch, expanse, quarter, region.

trādō, -dere, -didī, -ditus [trā, =trāns +dō], *tr.*, give over, hand over, surrender; deliver, transmit; commit (to), intrust.

trahō, **trahere**, **trāxi**, **tractus**, *tr.*, draw, drag, haul; drag along or on, trail, drag with one; tear off, carry away; draw or pull out; (draw, *i.e.*) lead, guide, conduct. *Fig.*, draw, drag, draw along, trail (behind), trace; draw in, absorb; drag out, prolong, protract; waste, fritter away, spend; **ruinam trahere**, fall in long, trailing ruin, fall slowly (see note on ix. 712-713).

trāciō, **trācere**, **trāiēcī**, **trāiectus** [trā =trāns +iaciō], *tr.*, with two accusatives expressed or implied, throw across, throw over; pass across, pass through; hence, wind or bind round; with one acc. (depending in sense on the prefix) and reflex. pron. to be supplied, in acc. (§ 151), cross over, pass beyond, pass; also with one acc., pierce, transfix.

trāiectus: see *trāciō*.

trāmes, **trāmitis** [trā =trāns +root of meō, go], *m.*, cross-path, bypath; path, way, course.

trānō, -nāre, -nāvī, -nātus [trā =trāns +nō], *tr.*, swim over. *Fig.*, fly through, sail over, pass across or over, pass through, cross.

tranquillus, -a, -um, *adj.*, quiet, calm, still, tranquil. *As noun*, **tranquillum**, -lī, *n.*, quiet, stillness; quiet weather, a calm.

trāns, *prep. with acc.*, across, over, beyond, through. *As prep. prefix*, **trāns**, **trā**, across, over, through, beyond.

trānsabeō, -ire, -ivī or -iī, — [trāns +abeō], *tr.*, pass beyond or through; hence, pierce, penetrate.

trānsadigō, -adigere, -adēgi, -adactus [trāns +adigō], *tr.*, drive or force through, thrust through; *intr.* (§151), pierce.

trānscribō, -scribere, -scripsī, -scriptus [trāns +scribō, write], *tr.*, write across or over (*i.e.* transfer by copying) from one roll to another, transcribe, enroll (anew or differently); hence, transfer, assign.

trānscurrō, -currere, -curri or -cucurri, -cursum [trāns +currō], *tr.*, run across, shoot across, speed across, dart across.

trānseō, -ire, -ivī or -iī, -itus [trāns +eō], *tr.*, go over, pass over, cross; pass by or beyond, outstrip; pass; pass through, pierce, penetrate; *intr.*, go (through), pass; of time, pass by.

trānsferō, -ferre, -tulī, -lātus [trāns +ferō], *tr.*, bear or carry across, carry over, transfer, *lit. and figuratively*.

trānsfigō, -figere, -fixi, -fixus [trāns + figō], *tr.*, thrust one thing through another; pierce through and through, pierce, transfix.

trānsfixus: *see* transfigō.

trānsfōrmō, -āre, -āvi, -ātus [trāns + fōrmō], *tr.*, make into a new or different form, transform; alter, change.

trānsiliō, -silire, -silui, — [trāns + saliō], *tr.*, leap over, leap across, spring across, spring over, dart over.

trānsitus, -tūs [transeō], *m.*, crossing, passage.

trānsmissus: *see* trānsmittō.

trānsmittō, -mittere, -misi, -missus [trāns + mittō], *tr.*, send across, convey across; *in fig. sense*, hand over, assign, transmit, transfer; *with ellipsis of sē*, pass over, hurry over, speed over, scud across.

trānsportō, -āre, -āvi, -ātus [trāns + portō], *tr.*, bear across, carry across, convey across.

trānstrum, trānstri, n., a crossbeam, *esp. in a ship*; thwart for rowers, rowing-bench, seat.

trānsverberō, -āre, -āvi, -ātus [trāns + verberō], *tr.*, beat or strike through, pierce, penetrate.

trānsversus, -a, -um [trāns + vertō], *adj.*, turned across, lying or running across, athwart; **trānsversa, n. pl. acc. as adv.** (§ 146), crosswise, athwart one's course.

tremefaciō, -facere, -fēcī, -factus [tremō + faciō], *tr.*, cause to shake, make . . . tremble; alarm, appall. **tremefactus, -a, -um, pf. pass. part. as adj.**, trembling, quaking.

tremefactus: *see* tremefaciō.

tremēscō, tremēscere, —, — [*inceptive of* tremō], *intr.*, begin to tremble, shake; *tr.* (§ 142), tremble at, shudder at.

tremibundus, -a, -um [tremō], *adj.*, trembling, quivering.

tremō, tremere, tremui, —, intr., shake, quake, shiver, tremble; *tr.* (§ 142), tremble at, quake at, quake with fear at.

trēmōr, tremōris [tremō], *m.*, a trembling, shaking, tremor.

tremulus, -a, -um [tremō], *adj.*, trembling, quivering, dancing.

trepidō, -āre, -āvi, -ātum, intr., hurry to and fro, *with nervousness, excitement, eagerness, or fear*; be afraid, be in fear; *with inf.*, bestir one's self, make haste, hasten.

trepidus, -a, -um, adj., trembling, shaking, agitated, alarmed, bewildered, frightened, anxious; bustling, hurrying, restless.

trēs, trēs, tria, num. adj., in pl., three.

tribuō, tribuere, tribui, tribūtus, tr., assign; grant, give, bestow.

tricorpor, -corporis [trēs + corpus], *adj.*, with three bodies, three-bodied.

tricuspis, -cuspidis [trēs + cuspis], *adj.*, three-pointed, three-pronged, trident.

tridēns, tridentis [trēs + dēns], *adj.*, with three teeth, three-pronged; *noun*, tridēns, tridentis, *m.*, trident.

triētēricus, -a, -um, adj., biennial (*properly, kept every third year, but in Greek and Roman reckoning both limits or ends of a period of time were usually counted in*).

trifaux, -faucis [trēs + faucēs], *adj.*, with three throats, three-throated.

trifidus, -a, -um [trēs + findō], *adj.*, thrice-cleft, (*three*)-forked, cloven.

triformis, -e [trēs + fōrma], *adj.*, of triple form, three-bodied.

trigintā, num. adj., indecl., in pl., thirty.

trilix, trilicis, adj., a technical term of weaving, woven with three leashes, triple-twilled; delicately (*i.e. elaborately*) woven; freely, three-ply, threefold, triple.

Trinacia: *see* Trinacrius.

Trinacrius, -a, -um, adj., of Trinacia, *i.e.* of Sicily, Sicilian. *As noun*, Trinacia, -ae (*sc. terra*), *f.*, Trinacia, Sicily.

Trionēs, -num, m., the Triones, the constellations of the Greater and the Lesser Bear. *See* Arctos.

triplex, -plicis, adj., threefold, triple.

tripūs, tripodis [trēs + a Greek word, meaning foot, akin to pēs], *m.*, a three-footed stand or seat, a tripod; *esp.*, the tripod on which sat the priestess of Apollo at Delphi, Greece.

trīstis, -e, adj., sad, sorrowful, wretched, mournful, gloomy; grim, severe, stern, sullen; sorrow-causing, dire, fell, baneful, fatal, fateful, shocking, dreadful, ill-omened, ominous.

trisulcus, -a, -um [trēs + sulcus], *adj.*, properly, with three furrows. *Fig.*, thrice-cleft, three-forked, triple.

Tritōn, Tritōnis, m., Triton, a sea-god, son of Neptune and Amphitrite, famous for the skill with which he blew a conch or shell; in *pl.*, Tritons, sea-gods like Triton.

Tritōnia: see **Tritōnius**.

Tritōnis, -nidis, f., Tritonis, a name of Minerva, = **Tritōnia**.

Tritōnius, -a, -um [Tritōn or Tritōnis, Tritonis, a lake in Africa], *adj.*, of **trac-ritonis**, Tritonian. As *noun*, **Tritōnia, -ae, f.**, Tritonia, a name of Minerva (Pallas). See § 315, at the end.

trītus: see **terō**.

triumphō, -āre, -āvī, -ātum [*cf.* **trīumphus**], *intr.*, celebrate a triumph; *tr.*, triumph over, conquer, vanquish.

triumphus, -phī, m., a triumphal procession, *esp.*, the splendid procession in which, after gaining a great victory, a general and his army were, by vote of the Senate, allowed to enter Rome, in order to go up to the Capitol and make a sacrifice of thanksgiving. In general, a triumph, victory.

Trivia: see **trivius**.

trivium: see **trivius**.

trivius, -a, -um [trēs + via], *adj.*, of or with three ways or roads. As *nouns*, **Trivia, -ae, f.**, Trivia or Diana (§ 318), goddess of crossroads; **trivium, trivī** or **trivii, n.**, properly, a place where three roads meet, crossroads, square.

Trōas, Trōadis, f., a Trojan woman.

Trōia, Trōiae, f., Troy. (1) A famous city in the western part of Mysia, Asia Minor, captured by stratagem

by the Greeks after an unsuccessful siege of ten years. The city was also called **Ilium**. (2) The Troad, the district about the city of Troy. (3) A city and district in Epirus, Greece, ruled by Helenus. (4) A city in Sicily, founded by Aeneas, to be ruled by Acestes. (5) Equestrian maneuvers, performed, according to tradition, by Trojan lads, in later days by Roman boys; also called the **Lūdus Trōiānus**.

Trōiānus, -a, -um [Trōia], *adj.*, Trojan. As *noun*, **Trōiānus, -nī, m.**, a Trojan.

Trōilus, -li, m., Troilus, son of Priam, slain by Achilles.

Trōiugena, -nae [Trōia + root of **gignō**], *m.*, one born in Troy, a Trojan.

Trōius, -a, -um [*cf.* 1. **Trōs, Trōia**], *adj.*, of Troy, Trojan.

tropaeum, -i, n., properly, a trophy, erected by a victorious army on a battlefield, to mark the point at which the rout of the enemy began; it consisted usually of a tree trunk, adorned with arms taken from the foe; in general, trophy, sign or proof of victory.

1. **Trōs, Trōis, m.**, Tros, a king of Phrygia, grandson of Dardanus and father of Ilus, Assaracus, and Ganymedes.

2. **Trōs, Trōis, m.**, a Trojan.

trucidō, -āre, -āvī, -ātus, tr., cut to pieces, slaughter, butcher.

trudis, trudis [*cf.* **trūdō**], *f.*, a 'shover,' *e.g.* a pole or stake with which to push a boat, punting-pole, pike.

trūdō, trūdere, trūsī, trūsus, tr., push on or along, push, shove.

truncō, -āre, -āvī, -ātus [*cf.* **truncus**], *tr.*, maim (by cutting), cut, lop off; mutilate; strip, trim.

truncus, -a, -um, adj., lopped off, hewn, stripped, trimmed; of trees, without leaves or branches; in general, maimed, mutilated. As *noun*, **truncus, truncī, m.**, the trunk of a tree (without leaves or branches), stem, stock; the trunk or body (torso) of a man.

trux, trucis, adj., wild, savage, fierce.
tū, tui, pl. vōs, pers. pron., of the second person, thou, you. **tūte, tēte**, strengthened forms of **tū** and **tē**; **vōs-met**, strengthened form of **vōs** (see **egomet**, under **ego**).

tuba, tubae, f., a trumpet, long and straight; *esp.*, a war trumpet.

tueor, tuēri, tuitus or tūtus sum, tr., look at, gaze on, view, behold, watch; see to, watch, save, guard, defend, protect. **tūtus, -a, -um, pf. part. in pass. sense, as adj.**, well watched, guarded, protected, sheltered; hence, undisturbed, safe, secure; reliable, trustworthy; = *an adv.*, in safety, safely, quietly. *As noun*, **tūtum, tūti, n.**, a place of safety, a haven; safety, security.

Tulla, Tullae, f., Tulla, a comrade of Camilla.

Tullus, Tulli, m., Tullus, *i.e.* Tullus Hostilius, the third king of Rome, famous for warlike prowess.

tum, adv., used (1) of time, at that (this) time, in those (these) days, then, at such a time or crisis, under such circumstances, in that case, in that event; (2) in enumerations, then, thereupon, hereupon, in the second place, next, moreover, besides. **iam tum**, even then, even in those early days; **tum vērō**, introducing the most important point or critical moment, then indeed, then (if ever), then (emphatic).

tumēō, tumēre, tumui, —, intr., swell, be swollen, *lit. and figuratively*.

tumidus, -a, -um [tumeō], adj., swelling, swollen; of waves and the sea, rising (high), surging, towering; in *act. sense*, inflating, swelling. *Fig.*, puffed up, swelling, swollen.

tumulō, -āre, -āvi, -ātus [tumulus], tr., cover with a funeral mound, bury, entomb.

tumultus, -tūs, m., an uproar, din, noise, tumult, clamor, bustle, disorder, confusion; *esp.*, as a contemptuous term for an invasion by barbarians, *e.g.* the Gauls, uprising, the din of war, an alarm of war.

tumulus, -li [tumeō], m., mound of earth, hillock, hill; funeral mound, tomb.

tunc, adv., at that time, then, at that moment; the word is, properly, more emphatic than **tum**, and points usually to a definite moment of time.

tundō, tundere, tutudi, tūnsus or tūsus, tr., beat, strike repeatedly, buffet. *Fig.*, buffet, assail.

tunica, -cae, f., a tunic, a shirt, an undergarment, usually without sleeves, reaching in the case of men only to the knees, in the case of women to the ankles or to the feet.

tūnsus: see **tundō**.

turba, turbae, f., uproar, tumult, disturbance, confusion; by metonymy, a confused throng, a crowd (an uncomplimentary term); motley array, troop, crew, band, herd, flock.

turbātus: see **1. turbō**.

turbidus, -a, -um [cf. turba, 1. turbō], adj., confused, disordered; of clouds, tumbling, pitching, tossing, rolling; of liquids, troubled, turbid, muddy, murky, thick with something. *Fig.*, agitated, restless, troubled, excited, wild, anxious; = *an adv.*, wildly, excitedly.

1. turbō, -āre, -āvi, -ātus [cf. turba], tr., disturb, throw into disorder or confusion, agitate, confound; drive in confusion, drive wildly, scatter, rout; *intr.* (§ 151), bestir one's self, be all astir. *Fig.*, disturb, trouble, confuse, perplex, bewilder, agitate, frighten, alarm. **turbātus, -a, -um, pf. pass. part. as adj.**, in *lit. and fig. senses*, disturbed, agitated, excited, confused, bewildered; affrighted, frightened, panic-stricken, in panic, in confusion; angered, angry.

2. turbō, turbinis [cf. turba], m., a whirling or spinning round, an eddying motion; whirling, hurling, casting (*e.g.* of the thunderbolt); by metonymy, anything that whirls or spins round, a whirl, whirling eddy (of smoke or water); whirlpool, maelstrom; a top (as children's toy); *esp.*, a whirlwind, hurricane, vortex, cyclone, tornado, tempest.

tūreus, -a, -um [tūs], *adj.*, of frankincense, of incense.

tūricremus, -a, -um [tūs + cremō], *adj.*, incense-burning.

turma, turmae, *f.*, troop of cavalry, consisting, properly, of thirty men, squadron; cavalry; troop, company.

Turnus, Turnī, *m.*, Turnus, son of Daunus and the nymph Venilia. He was King of the Rutulians, with his capital at Ardea; he led the Italian forces against Aeneas, but was at last vanquished and slain by the latter in single combat. See § 60.

turpis, -e, *adj.*, unseemly, unsightly, foul, squalid, disfigured. *Fig.*, of moral qualities, unseemly, base, shameful, disgraceful, loathsome, unmanly, groveling.

turris, turris, *f.*, a turret, tower; *esp.*, a movable tower of several stories, fitted with wheels, and full of men and military engines, which could be used for offensive movements.

turrītus, -a, -um [turris], *adj.*, fitted with towers, turreted, tower-crowned. *Fig.*, tower-shaped, tower-like, towering, lofty.

tūs, tūris, *n.*, incense, frankincense.

tūtāmen, -minis [tūtor], *n.*, a defense, a protection.

tūtēla, -lae [tueor], *f.*, guardianship, protection; by metonymy, guardian, protector, keeper.

tūtor, tūtāri, tūtātus sum [*freq.* of tueor], *tr.*, watch, protect, defend, befriend, support.

tūtus: see tueor.

tuus, -a, -um [tū], *poss. pronom. adj.*, your, yours, thy, thine. *As noun*, tuī, tuōrum, *pl. m.*, your household, your people, your friends, comrades, subjects, etc.

Tydeus, Tȳdei or Tȳdeos, *m.*, Tydeus, father of Diomedes, one of the seven famous chieftains who assailed Thebes.

Tȳdēs, -dae [Tȳdeus], *m.*, son of Tydeus, a title of Diomedes.

tympanum, -nī, *n.*, drum, timbrel, tambourine, often like a modern tambourine with bells.

Tyndaris, -ridis, *f.*, daughter of Tyn-dareus (*King of Sparta*), a title or name of Helen. See Helena.

Typhōeus, Typhōei or Typhōeos, *m.*, Typhoeus, one of the giants who fought against Jupiter. See § 310.

Typhōius, -a, -um [Typhōeus], *adj.*, of Typhoeus, Typhoian.

tyrannus, -nī, *m.*, as term of honor, an absolute sovereign, king, ruler, lord; in bad sense, tyrant, despot.

Tyrēs, Tyrae, *m.*, Tyres, an Arcadian, an ally of Aeneas.

Tyrius, -a, -um [Tyros], *adj.*, properly, of Tyre, Tyrian; freely, of Carthage, Carthaginian. *As noun*, Tyrii, -ōrum, *pl. m.*, the Tyrians, the Carthaginians.

Tyros, Tyri, *f.*, Tyre, a celebrated city of Phoenicia, in Asia.

Tyrrhēnus, -a, -um, *adj.*, properly, of the Tyrrheni, a people of Asia, who, so tradition said, settled in Etruria, Tyrrhenian, Etruscan, Etrurian, Tuscan. *As noun*, Tyrrhēnus, -nī, *m.*, an Etruscan, a Tuscan.

Tyrrhidae, -dārum, *pl. m.*, the sons of Tyrrhus, the herdsman of King Latinus.

U

1. ūber, ūberis, *n.*, a teat, pap, dug, udder, breast that gives suck; breast, bosom, *lit. and fig.*; by metonymy, fertility, fruitfulness, richness.

2. ūber, ūberis [*cf.* 1. ūber], *adj.*, fertile, fertilizing; rich, wealthy.

ubi, *adv. and conj.*, used of both space and time, (1) as interrogative, where?, (2) as relative, where, wherever, when, whenever, as soon as, after.

ubique, *adv.*, properly, wheresoever, in any place soever; usually, anywhere, everywhere, on all sides, all around.

Ūcalegōn, -gontis, *m.*, Ucalegon, a Trojan of importance; Homer makes him a friend and counselor of Priam.

ūdus, -a, -um, *adj.*, wet, moist, damp, humid, watery.

Ūfēns, Ūfentis, m., Ufens. (1) *A river in Latium.* (2) *An Italian, leader of the Aequi.*

ulciscor, ulcisci, ultus sum, tr., *avenge one's self on a person, punish; avenge a person or a thing.*

Ulixēs, -xis or -xi, m., *Ulixes (in Greek called Odysseus, in English called Ulysses), a leader of the Greeks who besieged Troy, famed for his sagacity, his eloquence, and his craft. See note on Ulixēs, ii. 44.*

ūllus, -a, -um, gen. ūllius, pronom. adj., *used in neg. sentences, any at all, any; as noun, any one at all, any.*

ulmus, ulmi, f., *elm-tree, elm.*

ulterior, ulterioris, gen. ulteriōris [comp. of a lost adj. ulter, beyond, on the other (i.e. the farther) side], adj., in comp., *farther, further, remoter. ulterioris, n. sing. as adv. (§ 146), further, farther, (any) more, longer. In sup., ultimus, -a, -um, (1) of space, furthest, most remote, extreme, uttermost, last; =an adv., at the end, (2) of time or order, earliest, original, last, final, (3) of rank, extreme, lowest, last, worst, meanest, severest. As noun, ultima, -mōrum, pl. n., end, finish (e.g. of a race), goal; end, destiny, fate.*

ulterius: see ulterior.

ultimus: see ulterior.

ultor, ultōris [ulciscor], m., *avenger, punisher.*

ultrā [cf. ulterior], adv., *used (1) of space, beyond, on the other (i.e. the farther) side, beyond, farther, (2) of time, further, longer. Fig., further, besides, more. As prep. with acc., beyond, lit. and fig., above.*

ultrix, ultricis [cf. ulciscor, ultor], f., *a woman who avenges, an avenger; as adj., avenging, vengeful.*

ultrā [cf. ultrā], adv., *to the farther side; besides, in addition, moreover; of actions which go beyond or transcend what is required at a given moment or what might, under given circumstances, naturally have been expected, of one's own motion or accord, spontaneously, voluntarily;*

freely; taking the lead, first; under no constraint; actually; ultrō compellāre, address without being first addressed, address first.

ultus: see ulciscor.

ululātus, -tūs [ululō], m., *howling, screaming, wailing; a howl, wail, shriek, scream, wild cry.*

ululō, -āre, -āvi, -ātum, intr., *howl, wail, shriek; cry aloud, shout; of dogs and wolves, bay, bark, howl; resound, ring, echo; tr., invoke or worship with loud cries.*

ulva, ulvae, f., *sedge, sedge grass, water grass.*

Umbra, Umbra, Umbrium, adj., *of Umbria (a district in Italy, north of Latium, and east of Etruria), Umbrian. As noun, Umbra, Umbri (sc. canis), m., an Umbrian hound. umbō, umbōnis, m., properly, a convex elevation; esp., the projection in the center of a shield, the boss or knob of a shield; by metonymy, a shield.*

umbra, umbrae, f., *a shade, shadow; gloom; darkness, esp. that of death or of the underworld; by metonymy, that which gives or makes shade, shade trees; a shade or spirit of one dead, ghost, specter, apparition, phantom, vision; in pl., the land of the shades, the underworld.*

umbrifer, umbrifera, umbriferum [umbra + ferō], adj., *shade-bearing, shade-giving, shady.*

umbrō, -āre, -āvi, -ātus [cf. umbra], tr., *shade, shadow, cover.*

Umbrō, Umbrōnis, m., *Umbro, ally of Turnus, priest and leader of the Marsi.*

umbrōsus, -a, -um [umbra], adj., *shaded, shady.*

ūmectō, -āre, -āvi, -ātus [cf. ūmeō], tr., *wet, moisten.*

ūmēns: see ūmeō.

ūmeō, ūmēre, —, —, intr., *be moist or wet. ūmēns, ūmentis, pres. part. act. as adj., damp, moist, dewy, watery, humid, dank.*

umerus, -rī, m., *the shoulder of a human being.*

ūmidus, -a, -um [cf. ūmeō], *adj.*, moist, damp, watery, liquid, dewy; rainy, vapory, dank.

ūmōr, ūmōris, m., moisture.

umquam, adv., at any time, ever.

ūnā: see ūnus.

ūnanimus, -a, -um [ūnus + animus], *adj.*, of one heart or mind, harmonious; sympathizing.

ūnctus: see unguō.

uncus, -a, -um [uncus, a hook], *adj.*, hooked, bent (*in*), crooked, curved; *with manus*, bent, talon-like.

unda, undae, f., a wave, a sea billow; *freely*, water, spray, the waters, the sea. *Fig.*, stream, flood.

unde, adv. and conj., used (1) as *interrogative*, whence?, from what place?, from what source?, (2) as *relative*, whence; also = *a prep.* (usually *ex, ā, or dē*) with the *abl.*, from whom, from which. See note on i. 245.

ūndecimus, -a, -um [ūnus + decimus, tenth], *ordinal num. adj.*, eleventh.

undique, adv., from all sides, from all parts or quarters; on all sides, on every hand, all around, everywhere.

undō, -āre, -āvī, -ātum [unda], *intr.*, properly, wave, *i.e.* rise in waves or surges, roll in waves, surge, seethe. *Fig.*, of smoke, wave, eddy, rise in whirling eddies; of a caldron, seethe, surge, dance; of reins, fall in waving lines or curves, stream, hang free or loose; of blood, wave, stream.

undōsus, -a, -um [unda], *adj.*, wavy, billowy; wave-beaten, wave-washed.

unguis, unguis, m., a nail on a finger or a toe; a claw, talon of birds or animals.

ungula, -lae, f., hoof.

unguō, unguere, ūnxi, ūnctus, tr., smear, anoint with any fat or oily substance. **ūnctus, -a, -um, pf. pass. part. as adj.**, smeared, *e.g.* with pitch, well greased, well pitched.

ūnicus, -a, -um [ūnus], *adj.*, a single, solitary, only one.

ūnus, -a, -um, gen. ūniūs, adj., one, one and the same, same; one and one only, single, the sole, the only, alone; with *intensive force*, *esp. in*

conjunction with a comp. or sup. adj., the one, the very (*in this sense often best rendered by an adv.*, preëminently, especially); **ad ūnum**, to a man, or, *freely*, utterly, completely. *As noun*, ūnum, ūniūs, *n.*, the (one, *i.e.*) same place; **in ūnum venire**, to meet, *esp. in hostile spirit*, meet in combat. **ūnā** (*abl. sing. f. as adv.*: *sc. viā, parte, or operā*, work, errand, time, occasion), at the same time (*with*), along (*with*), together, in company, in unison.

urbs, urbis, f., a walled town, a city (*a dignified term, applied only to places of importance, esp. to capital cities*), a city with its inhabitants.

urgeō, urgēre, ursi, —, tr., press, press hard or closely; press onward, drive on, force, drive; press down, weigh down, confine, hem in; pursue, assail, assault, attack, beset: *intr.* (§ 151), press (*one's self*) forward, press hotly on. *Fig.*, press down, weigh down, oppress, burden, overwhelm, beset, assail; press on a work, drive on, hurry, hasten, urge forward; urge on, incite, arouse, stimulate.

urna, urnae, f., a water-jar, pitcher; *in general*, urn, jar; *in particular*, funeral urn.

ūrō, ūrere, ussi, ustus, tr., burn, burn up, consume. *Fig.*, of the passions, burn, inflame, fire, set on fire, consume; gall, torment, vex, harass, disquiet, disturb.

ursa, ursae, f., she-bear, bear.

usquam, adv., used in *neg. sentences*, anywhere; at any time, ever.

usque, adv., used (1) *properly of space*, *esp. with ad or ab*, all the way, (2) of time, ever, always.

1. ūsus: see ūtor.

2. ūsus, ūsūs [ūtor], *m.*, a using, a making use of; use, employment, service; use, profit, enjoyment, benefit, advantage; intercourse, intimacy; ūsus est, with *abl.* (*properly, perhaps, there is service by means of, or, profit is secured by means of*), there is need of.

ut or uti. I. As *adv.*, in questions, independent or dependent, how?, in what manner? II. As *relative adv. and conj.*, (1) in comparisons, as, even as, just as; **ut . . . sic, ut . . . haud aliter**, (just) as . . . so: **ut . . . sic**, just as . . . even so = although . . . yet (nevertheless), (2) sometimes as, in temporal clauses, *esp.* in the combination **ut primum**, as, when, after, as soon as, (3) in purpose clauses, that, in order that, (4) in result clauses, so that, that as a result, that; (5) in concessive clauses, though, granting that, (6) in a wish, that, O that, would that.

utcumque, *adv. and conj.*, in whatever way, however.

uterque, utraque, utrumque, *pronom. adj.*, each one of two, each; the two, both.

uterus, -rī, m., womb; fruit of the womb, children; freely, belly, abdomen.

uti: see **ut**.

utinam, *adv. and conj.*, used in wishes, O that, would that.

ūtōr, ūti, ūsus sum, intr., construed with *abl.*, make use of, use, employ; take advantage of, enjoy, experience.

utrimque [uterque], *adv.*, from each side, from both sides; on each side, on both sides.

utrōque [uterque], *adv.*, to either side, to each side, in each direction, in both directions.

ūva, ūvae, f., grape, bunch of grapes.

uxōrius, -a, -um [uxor], *adj.*, of or pertaining to a wife; of a husband, excessively devoted to one's wife, uxorious, overfond.

V

vacca, vaccae, f., cow, heifer.

vacō, -āre, -āvi, -ātum, intr., be empty or vacant; be free from, be without; as *impers. verb.*, *esp.* with a dependent *inf. clause*, there is freedom or room to do something, there is leisure, there is time, it is permissible or allowable.

vacuus, -a, -um [cf. vacō], *adj.*, empty, vacant; open, free, clear, unobstructed; deserted, lonely.

vādō, vādere, —, —, intr., go, walk, proceed; *esp.*, go quickly, rush, hasten. **vāde, imp.**, as an exhortation, *esp.* in the combination **vāde, age, up!**, on!, speed!

vadum, vadī [cf. vādō], *n.*, a place through which one can go; *esp.*, a shallow place in water, shoal, ford; freely, in *pl.*, the waters, the sea; the bottom of the sea, the depths.

vāgīna, -nae, f., a scabbard, a sheath.

vāgitus, -tūs [cf. vāgiō, squall], *m.*, a squalling, wailing of young children.

vagor, vagārī, vagātus sum [cf. vagus], *intr.*, go or move to and fro, stroll about, roam, rove, range, stray, wander. *Fig.*, fly abroad, spread abroad.

vagus, -a, -um, adj., roving, wandering, vagrant.

valēns: see **valeō**.

valeō, valēre, valuī, valitum, intr., be strong, be vigorous, have strength; be well, have health. **valē, imp.**, as *greeting*, be strong, be well (like English 'fare well,' now 'farewell'), farewell, good-by. *Fig.*, be strong, be skillful, excel, have power, avail, be of use or service; with *inf.*, have (the) power, be able, can. **valēns, valentis, pres. part. act. as adj.**, strong, stout, sturdy; powerful.

validus, -a, -um [valeō], *adj.*, strong, sturdy, stout, stalwart, vigorous, powerful.

vallēs or vallis, vallis, f., valley, vale, glen.

vallis: see **vallēs**.

vāllum, vāllī [cf. vāllus, stake, pal-ing], *n.*, a rampart of earth set with stakes or palings, a stockade, fortification, intrenchment.

valva, valvae, f., a leaf of a folding-door; folding-door, door.

vānus, -a, -um, adj., empty; with *gen.*, empty of, void of, destitute of. *Fig.*, empty, substanceless, unsubstantial; vain, idle, groundless, fruitless; false, deceitful, lying.

vapor, vapōris, *m.*, steam, vapor; *by metonymy*, heat, fire.

variō, -āre, -āvi, -ātus [*cf.* varius], *tr.*, make varied, vary, diversify; *intr.* (§ 151), vary, change, shift.

variū, -a, -um, *adj.*, different, diverse, of different sorts or kinds, various, varied; *of a single thing*, varied, variegated, spotted, mottled, party-colored. *Fig.*, varying, changing, shifting, changeful, inconstant.

vāstātor, -tōris [vāstō], *m.*, a desolator, ravager, destroyer.

vāstō, -āre, -āvi, -ātus [vāstus], *tr.*, make or lay waste, make desolate, destroy.

vāstus, -a, -um, *adj.*, desolate, waste, empty, desert; *frequently*, like immānis, *of size that frightens or appalls*; hence, vast, huge, immense, enormous, mighty, wide-spreading, measureless; *of sound*, mighty, loud, deafening; *also*, awful, fearful, dreadful, frightful.

vātēs, vātis, *c.*, seer, soothsayer, diviner, prophet, prophetess; poet (*thought of as one inspired*), bard.

-ve, *conj.*, or (-ve does not, as aut does, mark a sharp difference, but leaves the reader or the hearer free to choose between the matters presented; this distinction between -ve and aut, however, does not always hold in verse); often used where English employs and; used in questions, where in English the connective is usually omitted.

vectō, -āre, -āvi, -ātus [*freq.* of vehō], *tr.*, carry, bear, transport, convey.

vectus: see vehō.

vehō, vehere, vexī, vectus, *tr.*, bear, carry, convey; *in pass.*, with nāvī, nāvibus, equō, etc., expressed or to be understood, (be borne, i.e.) sail, ride, journey, go. *Fig.*, bring in, usher in.

vel [*imp.* of 2. volō], *conj.*, used to introduce an alternative merely as a matter of choice or preference to be decided by the hearer or by the reader, properly, choose you, take your choice; or, if you please, or;

at least; vel . . . vel, either . . . or; as intensifying *adv.*, if you will, even.

vēlāmen, -minis [vēlō], *n.*, a covering; a garment, robe, a veil.

vēlātus: see vēlō.

Velinus, -a, -um, *adj.*, of Velia (a town on the coast of Lucania, Italy), Velian, Veline.

vēlivolus, -a, -um [vēlum + 1. volō], *adj.*, properly, of ships, sail-flying; of the sea, sail-flying, sail-covered, studded with sails or ships.

vellō, vellere, velli or vulsi, vulsus, *tr.*, pluck, pull out, pluck out, pull up, tear out, tear up; tear or force away, wrench away.

vellus, velleris, *n.*, a fleece, esp. as shorn from the sheep; sheepskin (with the fleece on); *by metonymy*, of things made of wool, woolen bands, fillets.

vēlō, -āre, -āvi, -ātus [*cf.* vēlum], *tr.*, cover, cover up, wrap up, shroud, veil, clothe (*lit.* and *fig.*); wreath, deck, adorn. vēlātus, -a, -um, *pf. pass. part.* as *adj.*, crowned, veiled; filleted (*sc. vittis*); with antennae, sail-clad.

vēlōciter [vēlōx], *adv.*, swiftly.

vēlōx, vēlōcis, *adj.*, swift, fleet, rapid, speedy.

vēlum, vēlī, *n.*, a covering (e.g. of a tent), curtain, cloth, canvas; esp., a sail; vēla dare, spread the sails, set sail; vēla facere, make sail.

velut or veluti, *adv.* and *conj.*, used in comparisons (1) involving a fact, just as, even as, precisely as, as, (2) involving a hypothesis, as = velut si, as if, (3) to introduce an illustration of a general statement, so for example, for instance, just so, so.

vēna, vēnae, *f.*, a vein, artery. *Fig.*, a vein of stone or metal.

vēnābulum, -lī [vēnor], *n.*, a hunting-spear, long and heavy, not hurled, but held firmly in the hand, to receive an animal as it charged.

vēnātor, -tōris [vēnor], *m.*, a hunter, huntsman. As *adj.*, hunting.

vēnātrix, -trīcis [vēnor], *f.*, a huntress.

vēnātus, -tūs [vēnor], *m.*, hunting, the chase.

vëndō, -dere, -didī, -ditus [vēnum, sale +dō], *tr.*, put out on sale, sell. *Fig.*, sell, betray.

venēnifer, venēnifera, venēniferum [vēnēnum +ferō], *adj.*, poison-bearing, deadly.

venēnum, -nī, n., a potion, a drug; *esp.*, poison, venom. *Fig.*, the poison or venom of love and passion.

venerābilis, -e [veneror], *adj.*, worthy of reverence, venerable, reverend, venerated, revered, holy.

veneror, venerārī, venerātus sum, tr., reverence, view with religious awe, worship, adore; (*make worship to, offer prayer to*), beseech, implore, supplicate.

venia, -ae, f., favor, kindness, graciousness, indulgence; pardon, forgiveness; a favor, boon.

veniō, venire, vēni, ventum, intr., come or go, in both *lit.* and *fig.* senses; with *ad, in, or sub*, and *acc.*, or with *acc. of limit of motion* (§139), come to, arrive at, enter, reach, attain; come forth, appear, rise, arise; come from, spring from. **ventūrus, -a, -um, fut. part. act. as adj.**, coming, to come, future. *As noun, ventūra, -rōrum, pl. n.*, the future.

vēnor, vēnārī, vēnātus sum, intr., hunt, go on a hunt. **vēnāns, vēnantis, pres. part. as noun, m.**, hunter, huntsman.

venter, ventris, m., the belly, paunch, maw.

ventōsus, -a, -um [ventus], *adj.*, windy, stormy; of bellows, puffing. *Fig.*, windy, like the wind, puffed up, empty, vain.

ventūrus: see veniō.

ventus, venti, m., the wind, air; with *more or less conscious personification*, a wind-god.

Venulus, -li, m., Venulus, an Italian sentas messenger to Diomedes, at Arpi.

Venus, Veneris, f., the goddess Venus (§ 316), wife of Anchises and mother of Aeneas; by metonymy (§ 207), love, passion.

veprēs, vepris, m., thorn-bush, brier-bush, bramble-bush, bush.

vēr, vēris, n., springtime, spring. *Personified, Vēr, Vēris, n.*, Springtime, Spring, *conceived of as a deity.*

verber, verberis, n., lash, whip, scourge; blow, stripe, stroke; a beating, flapping (*of wings*).

verberō, -āre, -āvi, -ātus [verber], *tr.*, lash, scourge, *lit. and fig.*; beat, smite, strike.

verbum, verbī, n., word, utterance; *esp. in pl.*, (*words, i.e.*) a speech, address, harangue; mere words, idle or empty talk, talk.

vērē [vērus], *adv.*, truthfully, truly, rightly, correctly; really.

vereor, verērī, veritus sum, tr., feel awe of, fear, dread; *intr.*, or with *dependent clause*, fear, be concerned, be anxious; with *inf.*, be afraid or fear (*to*), shrink from doing something.

vergō, vergere, —, —, tr., bend, turn, incline; *intr.* (§ 151), incline, sink.

veritus: see vereor.

vērō: see vērus.

verrō, verrere, verri, versus, tr., sweep, brush, scour. *Fig.*, sweep, sweep along, drive (*on*); with *aequora, caerula, vada, etc.*, (*sweep, drive by the action of oars; hence*) churn (*up*), sweep over, skim over.

versō, -āre, -āvi, -ātus [*freq. of ver-tō*], *tr.*, turn, turn over, twist, whirl (*about*), roll over or about; with *currum*, roll, wheel, guide, drive; upturn, *lit. and fig.*, overturn, overthrow, ruin. *Fig.*, turn over or revolve in one's mind, think over, ponder, meditate on; plan, devise; with *dolōs*, (*shift, shuffle; hence*) ply, practice, work out; disturb, agitate, vex.

1. **versus: see vertō.**

2. **versus, versūs** [vertō], *m.*, properly, the act of turning, a turn; hence, a furrow (a 'turn' across a field); in general, line, row; row or line of oars.

vertex, verticis [vertō], *m.*, a whirl, *esp. of water*, eddy, whirlpool, maelstrom, vortex; an eddy of flame, whirling or circling flame or fire; the crown or top of the head, the

- head; *by metonymy*, the head, top, summit of anything, peak, pinnacle; mountain-top, mountain; *with caeli*, peak, pinnacle, height, vertex, zenith. *ā vertice*, from above.
- vertigō, -ginis** [vertō], *f.*, a turning, revolving, spinning; spinning movement, spin, whirl, revolution.
- vertō, vertere, verti, versus, tr.**, turn, *lit and fig.*, turn round or about, whirl (*round*); *terga vertere*, turn one's back in flight, flee; turn away, drive back, drive off or away, rout, vanquish, conquer; (*turn, i.e.*) guide, direct, control, rule, sway; turn up, upturn, overturn, turn over, overthrow, destroy, ruin; change, alter, transform; *in pass.*, with middle force, turn one's self, turn, revolve: of time and similar ideas, roll on, move on, pass (*by*): move about freely, range widely, be: turn on something, as on a pivot, be lodged in, depend on; *intr.* (§ 151), turn.
- verū, verūs, n.**, spit for roasting meats.
- verum**: see **verūs**.
- verūs, -a, -um, adj.**, true, real, genuine, actual, sincere, undisguised. *As noun*, **verum, vēri, n.**, the truth, what is true; *truth of conduct*, right conduct, right. **vērō** (*abl. sing. of the adj.*; *sc. modō*), *adv.*, truly, verily, in truth, in reality, indeed; *with ironical force*, forsooth, surely. **vērūm, n. sing.**, used first as *adv.* (§ 146), in truth, truly, then as *conj.*, (*properly, as to what is really true =*) but in truth, but, yet, however.
- vēsānus, -a, -um, adj.**, insane, mad, crazy, frenzied, witless.
- vēscor, vēscī, —, intr.**, construed with *abl.*, feed on, eat; feast on, enjoy; *without a dependent case*, dine, feast.
- vesper, vesperis or vesperi, m.**, the evening; the evening-star; *by metonymy*, the West. *Personified*, **Vesper, Vesperis or Vesperī, m.**, the Evening.
- Vesta, Vestae, f.**, Vesta (§§ 331-334), goddess of household purity and family life.
- vester, vestra, vestrum** [*originally voster; cf. vōs*], *pronom. adj.*, your, yours.
- vēstibulum, -lī, n.**, properly, fore-court, entrance-court (*in the more splendid houses or palaces at Rome the main façade, with the entrance-door, stood back from the street; on either side wings ran out to the street line. The open court between the wings was the vēstibulum*); the word, however, was loosely used of the actual entrance of the building or of its front part; entrance, forepart.
- vēstīgium, -gī or -gii, n.**, footstep, step, footprint; trail, course; freely, track, trace, token; *by metonymy*, foot.
- vēstīgō, -āre, —, —, tr.**, track (*out*), trace; search for, seek after.
- vestiō, vestire, vestīvi or vestīi, vestītus** [*cf. vestis*], *tr.*, clothe, dress, *lit. and fig.*; deck, adorn.
- vestis, vestis, f.**, a garment, robe, vestment; *in coll. sense*, clothing, raiment, vesture, apparel; *freely*, coverlet, curtain, tapestry, drapery.
- vetō, vetāre, vetuī, vetitus, tr.**, prohibit, forbid; oppose, advise or counsel against; *with inf.*, forbid, prevent, hinder.
- vetus, veteris, adj.**, properly, of things existing now as they have long existed, long-standing, time-honored, ancient, old, aged; = **antīcus**, of olden times, old-time, the old, former, ancient.
- vetustās, -tātis** [vetus], *f.*, length of days, lapse of time, the ages.
- vetustus, -a, -um** [vetus], *adj.*, time-honored, hoary, ancient, old.
- vexō, -āre, -āvī, -ātus** [*freq. of vehō, through vexus, a lost pf. pass. part. of vehō*], *tr.*, properly, carry to and fro, shake, toss. *Fig.*, plague, harass, harry, torment, vex.
- via, viae, f.**, a way, a road, a path, *lit. and fig.*; *esp.*, a broad path, highway, street; route, passage, course; journey, journeying; (*a way, i.e.*) means, mode, manner, course of action or procedure.

viātor, -tōris [via], *m.*, a wayfarer, traveler.

vibrō, -āre, -āvī, -ātus, *tr.*, set in tremulous motion, move rapidly to and fro, shake, swing, brandish; *intr.* (§151), dart to and fro, quiver, tremble. **vibrāns**, vibrantis, *pres. part. act. as adj.*, quivering, vibrating, darting, flashing, vibrant.

vicinia, -ae [vicinus], *f.*, nearness; the (a) neighborhood; the neighbors.

vicinus, -a, -um [vicus, a quarter, a street], *adj.*, belonging to the same quarter or street, near, neighboring, adjoining; near to, adjacent (*to*). *As noun*, in all three genders, construed with *gen.*, neighbor (*of*).

vicis, *gen.*, **vicem**, *acc.*, **vice**, *abl.*, **vicēs**, *nom. and acc. pl.*, **vicibus**, *dat. and abl. pl.*, defective *noun, f.*, properly, reciprocal action or interplay of forces, etc., change, interchange, exchange, alternation, succession; the changes and chances of life, vicissitudes of fortune, fate, fortune, lot; *part. rôle*, function, duty; (*the interchange, i.e.*) the give and take of close combat, encounter; in **vicēs**, by turns.

vicissim [vicis], *adv.*, in turn, in (*one's, his, their*) turn, on the other hand, again.

victima, -mae, *f.*, an animal for sacrifice, a victim, sacrifice, offering.

victor, victōris [cf. vincō], *m.*, conqueror, victor; *as adj.*, conquering, victorious, triumphant.

victōria, -ae [victor], *f.*, victory, conquest, triumph, success. *Personified*, **Victōria**, -ae, *f.*, Victory, conceived of as a goddess.

victrix, victricis [cf. vincō], *f.*, a woman who conquers, victor; *as adj.*, conquering, victorious, successful.

victus: see vincō.

victus, victūs [vivō], *m.*, that which supports life, food, nourishment, sustenance.

videō, vidēre, vīdī, visus, *tr.*, see, *lit. and fig.*, look upon, mark, observe, note; witness, experience, undergo; see to something, take care, take

heed; *in pass.*, often = seem, appear (*through the sense of* be seen *as wise, wicked, etc.*); *in impers. pass.*, vidētur, visum est, either without case or with *dat.*, it seems (*seemed*) good to, one deems (*it*) best, resolves, determines. **visum**, vīsi, *pf. pass. part. as noun, n.*, sight, vision, apparition; omen, portent.

vigēō, vigēre, viguī, —, *intr.*, be lively, be strong or vigorous, thrive. *Fig.*, flourish, prosper, be in good repute, be held in honor and esteem.

vigil, vigilis [vigēō], *adj.*, wide awake, watchful, alert, sleepless, *lit. and figuratively*. *As noun*, **vigil**, vigilis, *m.*, a watchman, sentinel.

vigilō, -āre, -āvī, -ātum [cf. vigil], *intr.*, be wide awake, be on watch, be watchful or vigilant; wake, awake.

vigintī, *num. adj.*, indecl., in *pl.*, twenty.

vigor, vigōris [cf. vigēō], *m.*, liveliness, activity, vigor, force, energy; glow of life, life.

vilis, -e, *adj.*, of small value, cheap, commonplace.

villa, villae, *f.*, farmhouse.

villōsus, -a, -um [villus], *adj.*, shaggy, hairy, rough.

villus, villī, *m.*, a coarse, shaggy hair of an animal, hair, bristle; *in pl.*, the nap of cloth.

vimen, viminis, *n.*, a pliant twig, withe, osier; *freely*, twig, shoot, stem.

vinciō, vincīre, vīnxi, victus, *tr.*, bind, bind up, tie up; fasten, fetter.

vinculum: see vinculum.

vincō, vincere, vīci, victus, *tr.*, conquer, *lit. and fig.*, vanquish, overcome, overpower, defeat, subdue, surpass, excel, outstrip; *intr.*, be victorious, conquer, win, prevail.

vinctus: see Vinciō.

vinculum, -li or vinculum, vīnclī [vinciō], *n.*, a fastening; *esp.*, a bond, fetter, chain; halter; cord, rope, cable, hawser; *by metonymy*, a gauntlet, cestus, *as closely binding or wrapping the hand and arm* (see caestus). *Fig.*, bond, tie.

vindicō, -āre, -āvi, -ātus, tr., lay legal claim to a thing; lay legal claim to a person, esp. to maintain his right to freedom; hence, set free, rescue.

vinētum, -ti [vinum], n., vineyard.

vinum, vini, n., wine.

violābilis, -e [violō], adj., that may, can, or ought to be violated, to be violated, violable.

violētia, -ae, f., violence, fury, frenzy, ferocity.

violentus, -a, -um, adj., violent, furious, impetuous.

violō, -āre, -āvi, -ātus, tr., do violence to, outrage, injure. *Fig.,* outrage, profane, pollute, defile, stain.

vīpera, -rae, f., viper, serpent.

vīperus, -a, -um [vīpera], adj., of a snake, snakey.

vir, viri, m., a male person, a man; as a term of honor, a true man, warrior, hero; a husband.

virēctum, -ti [virēō], n., a grassy spot, a green sward; freely, thicket.

virēō, virēre, virui, —, intr., be green, flourish, grow, thrive, bloom, blossom. **virēns, virentis, pres. part. act. as adj.,** green, verdant.

virga, virgae, f., twig, slender green branch; by metonymy, wand, rod, staff.

virgātus, -a, -um [cf. virga, in sense of stripe], adj., striped.

virgeus, -a, -um [virga], adj., of twigs or rods, of osiers, of brushwood.

virgineus, -a, -um [virgō], adj., of a maiden, maiden (as adj.), virgin.

virginitās, -tātis [virgō], f., maidenhood.

virgō, virginis, f., a maiden, a maid, a virgin.

virgultum, -ti, n., bush, copse, thicket; a bush, a shrub; a bough, a branch.

viridāns: see viridō.

viridis, -e, adj., green, verdant, fresh. *Fig.,* green, fresh, blooming, vigorous, sturdy.

viridō, viridāre, —, — [viridis], intr., be green. **viridāns, viridantis, pres. part. act. as adj.,** green, verdant.

virilis, -e [vir], adj., of or pertaining to a man, male, masculine; worthy of a man, manly, a true man's.

virtūs, virtūtis [vir], f., manliness, manhood: bravery, courage, prowess, heroism, valor; excellence, merit, worth, virtue; by metonymy (embodied valor, valor itself, i.e.) a manly, warlike group or company.

vis, vis, f., in sing., physical strength or force, power, might, vigor, and, very often, hostile strength, fury, violence; hence, **vī, abl. sing. as adv.,** forcefully, violently, furiously, insistently; in pl., **virēs, virium, in good sense,** strength, power, might, vigor, energy, ability, prowess.

viscum, visci, n., the mistletoe.

viscus, visceris, n., usually in pl., the flesh, or, more properly, all that lies between the skin and the bones; the viscera, i.e. the inner parts of an animal body, the inwards, the entrails (esp. as used in divination: see *exta*); the vitals, the heart, the bowels. *Fig.,* bowels, vitals, heart.

visō, visere, visī, visus [freq. of videō], tr., look at closely, examine, view; go to see, visit.

visum: see videō.

1. visus: see videō.

2. visus, visūs [videō], m., a seeing, looking; gaze, look, glance; the power of sight, sight; something seen, a sight, vision.

vita, vitae [akin to vivō], f., life, existence; the life-giving principle, the breath of life, the soul; shade, spirit; (life, i.e.) career, history, course of life, mode of living.

vītālis, -e [vita], adj., of or pertaining to life, vital.

vitio, -āre, -āvi, -ātus [vitium], tr., spoil, taint, damage.

vītis, vītis, f., vine, grapevine.

vitium, vitī or vitii, n., defect, flaw.

vītō, -āre, -āvi, -ātus, tr., avoid, shun, escape.

vitta, vittae, f., properly, a band or ribbon going around the head, with ends (see *taenia*) hanging down on either side, a headband, a fillet (worn also by victims, or carried on olive branches). See *infula*.

vitulus, -li, *m.*, bullock, (*bull*) calf.
vividus, -a, -um [vivō], *adj.*, living, full of life, *lit. and fig.*, lively, spirited, vigorous, ardent.
vivō, **vivere**, **vixi**, **victum**, *intr.*, live, be alive. *Fig.*, live, live on, keep or stay alive, linger, remain.
vivus, -a, -um [*cf.* vivō], *adj.*, living, alive; = *an adv.*, in life, during life; by *metonymy*, enduring, lasting, permanent, immortal. *Fig.*, of water, living, running, fresh; of features, living, breathing, speaking; of stones, etc., living, natural. *As noun*, **vivus**, **vivi**, *m.*, a living being, living creature, a mortal.
vix, *adv.*, properly, (*only*) with difficulty, hardly; hence, feebly, ineffectually; of time, scarcely, scarce, hardly; **vix tandem**, after a long time, at last, at length, finally.
vōciferor, -ferāri, -ferātus sum [vōx + ferō], *intr.*, lift one's voice, cry out; *tr.* (§ 142), cry out, utter aloud, exclaim.
vocō, -āre, -āvī, -ātus, *tr.*, call (*in many senses, lit. and fig.*); summon, invite, welcome; call to, call for; = *convocō*, call together, gather, assemble; call for, demand; call to or upon the gods, pray to, invoke, appeal to; call by name, name.
volātilis, -e [1. volō], *adj.*, flying, winged. *Fig.*, of a missile, winged, swift, speedy.
volātus, -tūs [1. volō], *m.*, flight.
Volcēns, **Volcentis**, *m.*, Volcens, a leader of the Latin cavalry.
volēns: see 2. volō.
volitō, -āre, -āvī, -ātum [*freq.* of 1. volō], *intr.*, flit about, fly about, fly to and fro. *Fig.*, of leaves, fly or flutter about; of ashes, whirl (*round*); of persons, the shades, etc., flit about, move to and fro.
1. **volō**, -āre, -āvī, -ātum, *intr.*, fly, fly about, flit. *Fig.*, fly, flit, move swiftly or quickly, speed, dart, shoot, hurry, hasten; flutter, wave; (*fly, i.e.*) be thrown, be hurled. *As noun*, **volantēs**, -tum, *pl. c.*, flying creatures, birds.

2. **volō**, **velle**, **voluī**, —, *tr.*, or with dependent clause as object, wish, desire, seek, will, be willing, be minded, consent, decree, determine, decide, command, ordain; wish (*for one's self*), design, purpose; hence, *in the expressions quid vīs, vult, etc.* (*sc. tibi, sibi, etc.*), mean, signify; (*wish that a thing shall be so; hence*) claim, maintain, assert, declare. **volēns**, **volentis**, *pres. part. act. as adj.*, willing, cheerful, ready, gracious, propitious; = *an adv.*, willingly, graciously, with my (*your, etc.*) consent.
Volscus, -a, -um, *adj.*, of the Volsci, an important people of Southern Latium, Volscian. *As noun*, **Volsci**, **Volscōrum**, *pl. m.*, the Volsci, the Volscians.
volūbilis, -e [volvō], *adj.*, rolling, whirling, twisting.
volucer, -cris, -cre [1. volō], *adj.*, flying, winged. *Fig.*, winged, flying, fleeting, swift, fleet, rapid. *As noun*, **volucris**, -cris (*sc. avis*), *f.*, a winged creature, a bird.
volūmen, -minis [volvō], *n.*, a turning, revolving, spinning; spinning movement, spin, whirl, revolution; a roll, fold; coil, *esp. of a snake*, spire.
voluntās, -tātis [*cf.* 2. volō], *f.*, wish, will, desire, pleasure; sanction, consent; good will, favor.
voluptās, -tātis, *f.*, pleasure, delight, joy (*in*), enjoyment; by *metonymy* (§ 202), source of delight.
volūtō, -āre, -āvī, -ātus [*freq.* of volvō], *tr.*, roll, roll or turn about; with reflex. pron., or in pass., with middle force, roll about, wallow, writhe, grovel. *Fig.*, cause to roll, roll out or forth, send; (*roll or turn over in one's mind*), revolve, ponder, consider, meditate (*on*).
volūtus: see volvō.
volvendus: see volvō.
volvō, **volvere**, **volvi**, **volūtus**, *tr.*, roll, turn, twist; roll about, turn or tumble about, toss about, buffet; roll on or onwards, drive, force; roll forth or up, toss up, send up; roll out, unfold (*e.g. a book*); hence, of the

Parcae, (unfold the fates or destiny, i.e.) decree, ordain; *intr.* (§ 151), or *in pass.*, with middle force, roll, roll about or over, roll or move on, glide on: of tears, roll down, pour down, flow: of time, roll on, roll (round), pass (by): revolve, glide on. *Fig.*, turn over or revolve in mind, ponder, consider, meditate (*on*); order, arrange, appoint. **volvendus**, -a, -um, *gerundive as adj.*, rolling, revolving, circling.

vomō, **vomere**, **vomui**, **vomit**, *tr.*, throw up, belch forth, vomit. *Fig.*, vomit, pour out, send forth, spurt forth, shoot forth, discharge.

vorāgō, -ginis [*cf.* **vorō**], *f.*, abyss, gulf, whirlpool; watery depths, deep waters, deeps.

vorō, -āre, -āvi, -ātus, *tr.*, swallow up, devour. *Fig.*, swallow, engulf.

vōs: see **tū**.

vōsmet: see **tū**. See also **egomet** under **ego**.

vōtum: see **voveō**.

vōtus: see **voveō**.

voveō, **vovēre**, **vōvi**, **vōtus**, *tr.*, promise solemnly to a god, either in return for a favor received or on condition that a desired favor be granted by the god, vow; devote, consecrate; pray for.

• **vōtum**, **vōti**, *pf. pass. part. as noun*, *n.*, a solemn promise and vow, a vow; a votive offering, offering, sacrifice; a prayer (as the accompaniment of a vow); freely, wish, desire.

vōx, **vōcis** [*cf.* **vocō**], *f.*, a voice; cry, call, sound, tone; the voice; a word, an utterance, a speech, a note, a song; speech, language; **vōcem rumpere** (§ 140), make speech break forth, break into speech, break the silence.

Vulcānius, -a, -um [**Vulcānus**], *adj.*, of or belonging to Vulcan, Vulcan's, Vulcanian; *by metonymy*, fiery.

Vulcānus, -nī, *m.*, Vulcan, the god of fire and of the working of metals by fire. See § 320.

1. **vulgō**, -āre, -āvi, -ātus [*cf.* **vulgus**], *tr.*, spread among the multitude,

spread abroad, make common property, noise abroad, make known, publish, herald.

2. **vulgō**: see **vulgus**.

vulgus, **vulgi**, *n.*, and, very rarely, *m.*, the multitude; *esp.*, the common people, the populace, the rabble, the mass, the mob; the rank and file of an army, or, *in fig. sense*, of a herd of deer; *by metonymy*, of any company, crowd, throng, mass. **vulgō**, *abl. sing. as adv.*, properly, in (throughout) the multitude, or, perhaps, rather, in a mass, in masses; hence, everywhere, all about, on every hand.

vulnificus, -a, -um [**vulnus** + **faciō**], *adj.*, wound-dealing, wounding, destructive.

vulnus, **vulneris**, *n.*, a wound, *lit. and fig.*; pang, pain, sorrow; (wound, i.e.) cut, incision in a tree; *by metonymy*, of that which deals a wound, blow, stroke, weapon.

vulsus: see **vellō**.

vultur, **vulturis**, *m.*, a vulture.

vultus, **vultūs**, *m.*, the expression of the face as distinct from the features, look, aspect, mien; the face, visage, the countenance; *in pl.*, the features.

X

Xanthus, **Xanthī**, *m.*, Xanthus. (1) A river near Troy. (2) A river in Epirus, named by Helenus after the Trojan Xanthus. (3) A river in Lycia, Asia, near a town of the same name, a favorite haunt of Apollo.

Z

Zacynthos, -thī, *f.*, Zacynthos, an island in the Ionian Sea, west of the Peloponnesus.

Zephyrus, -rī, *m.*, Zephyrus, the West Wind, usually favorable, but occasionally stormy; freely, either personified or as a common noun, a zephyr, gentle wind, favoring breeze or gale.

zōna, **zōnae**, *f.*, a girdle, a belt; a girdle-like expanse of the heavens, a zone.

Christoph. Wmiger

Bonshy

Ho

me

Berky
(That's me?)

Lee

ven

Remember M
Remember E

Put them together
And remember W

Key
